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THE

METHODIST REVIEW OF MISSIONS.

NEW SERIES. JULY, 1895. VOL. XVI. NO. 1.

AOYAMA GAKUIN.

BY REV. B. CHAPPELL, A.M.

Gakuin means a hall of learning, and *A-o-yama* the same as *Vermont*, only *yama* is used for any elevation from *Fuji* to a mound.

Aoyama is the name of a healthful and beautiful resident part of Tokio —lanes, hedges, gardens, homes of cleanliness, comfort, and content, and villas of Japan's nobility. For instance, only a few steps from our own home is the pretty suburban *yashiki* of Count Oyama, who led the second army to victory at Port Arthur.

Aoyama Gakuin is the name of the educational institutions of the Methodist Episcopal Church in this city of more than a million.

Come in, please, gentle reader, and have a look at us. It is very good of you to want to see our work, but one of your missionary secretaries has asked me to show you through. The old *mõmban* (gate-keeper) will not only allow you, a member of the great Methodist family, to pass, but will bow with due courtesy as you enter.

Here are twenty-five acres of land. I remember the amazement of one of our bishops as, opening his eyes for the first time to the broad and beautiful expanse, he said that he had no expectation of seeing any such property as this, and assured us that the educational institutions of our Church in America with such a campus were very few indeed. The land was bought eleven years ago as a result of the wise foresight and benevolence of Dr. Goucher, of Baltimore, Md. It then cost six thousand *yen*, and is now easily worth more than ten times that amount.

This two-story brick building on the right is the dormitory. It has accommodation for one hundred and fifty students. It is in charge of one of our ordained ministers, a graduate of Drew, and pastor of the church. He tries to make the dormitory as much as possible like a home, and rules by love. In one end of the building is a room set apart for wood-carving, and another for silk embroidery, while in the building alongside printing is carried on, so that students are helped to support themselves.

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In the printing department the *Gokyo* (the advocate for all Methodisms), tracts, and books in either English or Japanese are published.

That three-story brick building across the road is Goucher Hall, so called because it was largely built at the expense of the President of the Baltimore Woman's College. It is usually spoken of as the English school to distinguish it from the theological, but really it intermeddles with all knowledge—the sciences, art, philosophy, and the languages of the East and the West; and does not forget Christian ethics, Church History, Christian Evidences, and the daily study of the Bible. In one vernacular class I noticed President Honda at one time using *Imago Christi*, at another, Bishop Haygood's "Man of Galilee." The day's work is opened by fifteen minutes of Scripture, singing and prayer; Sunday is well filled with religious services from 7:45 A.M. till 8 P.M., and the desire is that the students shall all the time breathe a Christian atmosphere. The school has an eight-year course, five preparatory and three collegiate, which latter has been carried so far as to affiliate with and receive degrees from Albion College, Michigan.

Tokio has excellent government schools, where all needed knowledge for this life may be obtained, but they are essentially godless. This school and the few others like it stand amid a surging materialism for the education of the whole man.

That other three-story brick building a little further on is Philander Smith Biblical Institute. It is so called because the money for its erection was almost wholly given by the widow of Philander Smith, of Illinois. She has also built other schools, one in the United States, and one in India. At present the Philander Smith Biblical Institute has eighteen students in two English classes and one vernacular class. The last class is exceptionally promising. A ten thousand-dollar endowment of Dr. Goucher's gives the Theological School four hundred and fifty dollars gold yearly for the help of needy students, and one hundred and fifty for the library.

For one year (1888), the Methodist Episcopal Church, South, the Canadian Methodist, and the Methodist Episcopal conducted a Union Theological School, the first-named represented by the worthy Dr. J. C. C. Newton.

All, I believe, feel that it was a great mistake that the union was dissolved. Last summer, at the suggestion of the President of the Canadian Conference, Bishops Galloway and Ninde called the brethren to Tokio, and it is hoped that, as a result of the hearty brotherliness and oneness of sentiment, plans may be perfected for uniting, at no very distant day, not only the Methodist theological institutions in Japan, but also the highest grades of literary work.

On the same compound, separated by only a light bamboo fence, are the buildings where the ladies of the Woman's Missionary Society carry

on so efficiently and successfully their educational and industrial enterprises. They have about one hundred students, with forty more near by.

When you have also seen the six comfortable homes for foreign teachers, and the three for Japanese teachers, that is all at present, but there is abundance of room for growth.

I am sorry that by coming to-day you have seen the buildings so dilapidated (in the etymological sense of the word), for while the dormitory, which was so shaken that both ends and the middle fell out, has been repaired and iron-girded until it is now about as safe as it can be made, the towers are off both Goucher Hall and Philander Smith Bible Institute, and great ominous cracks are in the walls, so that it will take a good deal of time and money to make them as good as on the morning of the June earthquake. Nevertheless, there is a future for us. So long as nations need Christian education, so long there will be important work for *Aoyama Gakuin* to do.

Long live the good school! giving out every year
Recruits to true manhood and womanhood dear;
Brave boys, modest maidens, in beauty sent forth,
The living epistles and proof of its worth!

THE PARLIAMENT OF RELIGIONS: A REVIEW.

BY REV. A. T. PIERSON, D.D.

A FAMOUS American orator used to say that he had "but little foresight, but plenty of hindsight," the latter being found very trustworthy.

More than a year ago the Parliament of Religions took its place in history. Then, in common with many, we felt compelled to testify against the whole scheme, convinced that at the very basis of it there lay a blunder; and that, without impugning the motives of its originators and abettors, its final outcome must be evil rather than good. Before dismissing the matter we cast a backward glance for a true review; and, instead of intruding merely our own judgment, let others also be heard from this forum of enlightened public opinion as to this attempted amalgamation of the one and only true faith and saving gospel with the imperfect, iniquitous, idolatrous system of so-called "religion."

I. Perhaps the Parliament of Religions was a mistake, first of all, in its *inadequate presentation and representation of Christianity.*

Some, who were promoters of the scheme, have since confessed disappointment and even chagrin that the true faith was feebly advocated, or appeared to disadvantage, while, on the other hand, heathenism and various systems of error are jubilant over their success.

There was a natural reason for the disadvantage at which Christianity was placed. The advocates of these foreign faiths were speaking to audi-

ences in which were few who were competent to answer them, and where no reply or rejoinder was allowable. They were skillful masters of the art of presenting the best phases of their systems, and the only way to expose sophistry, fallacy, or even falsehood, was to have had the other side shown by equally competent parties. Such a course alone was fair to the hearers. Suppose, for example, the committee had provided two men equally able to present Buddhism; one, if they pleased, its high priest, the other, one of its most intelligent, fair-minded opponents. What if Sir Monier Williams could have set forth the radical defects of Buddhism, and so offset the fascinating but falsifying glamor of its advocacy! or if, after one-third of the human race had been claimed for its adherents, Dr. Happer had exposed the shallow claim by his masterly proof that Mohammedanism, Confucianism, and Christianity each far outnumbers Buddha's followers! Under plea of permitting no disputation, what assaults on Christianity, what erroneous statements went unchallenged!

No wonder the veteran missionary at Swatow remonstrates when three or four thousand American "Christians" shout themselves hoarse as bold flings are made at "Christian nations," unanswered; and American—supposably "Christian"—women, wild with delight, scramble over chairs and benches to get near Dr. Barrows's "right reverend" Shinto, who had been throwing mud at Christianity, and were, some of them, *kissed* by him!—a thing considered indecent where the "right reverend" exercises his priestly functions!

That sophistical Hindu "monk," Vivekananda, among other applauded statements, said at Chicago:

> You come with the Bible in one hand and the conqueror's sword in the other. You, with your religion of yesterday, to us who were taught thousands of years ago precepts as noble and lives as holy as your Christ's. You trample on us, and treat us like the dust beneath your feet. You degrade our people with drink, you insult our women. You scorn our religion, in many points like yours, only better because more humane. And then you wonder why Christianity makes such slow progress in India. I tell you it is because you are not like your Christ, whom we could honor and reverence. Do you think if you came to our doors like him, meek and lowly, with a message of love, living and working and suffering for others as he did, we should turn a deaf ear? O, no! We should receive him and listen to him as we have done to our own inspired teachers.

As the Madras *Mail* remarked, these statements are only a mere echo of the usual cheap tirade against Christianity heard in India from the lips of every university undergraduate, at every street preaching, in every lecture-room, and sometimes read in the columns of the native journals; but whose absurdity is patent even to every right-thinking Hindu, and therefore regarded as claptrap by the better portion of the educated classes.

If it were worth while to prick the bubble of this sophomoric bombast, we could easily expose the fact that there is nothing in it. It is easy to

say, "You come with the Bible in one hand and the conqueror's sword in the other." *Who!* How many who heard or will read these words ever were in India, ever handled a sword, or had any part in India's conquest? Hundreds of thousands of Christians do not believe in a sword, and condemn utterly British rule in India, especially as represented by the East India Company!

"Your religion of yesterday!" as though the basis of our whole Christianity were not found in the promise of a redemptive seed, made in Eden; and as though its ethical basis were not as old as the Decalogue, as ancient as the Rig Veda. How about the "insult" to "our women!" As the Madras *Mail* again well says:

> We cannot say either that there is much propriety or good taste in the taunt coming from a *Hindu religionist* of any school. The *tu quoque* argument would suggest rather a crushing reply. Who have dòne most for the emancipation of Indian women from the disabilities under which they have labored for centuries—these Western religionists whom it pleases Vivekananda and his friends to taunt, or Brahmans and ascetics of different schools? Who has ended sutteeism and infanticide? Through whose influence are widow remarriages made possible in India? Where did the agitation against monstrous alliances between old debauchees of sixty and little Hindu girls of six originate? Who is it that lovingly give of their substance in order to send the sweet ameliorations of woman's woe into Indian homes?

II. This Parliament of Religions was a mistake, in the *false impressions left on hundreds who attended it.*

Two classes of people were there: one composed of representatives of the various un-Christian and anti-Christian systems; and the other, a miscellaneous audience mostly of nominal Christians. Upon both classes alike must have been made impressions lamentably erroneous and misleading.

What more mischievous result could there be than that which was in a measure inseparable from the very fact of the Parliament—an apparent leveling of all faiths to a common plane? Who can doubt that such an impression was produced who reads the reports and representations made by certain delegates, on their return to their own people? If American Christians would see themselves as they are are reflected in the mirror of this Parliament, they would best read, for example, *The Pioneer*, published in India, wherein one Mervin-Maria Snell writes:

> America is starving for spiritual nourishment. In spite of the ignorance and provincialism of its upper classes, and the savagery of its lower, there are many souls everywhere throughout its great population who are thirsting for greater things—a thirst which Hinduism and Vivekananda are going to assuage.

In the Chicago *Herald* appeared the comments of a Buddhist priest who attended the Congress and construed it into a confession and concession of the failure of Christianity, and the desire of of its followers for a more satisfactory faith. He says:

> There is no better place in the world to propagate the teachings of Buddhism than

in America. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness.

One of the Buddhists of Japan, reporting to a public meeting held in Yokohama on his return, said:

During the meetings one very wealthy man from New York became a convert to Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of ten thousand ordinary men; and so we may say that we made ten thousand converts.

Who this very influential convert is we know not; but it is very plain how these delegates construed the presence and reception of every form of religion as not only an acknowledgment of its truthfulness, but a tribute to its worth. So as to the papacy. Cardinal Gibbons affirms that the fact of his being asked to make the opening prayer was "not only a high compliment, but a circumstance of the deepest significance, a virtual acknowledgment that the Catholic Church is the rightful and supreme exponent and teacher of Christian truth."

In the *Japan Weekly Mail* appeared Mr. Nakanishi Gyuro's reflections upon the "Influence of the World's Religious Congress." We have seen nothing that more clearly shows the mischievous influence of this Parliament. He says:

Far-sighted men from ancient times have longed for and looked for the day when all forms of religion should be united under the name Religion, and thus bring in peace for all mankind. This longing has at last begun its realization in the World's Congress of Religions. . . . The increase of free thought has compelled religious believers to see that all religions contain more or less truth, and that the comparative study of religions should be advanced. Hence the World's Congress. The results for Buddhism and Christianity have been the discovery that at their source all religions are one. As far as Buddhism is concerned there are these cheering facts. Hitherto, as studied in the West, Buddhism has been much distorted. The works of Oldenburg, Burnouf, Max Müller, and Rhys Davies treat only of the *Hinayana*, or Southern Buddhism. But in the Chicago Conference the *Mahayana*, or Northern Buddhism, was first explained to the world. It must have broke down many prejudices. The people of the West learned that Buddhism is not necessarily pessimism, atheism, mere philosophical speculation, or an obstacle to progress. It became also clear there that Buddhism may contain all other religions; that its profound theories do not conflict with science and philosophy. Yet, while at Chicago there was no fault found with Buddhist principles, many practical defects in the working of the faith were pointed out. This may be because, in the past, religious influences in Japan, in China, and in other Buddhist countries were not favorable. The trouble rests with faithless priests, not with the religion's principles. In the great Congress there was sympathy for the Eastern religion, and even some antagonism to Christianity. Mr. Joseph Cook failed in his attempted opposition to the East. This failure arose from the fact that the audience were largely composed of free-minded men, and that Christians made assaults upon the Eastern faiths. Indeed, Christianity gained little and lost much in the World's Congress. On the re-

ligious world generally the effects of the Congress were as follows: It manifested the power of religion to the non-religious. It opened ways of intercommunication between all religions. It showed to the world much religious worth hitherto unknown in civilized lands. It was instrumental in breaking through the obstinate isolation of sects. It pointed out the religious tendency of the nineteenth century. It took away from proud Christianity its religious sovereignty, compelling Christianity to share this sovereignty with others. It laid the foundations for a future religious unity. It disclosed the fact that peace and progress rest with religion. It gave a great impetus to the science of comparative religion.

The Shinshiu agents at Chicago distributed, of five different tracts and volumes respecting their faith, over thirty thousand volumes.

If such false impressions were produced on delegates from heathen and Mohammedan lands, on the other hand what disastrously false conceptions of the actual condition of the heathen world were created and fostered in the minds of auditors generally! J. Hudson Taylor says:

> The Buddhist women may, if they live 1,500 virtuous lives, be born again a little boy and then have a chance of entering one of the nine heavens. There are eighteen hells, and to them the women, according to the Asiatic teaching, are consigned.

The *Truth*, published at St. Louis, says:

> The Rev. James Johnston has convicted Professor Max Müller of the grossest dishonesty in editing "The Sacred Books of the East." He charges and proves that the professor has omitted large portions without the slightest intimation that these had been left out, and therefore making a totally false impression as to the character of these books. When challenged the professor frankly admitted that he had left out portions for the very sufficient reasons that if he had translated them, as they exist in the originals, he would have been prosecuted for publishing obscene literature. Yet these are the books lauded to the skies at the Parliament of Religions amid the clapping of white-handed American women.
>
> The light of the gospel shames into decency even when it does not convert. "Inventions," "science," "philanthropy," of which infidels talk so much, why are they not found to any extent worth mentioning except in Christian lands? By a riverside in China there used to be this sign: "Don't drown girls here!" Not till the Light of the world shone there did the government for the first time forbid the murder of girls under penalty.

Habitations of cruelty are found even in the land of the Vedas. Think of the child marriage and child widowhood in India. The results of these customs are appalling and incredible. There were, according to the census of 1881, 20,930,626 widows, of whom 78,975 were under nine years of age, 207,388 under fourteen years, and 282,736 under nineteen years! Over twenty millions of widows—more than the entire female population of the United States above three years of age!

Rev. W. R. Boggs, D.D., after fifteen years among the Telugus, comments on the show of heathenism at Chicago:

> Men have set before themselves an ideal heathen religion that never existed. There ought to have been a fuller exhibition of Hinduism at Chicago. There should have been a Temple of Kali, with a statue of the goddess adorned with a necklace

of skulls. There should have been an idol car, such as exists in every village of Burmah, covered with obscene figures. These should have been "holy men," unwashed, filthy, almost naked, and grossly immoral. There should have been dancing girls, by caste and profession and practice, prostitutes. These are parts of Hinduism. Talk about comparative religion is nonsense. As well talk of comparative deities or comparative universes.

III. This Parliament of Religion was a mistake, in *establishing a bad precedent.* Already it has instituted a new order, and we are likely to have a series of such parliaments, as a new feature of the world's evolution toward a perfect state, or, as a quaint missionary insists on spelling it, *devil-opement.* At Long Beach, in August last, a parliament was held on a small scale, every day being given to the presentation of some of the world's religions, addresses being made by very "distinguished clergymen."

The original parliament had scarcely adjourned when the air was full of the rumors of the new religious brotherhood, whose platform was to be broad enough for Christians, Hebrews, Agnostics, Confucians, and Pagans to stand in loving fellowship; and the "Christians" were to include Universalists and Unitarians, all sects and no sects, Hicksite Quakers, Swedenborgains, and disciples of Ethical Culture!

The Associated Press announced:

> The system of organization has already been formulated, and the plan on which it will be promulgated is broad enough to include every member of the Parliament of Religions. To its fellowship all who desire to promote love, righteousness, and truth in this world will be invited. A number of liberal Chicago preachers have taken an active interest in the work of founding the new Church, and it is a matter of but a short time before it will be an established institution. It will be without a creed. The constitution upon which the organization will be built will say that religion is natural, progress a necessity; true religion a matter of life, not doctrine; of character, not creed. To promote such a religion, to help progress, and to benefit the world will be the objects of the new organization.

Protop Chunder Mozoomder, leader of the Brahmo-Somaj, proposes a permanent council, one-half sitting in India and the other in Europe; and a new periodical to represent the views of all denominations of the world.

Bishop Newman calls for two Parliaments of Religion in the year 1900, to usher in the twentieth century, one of which is to be composed of representatives of all religions known to man.

> They shall not come as eulogists of founder, or creed, or ceremony, but to ascertain two things: What we have in common in faith and practice, and wherein we differ, and whether such differences can be adjusted. It would be a question worthy of such a Parliament of the World to consider whether there is a place in the Christian Pantheon for the Brahman, the Buddhist, the Parsi, the Confucianist, and the Mohammedan.

The example thus set in America is contagious. In Japan, in 1895, in connection with the eleventh century of the elevation of Kyoto to the

rank of a royal residence, there is to be a Parliament of Religions in which every religious community in the island empire, including all Christian denominations, is invited to participate. Services will be held all day long, and interpreters provided for those who need them. It will be "religion in a show-case."

IV. This Parliament of Religions was a mistake in *exalting some parties into an undue, undeserved prominence*, and is actually helping to *propagate false faiths.*

Reputation and notoriety widely differ, though often confused. This gathering at the Western metropolis lifted to a false level not a few who at home enjoyed so much distinction. We are told of certain visitors from India who were "lionized" at Chicago; the term is, unfortunately, too suggestive of a much inferior beast that, according to the fable, strutted about in the disguise of a lion's skin. A true lion never needs lionizing.

The *Christian Patriot*, of Madras, states that, save two or three, none of the representatives of India who took part are "even known by name to their countrymen; and yet they have been treated as the highest representatives of Hindu thought, and every sentence uttered, whether containing sense or not, seems to have been received with vociferous applause."

This is the first time we hear of Swami Vivekananda, who, on rising to speak, addressed those before him as "Sisters and brothers of America," and gave himself out as belonging to "the most ancient order of monks the world has ever seen." This impostor, who posed as a teacher and exemplar of morals, far outshining Christian ethics, is thus referred to by the *Indian Review* of Calcutta:

> Swami Vivekananda *alias* Baboo Norendra Nath Dutta, B.A. Until we had heard from Chicago, we were not aware that we had such a genius among us in Calcutta as it now seems we have. In only proves the words of Jesus, "A prophet is not without honor save in his own country." More than this, evidence of the truth of Christianity we have in our Swami. What we taught as Hinduism, and what gave power and influence to the words, was the large admixture of Christian truth which he received as a student in one of the Christian missionary colleges of Calcutta; and truth too, which is the very opposite of the error which is the foundation stone of the Hinduism which he professed to teach—viz., the brotherhood of man, and the lordship of God over the conscience. The caste system of Hinduism antagonizes both, and persecutes, as far as the Christian government permits, any who choose to act under the influence of either. A man who chooses to eat with a brother man, or to obey his enlightened conscience in the matter of religious duty, and is baptized, will, by Hinduism, all over India, be persecuted to the death of his soul and body; and yet this Baboo goes across seas and continents to tell the Parliament of Religions that Hindus do not persecute, and that Hindus love all men as brethren.

This Parliament of Religions thus built a *basis for a propaganda of foreign faiths.* It gave both occasion and encouragement for the propagation of false systems not only in heathen territory, but in Christian lands.

Nor was the opportunity lost. The doors of the Parliament had scarcely shut before a "high-caste Brahman" was giving lectures in various cities, comparing Christianity and Brahmanism, to the disparagement of the former and the glorification of the latter. Meanwhile the newspapers, chronically eager for a sensation, gave these lectures a notice exceeded in prominence only by sporting news; perhaps because they ranked them with other contests, in which the main object is to defeat an antagonist at all hazards and by any means, fair or foul. The result was notoriety for men who otherwise had stayed in the obscurity they deserved. More than this, not every one who heard this Brahman was fitted to expose his sophistries and falsehoods; and some who were felt unwilling to give him the indirect advertisement of a public rejoinder. He could have been triumphantly refuted at every point, as is proven by the fact that in one city alone four missionaries, long residents in India, gave counter testimony which utterly contradicted and demolished his misrepresentations. But the evil was done already, and truth never overtakes swift-footed error. The lecturer had got his "fifty cents a head," and gone. This man, and not a few like him, availed themselves of an enthusiastic reception at Chicago, as a general letter of introduction and commendation to the American public, with full license to abuse missionaries and asperse the faith they preach! One of these lecturers, already referred to as leader of the Brahmo-Somaj, who claims to represent "Indian theists," it is now proposed to place in the unique position of a missionary in his own land, contributions to be annually sent from this country for his support and the supply of publications to be used in spreading his doctrines!

Mohammedanism also undertook, shortly after the Parliament, to propagate its tenets. A Mr. Nabakoff, in New York proposed to describe the progress of Islamism in the United States before a mixed audience of Persians and Turks, Englishmen and Americans. He did not say much about the spread of the Moslem faith, however; he rather used the opportunity to assault the faith of Christ. He wrested Bishop Potter's word as to the strength and superiority of Mohammedanism into an argument in its behalf, and that brought a rejoinder from the audience that there would be more converts from the false prophet to Christ but for the death penalty attached to such conversion.

V. This Parliament of Religions was a mistake, *in substituting laxity for liberality.* Charity is not tolerance of error.

We have heard of a certain man who described the change in his condition after conversion by saying, "Before that I loved the devil and hated the Lord; *now I love them both.*" It is no misconception of the love which is the royal law, if we construe it as implying indifference to fundamental distinctions? Does charity preside in a conclave where the religion of Christ sits without protest on equal terms with many whose tenets and practices can be traced only to the devil whom they worship?

It is all well enough to talk in vague encomium about the "light of Asia;" but the fact still remains that, notwithstanding, dense darkness covers the lands where it shines. Bishop Brooks, the Broad Churchman, greatly disappointed some of his "liberal" friends who expected him to deal very reverently with the ancient Oriental forms of faith and worship, when his "Letters of Travel" unveiled the enormity of heathenism, the debasing superstition and repulsive obscenity gilded over by religious names and worshiped in religious fanes. Even in the holy city, Benares, he stumbled at every step on a temple with a hideous idol, and ignorance muttering prayers to Vishnu or Siv.

Mrs. Isabella Bird Bishop writes:

> We are getting into a sort of milk-and-water view of heathenism; not of American heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia it struck me very much how little we heard, how little we knew as to how sin is enthroned and deified and worshiped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. It is astonishing to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion interpenetrated by Christianity which condemns sins or wrong. There is an infinite degradation of both women and men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, and official corruption. There are no sanctities of home, only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting rebirths into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity.

VI. The crowning mistake of this Parliament of Religions was the fatal blunder of at least implying that *salvation is not in Christ alone.* And in so far the Parliament was and still is the foe of Christian missions, and has already done measureless harm.

The Christian faith was there held up as one—albeit the *best*—among many religions. No doubt God "has in every nation those who work righteousness and are accepted with him;" but it does not follow that this is in consequence of the false faiths prevailing among those nations; it is, rather, in spite of them. If God is no respecter of persons, he is quite as little a respecter of the so-called religions of the Moslem, heathen, and pagan world.

Such parliaments will never turn men from errors and idols to serve the living and true God and to wait for his Son from heaven; they will, rather, entrap victims of superstition in a false security, and lull them to sleep on the brink of ruin. What would Peter, John, and Paul have said had they seen disciples in their day fraternizing, as co-religionists, with the heathen peoples against whom they testified, and degrading the God and Father of our Lord Jesus Christ to the level of Brahma and Buddha, Zoroaster and Confucius, and the mystic nonsense of theosophy!

We greatly mistake if the ultimate effect of this Parliament be not to make the followers of other systems arrogant and boastful, and raise new walls of adamant between Christian missionaries and those they seek to convert. While American "Christians" (?) are proposing to furnish means for the propagation of the Brahmo-Somaj, one of the teachers of this faith defines it as "Unitarianism plus spirituality," a definition which implies a thrust at unitarianism as so deficient in the spiritual elements as to need an imported article from India to supply the lack! This is but one sample of the assumption and impertinence manifested by a sect abroad toward the very parties who at that moment extended the hand of fraternity. There is an acceptance of the proffered hand from before, and at the same moment a kick from behind!

Dr. Ashmore, of China, writing on "The Aftermath of the Parliament," says that "these Hindu pundits, Mohammedan apostles, Buddhist priests, and Shinto 'right reverends,' as Dr. Barrows calls them, have come back to flaunt their garlands in the faces of Christian converts and boast of the triumph they achieved at the expense of missionary teachers."

If this Parliament was a normal development, what room is there for any aggressive missions in the lands whence these delegates come? At that gathering Christianity was seen apparently courting other forms of faith, as though needing somewhat to supplement and complement its own deficiencies. With what grace, or even decency, can such Christianity now turn about and push a vigorous campaign of conquest in the territory where such other faiths hold the fort!

Mrs. Besant, herself a devotee of esoteric Buddhism, boasts of the success of Hindu philosophy and theosophy: "We have for years sent hosts of missionaries with millions of money to convert the Hindus, with very little succcess. Now they send over a few men at slight expense, and have converted everybody!"

The *Indian Standard* calls the Parliament of Religions "a colossal mistake," and remarks that the incidental good which may come from it will be far more than offset by positive and serious injuries.

There must be some reason for the vigorous protests which we have received in personal letters from leading missionaries of the world.

One, a veteran whose name and fame are world-wide, wrote, immediately after the first editorial article on the Parliament appeared in these pages:

> I thank you for your article on the Parliament of Religions. It expresses exactly my views. It is timely, and you have done the work well. I never had the least sympathy with that Parliament, and consider it a mischief in every point of view. I should deem any participation on my part in such a parliament as treason to Jesus Christ, and would rather be burned at the stake a thousand times than be guilty of it.

Another foreign missionary writes, thanking the editor for the plain testimony against the Parliament, and says:

The position taken will be criticised as narrow and exclusive, thereby turning the attention of Christian people from the measureless mischief which the Parliament has already done to the cause of Christ. . . . Missionaries, I have been told frequently, are too much prejudiced against non-Christian religions, and their opinions on this subject do not count for much (so it is supposed by the promoters of the Parliament); and this is why many of them have remained silent. Besides, those who promoted the movement were not disposed to listen to any advice from the missionaries. Had they done so, the Parliament would never have taken place, or would, at least, have assumed a very different character. Now that the experiment has been tried, it is no longer possible to deny the great injury done both at home and abroad. And it might be well once more to hear from the missionaries, who, I think, with a very few exceptions, willt be found to endorse every word that you have writen.

Few missionaries have deserved a higher rank, both for intelligence and charity, than Dr. William Ashmore; yet no man has written more vigorously in remonstrance against the Parliament. He regards it as having surrounded these representatives of foreign faiths with a halo of glory never investing them in their own lands. This veteran in the Chinese field deserves to be heard; and his words vindicate those who have conscientiously opposed this Parliament and any reproduction of it. He boldly says that at Chicago was figuratively repeated the offense of Baal-Peor:

Ministers of the faith of God's elect flirted with the daughters of Moab. Israel danced with Baal. If this had been because that historic head of a pagan system had uttered some sentiment in unison with the great essentials of our faith, or had spoken some of those "inexpressible longings" for a deliverer, of which we read so much and hear so little, an excuse might be made; but no, it was when he railed out his accusations which reflected on Christians and their work of missions. That intensifies the shame.

You at home will have your ill harvest out of this—briers and thorns and thistles. Worst of all, the thorns and thistles will trouble most those who had nothing to do with the affair. But it is certain, further, that there will be an ill harvest out here. These men, so lauded in Chicago, are the resolute and persistent enemies of the salvation we preach. They, and the men of this class, stand between us and the millions and millions of votaries who follow them. They organize and mobilize resistance to the truth as it is in Jesus; they baffle us by their schemes; they ridicule us in their speeches. Nor is this because they do not know; they do know what we preach, and they hate it accordingly.

The Buddhist hates the idea that a man can be saved only by the merit of Christ; he scouts the idea of a living God. The Hindu hates and scorns the brotherhood of disciples in Christ Jesus; he hates with a bitter hatred any challenge of his lordly self-sufficiency. Now the men who come back from Chicago will have a wonderful story to tell of their reception. It will be exaggerated immensely in the repetition. They will tell what the newspapers said; they will tell how they were applauded; they will tell how the crowd almost fought to get near them to touch the hem of their garments; they will tell how their high-priests were saluted by the highest titles in vogue among Christians at home; how the spirit of Buddha was represented as hovering over the place equally with the Spirit of Christ, and how they themselves, one and all, Buddhists, Hindus, Mohammedans, agnostics alike, were hailed as envoys extraordinary and ministers plenipotentiary in the kingdom of God. All this

will be told and magnified, until it will appear that a multitude of the American people are ready for Buddhism, and that American missionaries have sadly misrepresented the land they came from. To these stories hundreds of thousands of Buddhist priests in India, Ceylon, Burma, Siam, China, Japan, and Thibet will become absorbed listeners. For years to come it will be slowly percolating through the three or four hundred millions who are under the influence of Buddhism, and working mischief which the good Christian men who got up that kind of a Parliament of Religions could never have foreseen.

And now one thing is certain. Missionaries out here must gird themselves for a fresh struggle. The Chicago Parliament will render it necessary. Heathenism gets an occasional bolstering up from the West. Sir Edwin Arnold, Madame Blavatsky, Colonel Olcott, and various others have done a little. But the stimulus they have given will be as nothing compared with that which the Buddhist priesthood will derive from the work of Dr. Barrows, Mr. Bonney, and their "advisories."

In Japan the effect will be seen first and strongest of all. There are eighty thousand priests there—so it is said—and they are on the alert. They have been in a panic of late, but they have been rallying their forces. Now a high-priest comes back to them laden with honors received from a land that sends out missionaries; aye, and honors bestowed by Christian preachers—headlights in Zion. Let the missionaries abate their claims. The men who went abroad as representatives of the Buddhist and Shinto faiths in Japan have been hailed as "ministers plenipotentiary of the kingdom of God."

We deny it. We deny it utterly. They are not "envoys extraordinary and ministers plenipotentiary of the kingdom of God" at all. Who made them such? Where and what are their credentials? We challenge their friends to the proof. None of all the great missionary body ever laid claim to, or would accept, such an arrogant designation. Not even the mighty Paul would talk that way. An "ambassador for Christ," he did once call himself—and only once—but an "envoy extraordinary and minister plenipotentiary"—never!

If these Buddhist and Shinto priests, who were panegyrized and canonized in Chicago under Dr. Barrows' supervision, are ministers plenipotentiary of the kingdom of God, then so are hundreds of thousands of priests, monks, bonzes, and fakirs behind them whom they represented. Ministers of the kingdom of God, forsooth! Say that to a missionary who has lived among these priests, and who knows their ways, their manners of doctrine, their idleness, their pride, their hypocrisy, their falsehoods, their blasphemous acceptance of personal worship, and their dissolute habits of life! Those old questions of the Apostle Paul are not yet superseded. We quote them again. He that hath ears to hear let him hear: "What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? What part hath he that believeth with an infidel? What agreement hath the temple of God with idols?" The apostle varies the question under five different forms. He is in earnest in what he says.

In *The Independent* was published a letter from Rev. J. L. Dearing, a Baptist missionary in Japan, which shows one installment of the evil results of the Parliament. It should be put on record:

The Buddhist representatives from Japan in attendance at the Parliament of Religions have returned, and their reports show what effect the great convention really had upon the representatives of the various religions there assembled, and also what the second-hand effect is upon the people who listen to the reports brought back. Soon after the return of the Buddhist orators and representative men a public meet-

ing was called under the auspices of the Buddhist Young Men's Association in Yokohama, an organization copied after the Young Men's Christian Association. Some seven hundred people were gathered in one of the largest theaters in town, and from ten o'clock in the morning till about seven at night continuous addresses were given by one after another, recounting the reception they had received and the impression the meetings had made upon them.

The two chief speakers were Bourin Yatsubuchi and Shaku Soyen. The former is a priest of Kamakura, and a graduate of the college of which Mr. Fukuzawa is the head in Tokyo, a man well versed in modern learning and a scholar of no mean ability. He was one of the speakers at the Parliament in Chicago. Shaku Soyen, also one of the speakers at Chicago, is a great scholar, and is regarded as the most talented priest in Kiushiu. Some eight others occupied some time in giving their impressions. Among the statements that were made by the priests were the following: "When we received the invitation to attend the Parliament of Religions our Buddhist organizations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion."

These remarks and more like them were received with great applause by the enthusiastic audience. They will be thoroughly believed by the masses of the people, for whose benefit meetings are to be held here and there throughout Japan to spread these interesting reports. The educated classes, as a rule, know too much to believe such statements, but the effect upon the lower classes will be to strengthen the power of Buddhism and to neutralize the influence of missionaries and native Christians.

Said an earnest, intelligent young Japanese Christian man: "How could Americans make so great a mistake as to hold such a meeting and injure Christianity as the influence of those meetings will do in Japan?"

"With charity toward all and malice toward none," we now dismiss the Parliament of Religions from these pages, praying God that such a gathering may never again give occasion to the enemies of the Lord to blaspheme!—*Chinese Recorder.*

THE NEW JAPAN.

BY REV. J. C. C. NEWTON, D.D.

THE history of Japan may be divided into two periods, the Old and the New Japan. The first dates from the accession of Jimmu Tennō, which, according to doubtful mythical legend, took place 660 B.C., and continued till the Revolution in 1868 A.D. Out of the Revolution emerged the beginnings of the New Japan.

As in every epochal event, so in this instance there were several preexistent causes and occasions, some internal and others external, preparing

the way for the great revolution. Of these we may mention the "Dutch learning," which had imperceptibly percolated through the little aperture of the Dutch trading post in Nagasaki, and which caused new ideas of the outside nations to dawn dimly in the midst of a few Japanese scholars. Along with this there was awakened a new interest in the ancient history and traditions of their own nation; a new conviction followed that the present rule of Japan by a line of military Shoguns, instead of the lawful Emperors, was abnormal. Moreover, the later Shoguns of Yeddo, by their weakness and misrule, not only added fuel to the smouldering discontent in the hearts of a few literary men, but quickened into life the jealousy of certain strong vassal lords in the South, who, though overcome by the powerful Shogun of Yeddo three hundred years before, had never entirely forgotten him.

While these things, like leaven, were working in the minds of a few Commodore Perry, of the United States Navy, suddenly appeared off the coast with a fleet of war ships and a merchant vessel, sent by the American Government to secure a treaty with Japan for the opening of her ports to American commerce. He brought with him as presents all kinds of American tools and machinery, including a reaper, sewing machine, miniature locomotive and railway track, and telegraph battery and wire. All these, as well as the steamships, never before seen, made a deep impression upon the Japanese. Though the treaty proposals of Commodore Perry were at first repulsed, being a man of sagacity, patience, kindness, and dignity, he finally succeeded, in the year 1854, in accomplishing his mission, securing a treaty by which certain ports should be open to the residence and trade of American merchants and the entry of American ships. This was followed by treaties with England and other nations. Thus for the first time Japan's gates, so long closed, were opened to intercourse with the Western nations. This treaty with the "Western barbarians" was the occasion of a great commotion throughout Japan, and under God's providence it operated, with the influences above mentioned, to bring on a few years later the great Revolution.

The opening of Japan by Perry's treaty was a providential event. He himself seemed to feel that he was the forerunner of the gospel for Japan: that he was not simply the agent of the American Government, but in a higher sense a messenger of the God of nations.

It was Sunday morning when he steamed into the Bay of Yeddo, and, according to reliable tradition, after spreading the American flag upon the capstan on deck, and laying the open Bible upon it, the brave Christian Admiral conducted divine service, reading for the lesson of the day one of the Psalms touching the Messiah's reign, and the "Isles of the Sea."

The revolution taking place in 1867–68 included the following far-reaching events: (*a*) The overthrow of the Shogunate and the restoration of the lawful Emperor to the throne of his ancestors; (*b*) the overthrow

of feudalism and the military or ruling class, and deliverance of the common people from a condition of feudal serfdom; (*c*) the *ratification* of the treaty for opening certain ports to foreign trade.

And then began a new era—the New Japan. Since that year (1867–68) Japan has been pursuing a remarkable career of change and progress; yea, in all the history of nations, Eastern or Western, a parallel to it cannot be found. A career has been entered upon destined, as we believe, to revolutionize the commercial, financial, political, and religious systems of the nation; systems for a long time thoroughly Oriental, idolatrous, and despotic; in fact they have already begun to yield.

Religion being the most important, deserves consideration first. For a considerable period from 1854, the year of Perry's treaty, the "red-haired foreigners" were regarded as "barbarians" and enemies, and so it was patriotic to insult them, and if opportunity offered to kill them; and not a few attacks were made even upon the legations of the foreign governments. The Christian religion, for so many generations outlawed by decree as the "depraved religion," was still regarded as late as 1872 with suspicion, for not till about that year were the imperial edicts against Christianity in public places taken down. In that year the first little Christian church of *twelve members* was organized, but it was done under the protection of the American flag, in a house in the treaty settlement at Yokohama. Prior to this no foreign missionary had dared to make an evangelizing tour through the interior.

To-day that little band of twelve Japanese Christians has grown into an army of nearly forty thousand, with regularly organized churches, prayer meetings, testimony meetings, etc.; a native ministry of 250 ordained ministers, and 536 unordained preachers and helpers; Christian schools—day and boarding schools for boys and girls, industrial, nurses' training, Bible women's schools, and seminaries for theological and biblical training of preachers and evangelists; Christian literature—books, magazines, Sunday school papers, weekly religious periodicals, tracts, and above all the Bible, all of these being in the Japanese language; Sunday schools and schools for poor children, young people's societies, and Scripture unions, furnishing Christian training for thousands of the children and youth of the land, have been organized. In brief, in all the chief centers of population a native body of Christians has been raised up, where twenty-five years ago the very name of "Christian" (Kuristan) was despised and feared.

As further evidence of the great change in the mind of the nation toward Christianity, let facts like the following be considered: One of the judges of the highest court is a professing Christian. Several officials in high place under the appointment of the Emperor himself, are Christians. When the new parliament was opened in 1893, of the three hundred members of the Lower House thirteen were members of the Christian

Church, known to be such when elected by their fellow citizens; and one of the thirteen was made Speaker of the House. Of the 70,000 Buddhist temples in the country, the majority show plain signs of neglect for the reason that the priests and superstitions are losing influence over the minds of the people, especially the young men of the educated classes. Bishop Galloway found our Bible and other Christian books in the library of the Buddhist college at Kyoto, which proves that even the Buddhist priests find it necessary to investigate the Christian system and to study our New Testament. Buddhism is for Japan a doomed religion. Concerning this, however, a word may be added later.

It is a fact that, with the single exception of the massacre at Port Arthur, the Japanese have conducted the late war against China in the spirit of the civilized nations of America or Europe. The Red Cross Society, which was adopted by the Japanese Government in 1886, was officially recognized and furnished with needed facilities for its humane work during the late war. The Empress with her own hands joined in making bandages for Chinese wounded prisoners, and Japanese surgeons gave them the same medical attention, with hospital and bed, as to their own wounded braves.

In Hiroshima, the military rendezvous, the largest liberty was accorded the missionaries to work among the soldiers, by preaching, distributing tracts, visiting the sick and wounded in hospitals. The American and British Bible Societies' Agent, Rev. Henry Loomis, was granted permission to have New Testaments distributed in all the garrisons and divisions of the army. In January Mr. Loomis was invited by Prince Komatsu-no-miya, a near relative of the Emperor, and commander of the Imperial Guard of ten thousand picked soldiers, to come to the palace for an interview. The Prince thanked him for his deep interest in the soldiers, and said he was quite willing for each soldier to receive a copy of the Christian Scriptures. Not only so, in February, by the highest authority of the Department of War, several Christian chaplains were granted permission to accompany the army on the field, free passage to the seat of war and a captain's rations being furnished.

These facts become more significant of a "right about face" by the War Department when it is known that prior to the war the generals had been accustomed to look upon the few Christians in their ranks with some suspicion, thinking that by being a Christian the soldier's strength and patriotism were weakened.

Now, in no spirit of invidious comparison, but in justice to these facts, we ask where in all the fields of modern missions can a parallel to this rapid and remarkable progress in the influence of the gospel and Christian civilization be found?

There are other evidences and other lines of rapid and remarkable advancement of the New Japan. When Commodore Perry entered with

his fleet the Bay of Yeddo (Tokio) the Japanese had never seen a steamship. To-day scores of steam vessels, large and small, ply their coasts from the extreme north and through the Inland Sea to Nagasaki, heavily laden with passengers and all kinds of goods. For foreign commerce they have a great line of steamers, iron-clad, and built according to the most modern improvements; elegantly furnished too, for European travel, rivals of the best English or French lines in the Orient. These great ships go regularly to Vladivostock, a Russian port, to Corean ports, to Shanghai and other Chinese ports, to Hongkong, to Australia, and to the Sandwich Islands. Indeed, two years ago, the Japanese boldly entered into direct competition with an old and powerful English line in the cotton carrying trade from Bombay to Kobé.

In proportion to territory the Japanese have as many railroads as the United States, though it must be confessed the service and speed are by no means equal to the American.

The internal industries have developed rapidly. In 1864 the first little cotton mill was attempted; now there are forty, with six hundred thousand spindles. Japan is destined to become a great manufacturing nation. Both in commerce and manufacturing they are soon to be the English of the Orient. A system of coinage, with national and private banking, has been adopted, modeled after that of the United States, with the difference that silver is the basis of their currency. The telegraph system, owned and operated by the government, just as the railroads, is complete and cheap, There is a system of Imperial Police that will not, suffer by comparison with that of ours. The post-office system, affording free delivery to the smallest and most remote village, is in several respects superior to ours.

A complete system of education, extending from the kindergarten to the Imperial University, and equipped with modern scientific improvements, was inaugurated in 1872; their students of the sciences, philosophy, and medicine are beginning to rank with those in Europe and America. Bishop Keener, no mean judge, recently remarked in the hearing of the writer that the State papers given out by the statesmen of modern Japan would compare well with similar documents of the representatives of England or the United States.

In printing and in literature there have been astonishing changes. About the year 1864 Mr. Gintō Nishida having brought over from China a font of movable type, obtained there from a missionary, attempted to publish in Yokohama the first Japanese newspaper. It was suppressed by the government of the Shogun, and he was thrown into prison. The same man after the revolution *did* publish a newspaper in Tokyo, and is the father of the periodical literature in Japan. To-day the number of newspapers and other periodicals is estimated at 900, of which Tokyo alone has 17 dailies (3,906,000 copies per month); the 116 periodicals have a circulation of 495,000.

Besides a perfect flood of Japanese books and pamphlets, much of which is of a low order both in thought and morals, there is a vast yearly output of Europeanized literature, translations, and other works in English, German, and French. The higher thought of the day is represented by the following Japanese magazines: *The Nation's Friend* (friendly to Christianity), *Economical Review*, *Science Review*, the *Philosophical Review*, the *Universe* (Christian), and others. All of these are edited, owned, and managed by Japanese, and not by foreigners. The conditions of Japanese thought are unusually interesting, and the language, the medium of expressing it, not less interesting, for both are in a state of transition.

The laws and modes of trial in the Old Japan were decidedly Asiatic, modeled for the most part after those of China, according to which a man could be imprisoned for an indefinite length of time without trial, or even knowledge of the cause, and the accused was liable to torture in examination and trial—certainly an arbitrary and despotic system. To-day a Western system, including the commercial, criminal, and civil codes has been carefully wrought out after years of study of the codes of Christian nations; a thoroughly modern system of courts and pleadings has been organized.

The New Japan is a constitutional monarchy, with a parliament and governmental ministry like Great Britain, all of which was before unknown and unheard of in the history of the Asiatic nations. And everybody now knows with what wisdom and patriotism have all her affairs of war been managed. Her army and navy, commanded by Japanese solely, have by their discipline, endurance, and valor in battle won the respect of the whole civilized world.

It is no matter of surprise, therefore, that England and the United States, recognizing the many lines of progress achieved by Modern Japan, should be willing to make new treaties with her, providing for the abolition of consular jurisdiction within a term of five years, restoring tariff autonomy to the Japanese sovereign, and admitting the nation into the comity of the great Western powers upon terms of international equality.

It has come to pass that one of the nations of the Orient which, when Commodore Perry opened their gates by treaty in 1854, had been an absolute nonentity among the nations of the Western hemisphere, has within the short space of forty years won her way to a position of international treaty relationship never before accorded an Asiatic people.

In this age of so many things justly pronounced marvelous in the sciences and applied arts here is a marvel in modern *history*. Here is a nation suddenly emerging from its ancient and self-imposed seclusion, from its darkness and littleness, and proving by unwonted commercial activity, by intense intellectual inquiry, by a Grecian spirit of colonizing, by warlike power on land and sea, and by no less signal wisdom in diplomacy,

that henceforth this New Japan is to be counted among the powers of the world. This young ship of state will probably have to sail through heavy seas and under lowering clouds; like all other nations that achieve progress, will have to meet severe conflicts and suffer defeats occasionally; yea, flushed with victory she may give way to undue self-glorying, and thereby be led into serious blunders. Be it so; one thing is certain: the Japanese are no longer a sleepy Asiatic people, held fast to an effete civilization; on the contrary are thoroughly awakened and brought to their feet; yea, with face turned not to China for wisdom and counsel as in ancient times, but toward the great Western world they are moving at the quick speed of modern civilization. They are in the stream of modern history. What of their future, then?

The future of modern Japan depends chiefly upon its complete acceptance of Jesus Christ as Saviour, teacher, Lord. Against the acceptance of evangelical Christianity several obstacles will arise. In the first place an intense nationalism, strengthened by recent victory, will no doubt cause some to be coolly indifferent to the preaching of the foreign missionaries, because they are foreigners and are the propagandists of a "foreign religion." Others have discovered an unexpected amount of gross immoralities and political and social corruption in the great centers of population in Christian countries, and thus their admiration for the power and purity of Christianity is thereby discounted. Others again, among the educated classes, having found that their own systems of Buddhism and Shintoism are false, unworthy of belief, have gone on toward universal doubt of all religions, Christianity with the rest. In this they seek for justification in what they are pleased to regard as the verdict of the natural sciences. There is among the educated classes of the government colleges and the Imperial University a strong current of materialism.

Of course it is to be expected that the Buddhist priests will make a desperate struggle to save their waning influence, and as a last resort certain leaders will do as has been attempted by the Brahmo-Somaj in India, try to effect a reform of Buddhism so as to absorb the ethical teachings of Christianity, and yet reject Christ and his gospel. One other difficulty is the influence of Unitarianism from New England, and rationalism brought in from Germany. These are the difficulties frankly stated. Nevertheless, in view of what has been set forth in the opening of this article as already accomplished by the gospel, and in view of the undoubted presence and power of the Holy Spirit, there cannot be the slightest fear as to the final victory of the gospel of our Lord in Japan. We confidently expect Japan to be the first of the Asiatic nations to accept the Christian religion. Her name and her flag are both prophetic symbols of good things to come. She is the "Sunrise Kingdom," and her flag is the full-orbed sun in the center of a white ground. When the Sun of

Righteousness arises and shines upon her people, then those symbols will have been fulfilled. Then Japan will indeed be the sunrise kingdom because made the kingdom of our Christ, and her banner will be to the rest of Asia a symbol of light, strength, and progress.

Believing, as we do, that if Japan becomes a Christian nation a glorious future is before her, that her position among surrounding nations in Eastern Asia will be commanding, and believing that upon the Christian Church in America rests chiefly the call from God for Japan's evangelization, we would to God that the Christians here, and especially our Methodists, would see clearly and feel deeply the infinite consequences of the present situation and the grand opportunity given them to seal a new nation with the seal of the Son of Man in the very beginning of the twentieth century.

Even in commercial affairs the Japanese and Americans will be sure to come into closer contact, for both will be more and more mutually interested. A single illustration will show this. By reliable statistics the quantity of raw cotton imported into Japan in 1892 was eleven times that of 1882, while the import of manufactured cotton goods since 1888 decreased 44 per cent. Whose raw cotton ought, therefore, to be going to Japan? Where is the Nicaraguan Canal? Not only so, but already the Americans are the largest buyers of Japan's silk and tea. With cheap labor and abundance of coal Japan's remarkable development in manufacturing will increase on a still larger scale, so that in the future she will become a powerful rival to Bombay and Manchester and New England in manufacturing cotton goods. She is exporting cottons to China and Korea now. Japan's total foreign trade in 1892 being $119,000,000, was double that of 1882.

Japan has steadily risen in commercial importance among the nations. In the same way her political importance is bound to be recognized in the future. With good fighting qualities, lofty ambition, and a bold foreign policy, all augmented by her splendid success, not only in delivering Corea, but also in bringing China's hoary pride into the dust, Japan's leadership in the politics of the far East will be felt. Russia already understands this, and hence objected to Japan's occupancy of the Liao-Tung Peninsula.

But ah, while statesmen and great rulers in Europe and in this country are closely estimating the future commercial and political importance of this New Japan, with what infinitely deeper interest should our Lord's own people inquire what ought to be done to secure the speedy evangelization of that people. In saving Japan to Christ, to Protestant and evangelical civilization, it is not only a nation saved for its own sake, but it is at the same time building a highway for Jehovah to the Koreans, Chinese, and Manchurians. In more than one sense the new Christianized Japan will be the key to Eastern Asia.

INTELLECTUAL PREPARATION OF THE MISSIONARY.*

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

At the outset we devoutly acknowledge the divine call to the work of the foreign missionary and yield to it the place of supreme importance. As no one dared to take to himself the office of an apostle, but the twelve were personally called to that glorious order by our Lord himself, so no one may venture upon the office of the Christian missionary who has not heard the voice of the same Lord setting him apart to this high service. With this heavenly call comes that spiritual furnishing, that simplicity of purpose, and joyful self-consecration, and unfaltering devotion, which are the supreme preparation for this august calling. No man is fit to be a missionary who has not an enthusiastic love for men, who is not impelled and sustained and inspired to all heroic deeds and tireless patience by the very spirit which brought the Son of God to his great redemptive work, who is not ready to do anything, to endure anything, to attempt anything in order to draw men to penitence and faith and salvation. This is the glory of Judson's sufferings in prison for Burma's salvation, of Moffat's long waiting with hope deferred till the first African converts are won and Bechuana's redemption draws nigh, of Carey's solitary mission to India, of Morrison's self-exile for Christ's sake in China; yea, it is the glory of the long roll of martyrs and saints and teachers of the Church;

> They climbed the steep ascent to heaven
> Through peril, toil, and pain.
> O God, to us may grace be given
> To follow in their train!

It is the glory of our Lord, who, "having loved his own, loved them unto the end," and on the cross cried: "It is finished." We are to speak now of a single line of preparation, but we recognize this divine calling as first and fundamental.

I. In considering the *intellectual preparation* of the missionary we observe first that education and culture are essential to power in any important undertaking.

1. This is the reason for all our schools, from the lowest to the highest. Man is not naturally capable of the labors which he attempts, but grows into such capacity by training and experience. Life itself with its varied contacts and experiences is a discipline of the mind and a training for service. Some have greatly profited by this means, and all are benefited to some degree. But all civilized people have instituted also a process of education and set up schools and appointed studies and teachers to train the young and prepare them for the careers they afterward run.

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* A Paper Read at the Annual Meeting of the American Board at Madison, Wis., October 11, 1894.

And we freely recognize the need and advantage of such mental training, and reasonably expect that those who enjoy it will furnish the leading and able men of their times. And we seek among those of special training for the men needed in an emergency to command our armies, to rule our states and cities, to frame and interpret our laws, to write our books, to represent us at the courts of other nations, to be our preachers, lawyers, and physicians. Other things being equal, we know that of two men the one of most thorough mental training will serve us best and serve us longest.

2. Knowledge and mental discipline are sources of power; they give a man command of himself, resources, breadth and depth of influence; they afford insight and comprehension, a balanced judgment, and an understanding of facts; their possessor can do more things and can do every one of them better because of his training. Learning is like the head of an axe; it drives the edge farther and makes the work more effective. The ablest man must have many other things, but he must have a thorough intellectual preparation.

3. No man can be too wise or too thoroughly educated for any great work; his mental discipline is everywhere and always a help and a reinforcement, never a clog. Some things that sometimes accompany great learning may be a serious hindrance. Pride may fetter a man, conceit may tie his hand, pedantry may shut his eyes. But education is always a help; the more of it one has the stronger he is for any worthy work; he will preach better, persuade more powerfully, plan more wisely, carry greater weight, and accomplish a greater and more solid result. As the old verse has it:

> A little learning is a dangerous thing;
> Drink deep or taste not the Pierian spring.
> There shallow drafts intoxicate the brain,
> And drinking deeply sobers us again.

4. Knowledge is the handmaid, not the mistress, of Christianity. She renders her noblest service when she comes to the aid of the gospel. All knowledge and science and every human power belong to Christ's kingdom, owe service there, and win their highest places as they worship at the foot of the cross. We but recall them to their predestined aim when we thus enlist them one and all in the glorious service of our Lord. The human mind is to expand and increase in power as long as the world endures, and its highest powers will be exerted when Christ rules in all the earth, and philosophy and science and learning, with art and power and everything in earth and heaven, will unite in the praise and service of the Redeemer of the world.

II. The foreign missionary work demands the most thorough intellectual preparation.

1. This seems obvious upon a general, comprehensive view of the aim

of missions. The gospel is to be preached, its institutions set up, and its spirit made controlling in every nation and people of the earth. The unevangelized world is to be won to the Christian faith, and Christ's kingdom to be everywhere triumphant. This is an enterprise of vast reach and significance, implying the use of great forces and superior power. Think what perplexing problems are involved, what vast territories and countless populations are embraced, how tremendous the revolution to be effected, how formidable the opposing forces. The utmost that the best and ablest man can attempt is needful; no element of strength can be wisely spared, no ounce of effective force can be safely neglected. When we recall what it cost to give Christianity the victory in its first deadly grapple with heathenism in the Roman Empire and then consider that just as great a task awaits us in each one of the pagan nations of our times, and that in the foreign mission work of to-day we are at one and the same time attempting this task in Turkey and India and Burma and China and Japan and in the great continent of Africa and among the islands of the sea, then we begin to see how tremendous is the work, how needful any help from any source that can be brought to our aid.

2. The great missionaries of the past have been men of intellectual power. The men who wrote the Gospels, who founded the Church and taught the nations, were not mean men; they stood before kings and counselors of the earth and were not ashamed. Paul, whose missionary tours were the widest, most fruitful, and best known, was the intellectual peer of any man of his age, and in learning among the chief. His knowledge of Latin, Greek, and Hebrew never dampened his missionary enthusiasm or hindered the common people from understanding and heeding his message. His mastery of the Jewish Scriptures and the law threw no cloud on his knowledge of Christ, but added to the power with which he taught Christ to thousands of his own day and wrote the Scriptures for all future days.

Irenæus, who gathered the martyr churches of Lyons and Vienne in Gaul, was a master of the learning and philosophy of his times; and his learning brought no eclipse upon his Christian faith and zeal, but rather gave them feet to run and wings to fly and multiplied his influence many fold. St. Patrick, the apostle of Ireland, St. Columba, of Scotland, St. Augustine, of England, were all marked men of their times, possessed of the best learning as well as the noblest zeal of the age.

Boniface, the apostle of Germany, Cyril and Methodius of Bulgaria and Moravia, Anschar of Denmark and the North, great missionaries and founders, were scholars as well as saints, and gave letters and learning as well as the true faith to the mighty nations they served.

And the men of later days maintain the record and renew the illustration: such men as Carey with his numerous translations of the Bible, Judson giving the Bible to the Chinese, Livingstone exemplifying the

Christian life in the interior of Africa and winning a personal love that makes the annals of his day heroic and sublime. These were men of trained minds and great powers, who made their learning the sword of their power.

3. But, to be more particular, every missionary must master a foreign language so as to make it the medium of thought and familiar speech. This is the key by which he wins access to the hearts and confidence of the people among whom he lives. He must be able to preach in the vernacular, to teach in it, to converse in it, to deal with inquirers in it, and so he must not only master its words and sounds and grammar, but its tones, its idioms, its spirit and life, so that he can bring his message with precision and certainty and power. Then he must acquaint himself with the literature, the history, the philosophy, the faith of the people, and thus come still nearer to their peculiar life and thought. This is a great task in any case; in some instances it is a task never fully completed. Dr. Hyde preached in Hawaiian in six months, but after seventeen years feels himself still far from fathoming the native mind. Dr. Blodget, a tutor in Yale, has been forty years in China and still has his personal teacher in Chinese.

4. The missionary must bear his part in translating the Bible into the vernacular of the land. What a labor this is, what trained powers it demands, we may judge from the history of the English Bible, and especially the Revision which has appeared in our day. No missionary service is more important than this; it bears upon the immediate welfare and the long future of the people in whose language it speaks. And the Scriptures must be often revised to cast out mistakes, to come nearer to the original, to deliver exactly "the mind of the Spirit." None but the best scholars can work to purpose here, and the combined criticism of many minds is indispensable.

5. The missionary must take the lead in organizing and guiding churches, in gathering and teaching schools. This is the work of the bishop and the school superintendent, and requires insight, discrimination, tact, power of persuasion, ability to instruct, wisdom in reproof, and patience without end. As the native agency rises to prominence, the missionary duty grows more exacting and perplexing; that power of guidance which only mental discipline affords is more and more called into exercise. This gift of organization and leadership to some may seem to be a natural gift unaffected by studies and discipline; but it is forgotten that one chief end of studies is to give a man possession of himself, and the trained mind is always at an advantage in service of this kind by reason of its broader horizon and wider views. It is no mistake, nor is it an accident that bishops have been almost invariably chosen from among the most learned of the clergy; it is the instinctive recognition of the ability and power which mental training gives. And our missionary

bishops must not fall below the standard or come to their high duties weak and untrained.

6. The missionary must study great problems. He must build for the long future and master the life and spirit and institutions of the people. His labors deal with the deeper forces that are at work in the nation; he seeks to revolutionize domestic and social life; he gives to the people an impulse along an untried path toward new aims and a nobler destiny. no man can be too wise, too far-sighted, too capable for duties like these. That large-mindedness and great-heartedness which are so much favored by a liberal education are peculiarly in demand. What Augustine and his successors did for England, what Boniface wrought for Germany, that our missionaries are now doing for Turkey, for India, for China, for the tribes of Africa; and they must be adequately furnished for the august work.

III. A full college course for all, and a theological course also for ordained men, constitute the normal preparation for missionary work.

1. We recognize the difference between the work done by men and by women; and we also recognize that there are exceptions to the rule thus stated. We admire the career and influence of Horace Greely and Abraham Lincoln; but we know that these great men made their way to the high eminence they won, not because they lacked a college training, but in spite of this deficiency. So there are missionaries of great success whose intellectual preparation was not of the highest. We rejoice in what these men have wrought; while we are sure that a thorough education would have increased and enriched the result.

2. The objection that such training as we indicate requires too much time is not valid. The call to missionary work includes a call to prepare for it. The twelve apostles were kept three years with our Lord, although the world was lying in wickedness all around them. Paul spent three years in retirement after the midday flash of glory at Damascus, although Asia and Greece and Rome were sunk in heathenish darkness and perishing without the light.

Delay for full preparation is no loss. The man does more in the years that remain than if he began at once. Seven years in college and seminary under able and inspiring teachers who awaken the mind and guide its search and correct its judgments and broaden the man are precisely the preparation which the missionary to India or China, to Turkey or Burma, to Africa or Polynesia, needs to make his labors wise, steady, and enduring. After twenty years in the service he will have outstripped his brother of equal gifts who spent those seven precious years in the field rather than in studies. Studies may be too much protracted, but the standard we have named is substantially within the reach of all whom God calls to this work.

3. Every missionary is a general, and must be thoroughly prepared for

his post. He initiates a great movement and shapes its forces and directs its progress. He is constantly drawn upon for counsel, for courage, for plans, for rebukes, and for encouragements. The main body of every missionary force must be made up of native laborers, selected and trained and brought to their posts by the missionary leader. We are not to furnish all the Christian laborers for China and India from America and England. The captains and the soldiers of the line must come from the native agency. This method of work and distribution of forces is the part of economy; it is also the part of wisdom. And in this view the argument for the thorough intellectual preparation of the leaders is both confirmed and emphasized.

4. True missionary economy requires that only those who are well equipped be sent to the field. The cost of sending out a missionary and supporting him in the field is so great that the duty of thorough preparation and careful selection becomes imperative. It costs no more to support a thoroughly educated man or woman than it does to support one but partially educated, and the expectation of service is decidedly greater. It is true that the ability of Christian churches has not yet been fully tested in the foreign work, and we may fairly call upon them to spend greater sums upon this work. But it is a poor use of money to send poorly qualified men when better furnished men are to be found. And we can with a far better face call for large sums if all the time we keep the *morale* of the service high, and can truly say that we send only thoroughly trained men. The men and women we want, the men and women the service must have, if it is to prosper and prevail, will not be likely to offer in great numbers if they see poorly equipped men in the field and the Boards inviting such to go. There is no arbitrary standard of qualifications; each man should be considered on his merits, and Boards do not wisely tie themselves to any fixed course. But the college course is the acknowledged standard of thorough intellectual training, and the theological course furnishes a ministerial equipment universally recognized and approved. And true economy urges that as a rule those qualifications be secured.

5. The college course is a natural test of mental power and manly quality. The eccentric, the weak, the sluggish, the hopelessly dull fall out or are discovered; and as a rule the men and women who show parts and capacity, good sense and power of influence in a college course, are the men and women upon whom responsibilities in after life may be devolved safely, and are the men and women who give the best promise of usefulness and success. And the seminary course carries this sifting process still further. Thus the intellectual preparation of these courses in a twofold way fits for missionary service. The training in language, literature, mathematics, science, philosophy, and history yields the alert, versatile, furnished mind which the missionary service so peculiarly requires.

It also reveals characteristics and saves Mission Boards and young people themselves from serious mistakes.

6. God has a just claim to the best service we can render. In the missionary service he justly claims the labors of the most capable and promising, and that they be as thoroughly trained as the best schools of their times can train them. The wisest, keenest, and most powerful minds are not too good for this service. God demanded for sacrifice lambs without blemish, the best in every flock; and his demand for human service is not less exacting. And the demand is essentially the same in every field. It is a fond delusion that any man will do for Africa, while our best must go to India and China; that a weak man may answer for the Pacific Islands, but only first-class men can do anything in Japan or Turkey. The truth is first-class men alone do first-class work in Africa or Japan; and second-rate men do second-rate work in Polynesia as certainly as in India or China. In every place alike the gospel is to be preached, men's hearts and consciences won, the church is to be built, education is to be organized, the Bible is to be given to the people in their own tongue, and the life of a nation made instinct with the truth and spirit of Jesus Christ. There is no greater work than this for man to do; the ages will bring none more majestic. And God has a right to claim that to this high endeavor our homes shall give up their choicest, our churches consecrate their best, and our schools yield their richest treasures. And may he accept the offering we bring and make it serve abundantly in his kingdom and glory!—*Missionary Herald.*

JAPANESE WOMEN AND THE WAR.

BY MISS UME TSUDA,

Head of English Department, Peeresses' School, Tokio, Japan.

WHILE the eyes of the world are now turned to the East, and are viewing with sustained interest the war between Japan and China, a few words showing an inner phase of the struggle in the former country may not be uninteresting. While much is being said about the success of Japan's arms, due to the bravery of her soldiers and the skill and strength of her leaders, no one has had time to think of the less conspicuous part which the women in the country are having in this momentous struggle. The following brief account may serve to give some idea of the intense patriotic feeling which prevails, and the hidden, though by no means unimportant, part which the Japanese women have wonderfully sustained from the beginning of the war.

It is hardly necessary to state what is so well known, that Japan is intensely patriotic. "For the Country and for the Emperor" is the motto engraved on the hearts of the people, and the war cry on the lips of the

soldiers. It is believed that a death on the battle-field is the most glorious one possible, the memory of which will live many generations, honored and treasured in the family. Loyalty and physical courage are ranked as the highest virtues in much the same way that they were held among the Spartans; and certainly Sparta's sons in the old days showed hardly more courage and patriotism than has been shown in the Japanese army.

We hear daily of many brave deeds. Now is the time when the air is full of generous and courageous acts. Nor is this confined to the men alone; the women of Japan are inspired by the same noble spirit. The gracious Empress, whose good deeds have already been sounded across the seas, has set the example by preparing lint and bandages for the wounded men within the precincts of the Imperial Palace. She has paid a visit to the Military Hospital in Tokio, where many of the sick and wounded soldiers have been sent back from the seat of war. In all matters concerning the struggle, she has taken the liveliest interest. The bandages sent to the hospitals from the palace are held almost sacred by the soldiers who receive them. This can easily be understood when one considers the reverence in which the Emperor and Empress are held by the people. I do not doubt that many of the soldiers sincerely believe that such a bandage has miraculous powers of healing. At any rate, the fact that the Empress and her ladies occupy their time in such works has provoked much gratitude on the part of the nation.

From the outbreak of the war, there has been the greatest desire among the women to go out as volunteer nurses. So many have been the applications that the Red Cross Society has been puzzled how to choose from them; for in spite of the need for workers and good nursing, many of the applicants, though inspired by a warm desire to devote themselves to the work, yet lack experience and skill. The applications have come from young and old, and many of them from women of high families. The well-trained nurses of the Red Cross Society are on duty in the hospitals, and so there has been less call for volunteer work; but, should occasion arise, there are thousands who would come forward to offer their services, and such work for the country would be considered to confer honor on any woman, whoever she might be.

In all the different sections of the country, societies have been formed among the women to furnish comforts for the soldiers. First among these was one started by the wife of one of the Imperial Princes, Princess Arisugawa, and a large amount was raised from the women of high rank for this purpose. In Tokio alone, there have been a score of different projects among women to raise money to send something out to the army or navy, who are going through hard privations in a foreign land. The contributions to these have come from all ranks and sources, servant women, the wives of coolies, hair-dressers, the poorest of shop women,

and even the children have put in their pennies to swell the fund. The Army and Navy Departments have a special bureau to attend to gifts of money and articles to be sent to the soldiers, and every day we read long lists in the newspapers of the things which have been received. All kinds of eatables and delicacies, clothing, blankets, stockings, gloves, and many comforts have been furnished by people who were by no means able to spare them. One constantly hears of sacrifices made by poor people who contribute their mite gladly for the comfort of the brave men who are defending the honor of Japan, and winning glory for the Empire. I have known cases in which a sum as large as the earnings of half a month was given away, without a single thought of the matter.

Whenever troops are going down to the military headquarters at Hiroshima, before starting for China, they are met at every station on the road by crowds of enthusiastic people, who put out flags for them and greet them with loud cheers. Everywhere tea and all kinds of refreshments are brought into the cars, and are offered freely. When a soldier starts out from some remote village, every one in the village will come to escort and see him off, as if his going were to bring glory on the place. Could any soldier, sensible of what is expected of him, fail to prove himself worthy of the honor which his friends without hesitation give to him? The mother, wife, sisters of the soldiers join in the rejoicings over the departure of one of their family for the war, and help to make the parting an easy one.

It is in this that the women of Japan are making their greatest sacrifice for their country—the volunteer offering of what is dearest to them, in the lives of their best loved ones. The husbands, brothers, and sons who are sent out to danger and to death are given most ungrudgingly. No woman dares to utter a word of regret. Everything that is said or done must go only to show the joy that any one of the family is given the opportunity to serve his country; and though at heart the burden may be heavy, the anxiety wearing, and the pain of parting unbearable, not a word or a gesture goes to show it. It is marvelous to see the self-control and fortitude exercised. Over and over again I have had occasion to notice and admire the wonderful spirit shown by all—young and old, weak and strong. One instance comes into my mind of an old lady who sent out cheerfully and with a smiling face her young and only son, the sole stay of her old age. Left a widow while young she had lived a life of much sorrow and trouble, and had with almost superhuman efforts managed to give her son the education which would start him in life. It was only a few years ago that the son had begun to help in the family support, and to be able to repay to the mother her tender care of him. Her pride in her son and in his young wife was a pleasure to see, and the little home they had together seemed a safe haven for her through the coming years of old age. Now, in a moment all this was changed—the son must start

off for the wars. Yet not for one instant was a cloud seen on the mother's face as, smiling and cheerfully, she assisted in the preparations for his departure. Not in public or in secret did one sigh or regret escape her; not even to the son did a word of her anxiety pass her lips. Her face, smiling and beaming with joy, looked with pride on the manly strength of the young soldier, as he started to fight for his country and win honor for himself—honor which would surely come to him. whether he lived or died.

Another woman, who is well on in years, and whose eldest son is a naval officer, furnishes an interesting example of mother love. Though never showing her anxiety on account of grief at his danger, she had taken upon herself, in spite of her old age and by no means vigorous health, to go every morning on foot to one of the temples and worship there before daylight, in order to propitiate the gods, that they may protect her son. She arises at four o'clock in the morning on the coldest of cold days, washes and purifies herseif with ice-cold water, and then starts out before daylight to take her three-mile walk to the temple. Thus through wind and storm and cold has the faith and love of this old woman upheld her; and one is happy to add that as yet her prayers have been heard, and no harm has come to the one she has called on her gods to protect.

This account brings to my mind a newspaper story of one hundred old women in the interior who have banded themselves to go each day to worship at a shrine in order to pray for the lives of the soldiers in the war. They go and return on foot, making a daily walk of over five miles. It seems pitiful to think of these old women with tottering footsteps making their pilgrimage, and in spite of their age doing what they believe is for their country's good.

We see, too, many examples of wonderful endurance and self-control in cases where the long suspense has ended, and the worst tidings that could be looked for have been received at the home; for not even with the shadow of death over the household must there be undue grief shown. The loved one has died in honor and glory, his name remains reverenced, the death of the battlefield has washed out ever other stain. According to the highest teaching, to mourn unduly for such a one or to grudge his life is to show a want of loyalty to the Emperor and patriotism to the country. The true wife or mother, in order to show her full appreciation of the glory of a brave man's death for his ccuntry, must stifle every demonstration of grief or sorrow, and must, under all circumstances, not only maintain an outward calm and composure, but express in every way her joy in the honor of such a death. Nor am I exaggerating when I say that with the deepest grief there is really mingled a true joy.

A touching story is told of the aged mother of Sakamoto, commander of the war ship "Akagi," who was killed in the thickest of the fight during the great naval victory of the Yellow Sea. Commander Sakamoto

left an aged mother, a wife, and three young children. As soon as his death was officially ascertained, a messenger was dispatched from the Naval Department to convey the sad tidings to the family. The communication was made duly to the wife, and before the messenger had left the house it had reached the ears of the old mother, who, tottering into the room where the officer was awaiting, saluted and greeted him duly, and then with dry eyes and clear voice, said: "So it seems by your tidings that my son has been of some service this time."

In this, as in many other cases, the only regret expressed by word or sign was that the loved one had not been spared longer to do more for his country. To an outsider it may seem as if there could not be true or deep feeling in these cases, so wonderful is the self-control exercised; but when we come to consider what it is in Japan for a woman to lose her husband, or an aged mother her son, we have ample proof of the unspeakable loss it must be to them, outside of the mere depth of the affection. Although a woman is not burned on the funeral pile of her husband, nor does her religion condemn her to be an outcast for her widowhood, yet Eastern customs prevail in regard to the relation of man and woman. The husband is indeed a woman's sole support and guide. It is through him that she gains her social position and social pleasures, and is respected and loved; and when he dies, her life has lost its sun and must remain in darkness. When there are children, and the family name must be kept up, a second marriage is impossible, no matter how young the wife may be; for it falls on her to remain in the family of her husband and to bring up his children. With such customs, we can realize the tremendous loss the death of a man brings on his family; for, as the head of the family, he embodies the world to his wife and dependents. Thus, not bringing in the question of the depth of the affection, no one can be blind to the troubles and sorrows the war is bringing into many homes and hearts; yet through it all the women continue to maintain their unflinching bravery and self-control. On a visit of condolence made at these homes after tidings of death, the visitor hardly knows what ought to be said, for the ordinary words of sympathy and grief are not in keeping with the attitude taken by members of the family, and one does not know how to meet this grief which puts on the dress of joy, the affliction that asks not for condolence but congratulation. One mother has said about the death of her son: "We are thankful he is enrolled among the brave; this is not a matter of sorrow, but of rejoicing."

The women of Japan—it is not on the battle-field that they die; but their lives are sacrificed for their country in their silent homes and by their saddened experiences; and though no monument may be built to them, they have given their all willingly, and done their share for the nation's glory.

One reads pathetic stories daily in the newspapers in connection with

the war. Not long ago a sad account was given of a young woman just passed her twentieth year, and only recently married to an army officer. She had belonged by birth to a military family, and, as befitting the daughter and wife of a soldier she resolved, on hearing of the death of her husband in the war, that she would not survive him, but follow him into the great unknown. Sending away her servant on some excuse, she remained alone in her home, which she put into perfect order, arranged all her papers, wrote a number of letters, and then made her last preparations for death. She placed a large portrait of her husband before her, and then dressing herself in full ceremonial dress as she had been dressed for her bridal, she seated herself and with a short dirk, owned by every *samurai* woman, she stabbed herself to death. In her last letters she gives the reason for her death by saying that, having no ties on earth, she would not survive her husband, but wished to remain faithful to him in death as she had been to him in life.

Many such stories might be cited, but enough has been given to show the spirit that exists in Japan. With such women and such teachings in their homes, can it be wondered that Japan is a brave nation, and that her soldiers are winning battles? Certainly some of the honor and credit must be given to the wives and mothers in the scattered homes of Japan, who are surely, in many cases, the inspirers of that courage and spirit which is now the wonder of the world.—*The Independent.*

Two young missionaries, braving the weather, sailed for Europe on the *Circassia* last month, to labor in a section of the Dark Continent as yet practically unvisited by foreign missionaries. The men are D. M. Reoch, until recently a student in the Union Theological Seminary, and Sidney V. Whittemore, a son of Mrs. L. M. Whittemore, founder of the Door of Hope, an institution for women. Mr. Reoch had been employed in a commercial newspaper office. He had a good business position, but two years ago he was led to give it up in a resolve to devote the remainder of his life to missionary work in a foreign field.—*Missionary Review.*

We are accustomed to talk of *giving* to the Lord's work. That is a great mistake. The giving is from the other party. The silver and the gold are the Lord's. We only dig it up. The cattle upon a thousand hills are his. We only herd them. The wheat does not germinate by our power; the sun does not shine at our bidding; the rains do not fall at our word; the soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God. He giveth thee the power to acquire wealth. Let us *pay* God his due.—*The Gospel in All Lands.*

REGIONS BEYOND.

A LOCUST INVASION.

An African traveler, Professor G, H. Mitchell, describes from personal observation the approach and effect of a storm of locusts which came down upon an oasis in the desert where he had stopped for rest and refreshment. While they were at supper the first sign of the approach of the destroyer was heard. A light rumbling was the first announcement, but almost instantly and with the rapidity of a rolling sound of thunder a tumult of distressful cries rose and spread throughout the city; a general shiver was felt. Wondering at this noise, I ran into the street, where I saw nothing but people running in and out with anguish on their faces. "El djirad!" they all cried, in utter despondency. The awful cloud, black in its center on account of its density, grey toward its borders, and scintillating on the side where the sun's rays fell, was advancing straight toward the oasis. In another moment I guessed the terrible reality. It was an invasion of locusts, bringing ravage and famine.

Noise is the only antidote for this evil, the purpose being to frighten the locusts. A frightful and indescribable tumult now pervaded the city. It was a terrible confusion of sounds caused by the screams of men, women, and children, and the clashing of pieces of iron and the firing of guns.

From our point of observation we could witness part of the scene. The people were in their gardens, gathered around the palm trees, and no one was seen to be idle. The men and boys, each with a tin pot hanging upon his back, climbed the palms with astonishing rapidity, and sat upon the top branches. But vainly did they exert their lung force and the energy of their arms; the awful, irreparable disaster fell upon the city. It was ruin for three-quarters of the population and subsequent famine for all. During eight hours locusts rained upon the palms and upon all that was green. The trees were loaded with swarms of them, the soil was covered, and even in the streets the pedestrian could scarcely avoid crushing some at every step. Evening came, enveloped in a deep gloom of woe, and drove home the distressed and despondent people. Night followed, pitch dark, full of horror. Moans and groans which sickened the heart were heard through all the hours. At ten o'clock the cloud was still hanging over the city, but had disappeared at midnight.

The sun rose with bright, sparkling rays, showing the inhabitants the extent of their misfortune. The first sight was the present aspect of the lofty and graceful palms. The leaf-stalks, denuded of their fringed borders, raised their points like spindles; the green dates, whose stalks had been devoured, were spread over the ground; the soil, which was previously covered with lucern and garden vegetables, was now as bare as a trodden road; all verdure not too tough for the teeth of the insect, had been anni-

hilated. The desolation was complete and famine certain, for the products of the soil are the principal resource of those little clusters of life lost in depths of the desert.

But my astonishment was great when, entering the gardens, I saw the natives busily engaged in gathering and heaping up the living locusts, now replete with their precious crops. They were filling bags and goat-skins with them, and camels and donkeys were going to and fro carrying them home. I wondered at first what led the people to perform such tedious work, as I thought the locusts would soon disappear of their own accord, nothing else being left for them to devour. But the people well understood that nothing was left for themselves either; hence the instinct of preservation led them to resort to the last means of life offered in that disaster, as the unfortunate shipwrecked man clings to any sort of wreckage to float over the seas. These locusts were provisions for months, though a poor food, indeed. The locusts are eaten by most of the Africans, and also in Arabia and Persia. In Africa they are boiled, dried in the sun, and then preserved in brine.—*Missionary Outlook.*

UGANDA.

THE Church Missionary Society has most encouraging reports from its mission in Uganda and its neighboring provinces. Peace seems to be prevailing, and the missionaries and their assistants are able to preach the gospel wherever they may be pleased to go. At present it is believed that the population of the country is much greater than has been previously supposed. In their itinerating tours "gardens" or estates belonging to different chiefs are found, which have each a population of from 10,000 to 15,000. Under date of August 20th Mr. Roscoe says: "We have eight churches around the capital for people who are unable to walk here. Each day there is regular teaching carried on in these, and on Sundays we send one of the lay readers or more advanced teachers to conduct services and preach. The services have steadily grown in each of these so that three or four are already too small, though between 200 and 300 can be seated. These churches are from four to eight miles distant from here. Now that they are in working order we are trying to get a second circle four or more miles farther out still. From the province of Kyagwe, which is east of Mengo, the capital, reports come of days of special blessing. A chief, Tomasi by name, aids grandly in the work. Over 100 have professed conversion, and the congregations are large and attentive. In the province of Bulemezi, north of Mengo, which has been visited by Mr. Leakey, nine churches were seen by him which had been erected entirely by natives, and he heard of others. In the province of Singo, northwest of Mengo, there have been many baptisms, and the people seem most thoughtful and ready to listen. In our last number we

gave the report that on the Sesse Islands, in Lake Victoria, south of Mengo, there were nineteen churches already established by little bands of Christians. All these provinces to which we have referred are included in Uganda proper. Outside are other provinces like Koki, Bunyoro, Busoga, and toward these regions the Christians of Uganda are turning their attention. The report is given in the *Church Missionary Gleaner* that "Chiefs in Busoga are anxious to be taught. Miro, a chief who for many years lived in Uganda, has welcomed several Buganda at his place, and native teachers have been sent to help him. Tabingwa, another Usoga chief, has written, asking for teachers and has already begun building a church to teach the people in. Chiefs to the north, in the large section of Bunyoro that has lately been annexed to Uganda, are sending here for teachers." Rev. Mr. Roscoe writes: "The work is most encouraging in every part, and with the assurance of peace we look for and expect great things, but we want our own bishop at once and seventeen more men for immediate work." King Mwanga is still fickle, and though seemingly anxious to be a better man hesitates about giving up his besetting sins. His head wife is said to be an earnest young woman and to be preparing for baptism.—*Missionary Herald.*

FOUND SOMETHING TO WORSHIP.

A BUDDHIST priest, who had given up his bishopric two years previously, received from a missionary a copy of the Gospels. A meeting was being held at Tanabe, in a hotel, and he was in bed in an adjoining room. He pushed back the sliding door and sat up in bed to listen to the sermon. At its close he asked for and received one of the Gospels. He told me afterwards, when giving me the idol (hotoke) he had formerly worshiped, that he had long felt that it was wrong for him to teach the people to worship idols, and he had at length given up his office and work on that account. He told also of the sadness that filled his soul as for the last time, according to his promise to himself, he bowed to worship the little idol which he had worshiped all his life, and which was given him by loving parents when he left his home to prepare for the Buddhist priesthood. "For two years," he added, "I had nothing to worship. I had given up the only object of worship I knew, and there was no other one before whom I could bow. During these two years no one can tell what a lonesome heart I had. But when I got the copy of the Gospels, and began to read of the Saviour, the aching void in my heart was filled. I now have a real God to worship." After hunting around through the country he found a pair of boots in which to present himself in the house of a missionary. He walked up to Osaka, a distance of about ninety miles, in order to apply to us for baptism, which in time was duly administered. —*Missionary Guardian.*

EDITORIAL.

"THE LONG BLACK SHADOW."

THE Soudan has been styled a "long black shadow" stretching across the "Dark Continent." The word is Arabic, and means the "Land of the Blacks." It reaches from Senegambia on the Atlantic to the Red Sea, a distance of nearly 4,500 miles. It embraces nearly one-fourth of the territory of Africa. It is usually divided into Eastern, Western, and Central Soudan.

Eastern or Egyptian Soudan comprises Nubia, Dongola, Sennaar, Kordofan, Darfur, and districts on the Lake region on the Equator. It reaches north and south some 1,600 miles from Egypt to Uganda, and 1,400 miles west and east from Darfur to the Red Sea. North of the eleventh degree of latitude the population is made up chiefly of Arabs, nomadic in habit and Mohammedans in faith. To the south of the eleventh degree the population is Negro, engaged chiefly in agriculture, largely under Mohammedan control, but in reality pagan. A third race, made up of mingled Arab and Negro blood, is found in the more fertile parts of Eastern Soudan, of which Darfur may be considered the center.

Several efforts were made to plant the gospel in Eastern Soudan by Swedish and German missionaries. A most important movement was also made by the American Missionary Association. An expedition under Rev. Henry Ladd was extended into the interior in 1881, but the disturbances in that region arrested further operations. When the barriers are broken down Egypt will be the open door to this important field.

Western Soudan embraces the great basin of the Niger, which is the third river in length and the second in its volume of water in Africa. Its headwaters rise in the Koug Mountains, some 200 miles from the shores of Sierra Leone. Their course is northeast until its waters reach the sands of Sahara, then deflecting to the east and southeast they pour their flood into the Gulf of Guinea, 2,000 miles from their source. Both sides of the river, from Timbuctoo to its junction with the Sokoto, are occupied by the Shangai negroes, once powerful and unfriendly, but now subject to the Fulah empire of Massina. The Fulahs are distinct in race and language from the negroes. They are fierce fighters, keen traders, skillful herdsmen, and fanatical followers of the False Prophet. Under the plea of waging "Jehads," or holy wars, they are endeavoring to bring the pagans under their faith. The Bambara and Mandingans, who occupy the Upper Niger, are broken into a number of petty independent States.

Central Soudan extends from the dominions of the Sultan of Sokoto on the northeast, the regions around Lake Tchad and the basin of the Binué, the chief eastern tributary of the Niger. It is estimated that the populous State of Bornu, under the rule of the Mohammedans, the great Sul-

tanate of Wadai, and the Negro kingdom of Sokoto, embraces a population of 60,000,000 souls. The Arabs, moving from the desert and Eastern Soudan, are spreading their sway over this vast empire, and Mohammedanism is becoming the dominant religion. War, trade, slavery, and the admixture of races are greatly changing the complexion and character of the earlier people who occupied this land before the present century. The trade of the Tchad basin is reached from Tripoli, from the east through the State of Darfur, while the Binué basin will be entered through the delta of the lower Niger. Commerce is clearing the pathway to this vast empire, and the missionary is endeavoring to follow in its steps.

Hausaland, including a large number of petty States and kingdoms, joins the Sahara on the north, the Binué River and Lake Tchad on the east and south. It is a rich and populous region, including in it the sphere of operations of the Royal Niger Company. Its population is estimated at 4,000,000. Kano, in East Hausa, is said to be the greatest city of North Central Africa. Within its walls, which embrace ten square miles, are found in their quarters immigrants from every race. Womo, located on the Sokoto River, and the present residence of the sovereign of the Mussulmans, has a population of 20,000. Other centers are said to have from 10,000 to 100,000. The Hausa tribes are said to be much further advanced in civilization than those of the Binué River and the Lower Niger. Their language is remarkable for its simplicity, elegance, and the wealth of its vocabulary.

The Church Missionary and Wesleyan Methodist Societies are endeavoring to enter this great field by the way of the Niger delta. Stations have been planted in the Nupe Kingdom at Kepo Hill, Eggan, Beda Shanga, and other points.

In 1890 a party under the Church Missionary Society, under the leadership of Rev. J. A. Robinson and Mr. Wilmot Brooke, endeavored to pioneer the Soudan from Lokoja on the Niger. Wearing native dress, and trying native customs, the little company opened medical and evangelical work. The *Regions Beyond* tells of their work:

"I heard all the words on the paper," said an Arab scribe, to whom Graham Brooke had been reading his Hausa tract on the need of atonement, "I heard all the words you read, and as I heard them my blood grew cold; so would they feel through all the country if such words as these were but made known."

"I have a weighty question to ask," said one of the Hausa leaders. "If all the prophets, as you have told, need that the Messiah should do their service for them and should take their punishment, what is to be done for us, who are worthless to God as the grass of the field?"

How much their souls were worth to God the new arrivals told them.

"Ah!" said another Hausa chief, "We love you for the words you tell us; it is as though you stood here on a height and saw the straight road, and watched all of us wandering in the long grass on either side, and you shout to us, saying: 'Turn back! turn back! You are straying from the path; there it is leading straight to the town.' Thus you are doing to us every day."

Very soon the devoted Robinson died, and Mr. and Mrs. Brooke were invalided home. Before Wilmot Brooke went back he told of the impulse by which he was moved:

"The least we can do is to accept God's will, and not be as the horse or mule. He would seem to wish that we should give up for a little any feverish attempts to reinforce the work with new men, but just wait on him, and see how many he can turn to Christ with those whom we have already got."

"I have five times had African fever of the most deadly kind," said he, on returning to the Niger for the last time. "No one is ever known to have ever recovered seven times from this fever. You must expect that some of us will fall; I shall not be surprised if my turn comes in six months. Still I am determined to go. Friends tell me what madness it is to run such risks. But when men were called to storm Delhi and Lucknow they cheerfully came forward, knowing that death was certain. The strongholds of heathenism and Mohammedanism can only be stormed by acting for God in the same spirit. My action is not the outcome of rashness. I am going after the calmest and fullest consideration."

He fell in the field. How pathetic the story of Bishop Hill and wife, and of other lives which were given so gladly at the gates of Hausaland! Let the prayers of the Church follow the heroic band that is bearing light into the "long black shadow" of Soudan.

OUR CUBAN WORK AT KEY WEST.

That indefatigable and untiring friend of Cuban Missions, Rev. C. A. Fulwood, sends us a quarterly report from Rev. Albert D. Akin, missionary and pastor in charge at Key West.

Reaching the island in January, Brother Akin found fifty-three names on the church register, but on account of removals and withdrawals only twenty-two members upon whom he could rely; but these were "a few faithful souls who are to this mission as the heart is to the body." At La Trinidad he finds evidences of an awakening, due in a great degree to the efforts of a consecrated Spanish Brother, "Eladio Diaz, an exhorter, whose sweet, humble spirit has endeared him to all, and who has been of inestimable service to me." He reports a Sunday school of thirty-five under Brother Diaz's care, and well supplied with lesson papers and quarterlies in Spanish.

Brother Akin discovers a class of people who have been sadly neglected —the colored Cubans. Among them he has organized a church of nine members, and has twelve on probation. This work will be self-supporting, and is already cared for by an exhorter. At an other point he has opened a Sunday school and secured a preaching place.

His imperative needs are a well organized day school or schools, funds for the purchase of seats for the new church and completion of the parsonage, and "consecrated teachers who will be a living exhortation to the pupils, and indelibly stamp upon them the character of our Church." A gift of ten, fifty, or one hundred dollars could not be better applied than here.

Do we seek an open field for the propagation of the gospel and Methodism? We will find it at Tampa, Key West, and Havana.

Let us note that the literature in Spanish which Brother Akin is disseminating issues from the presses of the Publishing House, carefully prepared under the direction of the Parent Board of Missions. The Board of Church Extension is helping to build the church, the Parsonage and Home Mission Society to erect the parsonage, and the Cubans contributing generously to meet current expenses. All the forces of the Church are thus being called into action. Now let there be more prayer and larger individual contributions that this noble young brother may have an opportunity to show what can be done when Christians get in earnest.

MISSIONARY ASSOCIATION OF CENTRAL JAPAN.

We are indebted to Rev. N. W. Utley for the Minutes of a meeting held in Osaka, including a discussion of a paper read by Rev. R. A. Thompson: "Ought we to plan for a long continuance of mission work in this country?" The writer contends that early restrictions in travel and residence in the interior, strong nationalistic or anti-foreign feeling, and difficulty in acquiring the language largely shaped the policy of the first missionaries, "making it educational rather than evangelistic."

He calls attention to the fact that the first missionaries devoted themselves almost entirely to teaching. They naturally, under the limitations placed upon them, fell into the error that the best and only way to evangelize Japan was to put native preachers through the schools. He is convinced that it was a mistaken policy, has proved to be so, and has been "a fruitful source of trouble to both missionaries and native helpers, because the latter quickly convinced themselves that the missionary, being no good as a preacher, must of necessity occupy one of two positions—a teacher or a treasurer. I would not for a moment advocate the doing away with educational work, as it has a large place on the mission field. But it ought not, nor indeed can it ever, take the place of direct evangelistic work."

We heartily concur in this sentiment, and while in favor of granting the best equipment for mission training schools, are forced to conclude that much of the failure in evangelistic efforts by the natives in Japan is due to a want of leadership in aggressive work among the missionaries, and to a mistaken notion that a man trained in the schools will necessarily become a native preacher. A divine call to the ministry and the power of of the Holy Spirit impelling a man must first be taken into the account.

The following are wise words: "If we could in some way efface from the minds of this people the impression that we are here for the purpose of allowing moneys contributed by the churches of England and America to filter through our hands I believe that much good might be accom-

plished. The only method by which this can be done, as far as I see, is to get them to realize that so long as a church is dependent upon foreign financial aid so long ought the missionary to have some voice in the direction of affairs, but as soon as it is able to care for itself, so soon will the missionary and the money be set free to begin work in other fields."

Considerable discussion *pro* and *con* was elicited by the paper. Dr. D. W. Learned held to the negative, and thought that the Boards should not send more men to Japan. His position was that it was the duty of the churches in Christian lands to plant Christianity and then throw the chief responsibility of its diffusion upon the natives. In Japan the young plant had already taken root and require to be let alone.

Again, the prejudice against the missionary was great. His very presence implied a state of pupilage to foreign nations and conditions prejudicial to national honor and to "the purely Japanese development of religious institutions."

Others followed, but it was clearly the consensus of opinion that Mr. Thompson's position, as summarized by the following statement, was wisely taken:

> We ought to plan for a long continuance of foreign mission work in this country.
>
> 1. Because only a small proportion of the work has as yet been accomplished, owing to various hindrances.
>
> 2. Because the native churches have not yet manifested their fitness to take up the work should we lay it down. (*a*) They seem to be lacking in the spirit of evangelization. (*b*) Their leaders, in their eagerness to discuss theological questions and to grapple with higher criticism, have failed to put themselves in the proper attitude to be led by the Holy Spirit forth to the conquest of souls.
>
> 3. At this critical stage in the affairs of this country it does not behoove us to be discussing the time of our leaving, but the rather to gird up our loins and put shoulder to shoulder with the humble followers of Christ in this land to work for the spread of the vital truths of Christianity, that this may soon become a part of the kingdom of our Lord.

MRS. JULIANA HAYES.

A CALLED meeting of the Board of Missions of the Methodist Episcopal Church, South, was held at the Mission Rooms June 7, 1895, in order to render tribute to the memory of Mrs. Juliana Hayes, late Honorary President of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South. A committee was appointed to prepare a suitable tribute to her memory and service to the Church and the cause of missions. The following report was read, and adopted by a standing vote:

> Whereas, in the providence of God, Mrs. Juliana Hayes, Honorary President of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, has been called to her reward; and
>
> Whereas, for many years our sister, with indefatigable labors and unquenched

zeal, gave her strength to the work of buildingup the interests of Foreign Missions among the women and children of the Church;

Resolved 1. That we render humble thanks to Almighty God for sparing to so ripe an age this, his honored servant and efficient laborer, through whom such large results have been achieved;

2. That we extend our sympathy to the Woman's Board of Foreign Missions, praying that a double portion of the Holy Spirit in enduement of power for the service of the Master shall fall upon those who have been chosen to carry on the work;

3. That the Secretary be instructed to furnish a copy of these resolutions to the Corresponding Secretary of the Woman's Foreign Missionary Society and arrange for their publication in the Nashville *Christian Advocate*.

A TRIUMPHANT DEATH.

Rev. Fong Kwung Hong, one of our oldest native pastors, has gone to his reward. In a recent letter, mailed from District Conference held in Shanghai, March 20, Brother R. A. Parker writes:

One of these was a man of perhaps seventy years. Brother Fong was formerly a member of the Annual Conference, but was located at his own request, on account of failing health. He desired his license renewed, that he might die in the harness. There are a few men whose very names are a benediction. It is so with this veteran of the cross, because of his unswerving purpose to witness to his Lord. From his sick-room he sent a request that the Conference offer prayer in his behalf, which was done at once, Brother M. B. Hill, the President, leading in an earnest prayer of thanksgiving for such a life of light and power.

A few days later Dr. Reid sent us this word:

He departed from this life in great peace, about 5 P.M. on the 17th of April. Two hours before he died, bright visions of the glory land claimed almost his entire attention. Practically unconscious of external matters, he would occasionally exclaim: "*Tien-dong! Sing ya-loo-sa-long! Chii, chii, wo veh lei kuh chii!*" (It is heaven! The New Jerusalem! Beautiful, beautiful! Beautiful beyond expression!)

THE WORLD FOR CHRIST.

The first number of this illustrated monthly missionary paper came out in January. In less than six months we have received Twenty-seven Thousand Subscriptions. Nor is this the end. Names and dimes are coming at the rate of three hundred a day. The paper, closely packed with information, and giving in its engravings a bird's-eye view of the field, is meeting a long felt want in Methodist homes. Brother, help us to place it in every home in the Church. Carry a sample copy with your note-book and pencil into the congregation, Sunday school, Epworth League, on the street, everywhere, and help us to secure 100,000 subscribers within twelve months.

In the rush of names some addresses may have been overlooked. If you find any who fail to get their paper, kindly notify us at once. For success in this educational movement every subscriber must get his *World for Christ*.

TESTIMONY OF MINISTER DENBY.

In 1885, while we were residing in the city of Peking, we had the pleasure of a personal acquaintance with Mr. Charles Denby, United States Minister Plenitotentiary to China. According to his own testimony his interest in missions before going to China and knowledge of missionaries was superficial and limited. Making a tour of the coast and treaty ports in a man of war in 1885, he took occasion to look into the work of American missionaries in Tientsin, Chefu, Shanghai, Ningpo, Fuchow, and other cities. Upon his return to Pekin he gave expression to his convictions in unmistakable terms:

> I am not particularly pro-missionary; these men and women are sipmly citizens to me as Minister, but as a man I cannot but admire and respect them. I can tell the real from the false. These men and women are honest, pious, sincere, industrious, and trained for their work by much arduous study; outside any religious question these people are doing a great work of civilizing, educating, and taking care of helpless thousands. They are the forerunners of higher methods and higher morality. I do not address myself to Churches, but as a man of the world, talking to some one like himself, I think that it is difficult to say too much good of missionary work in China from even the standpoint of the skeptic.

READY FOR MARCHING ORDERS.

The numerous friends of Brother J. L. Hendry will be glad to learn that he is making a rapid recovery; has gained forty pounds, and writes: "O, how my heart does bless and praise the name of the Lord! He surely has some work for me to do, else he would not have again raised me up to health. I am happy here (Taylor's Creek, Ga.) with friends and relatives, but I am ready to receive marching orders. My heart is in the land of the Orient." God grant that in due time this faithful missionary and his wife may resume work among our earnest toilers in China.

ANNUAL REPORT OF BOARD OF MISSIONS.

The Forty-ninth Annual Report of the Board of Missions is now ready and will be mailed to any address upon application to the office. It gives a brief survey of work done in our four foreign fields and the general outlook at home and abroad. Full of encouraging facts and figures, it should be in the hands of every pastor and Christian worker.

Rev. Jackson B. Cox, a graduate of the Southwestern University, Georgetown, Texas, has been accepted for work in Mexico, and appointed by Bishop Key to the school in San Luis Potosi. Strong in body and in character, with marked success already attending his labors elsewhere, we predict for him a life of great usefulness and blessing in the land of the Montezumas.

OUR MISSION FIELDS.

CHINA.

A New Church in Shanghai.

REV. GEO. R. LOEHR urges the need of more men and of a new church, in order to embrace the opportunity open to our workers in China:

"The China-Japan war has come to an end. I need not tell you that we are glad, and that we hope much good will grow out of it. Now is the time for our Church to rally to the help of China. The China Mission Conference needs men to enter the new fields and open doors which are now ready. This war has shown us China in a new light. It has made revelations in regard to this people that are humiliating, and which have almost alienated some of China's best and truest friends. The faith of many in the Chinese has been weakened and their sensibilities shocked; but we are not disheartened, knowing, as we do, that Christ died to redeem this people, and that he has the power and willingness to save them. China is bad enough, but her very wickedness should induce Christians to redouble their efforts to bring her to Christ.

"In some places, because of the war, missionaries had temporarily retired. Some of them have returned and resumed work, as the following extract will show. This comes from Tungchow: "All our missionaries are now at home and hard at work. Daily meetings are being held at both the Baptist and Presbyterian churches, where there are many interested native listeners. These have been maintained now for about six weeks. At the college a large force of workmen is engaged in erecting the new buildings. Eighty-seven boys have already returned and are in attendance. The girls' school also opens now with a somewhat less number than before the bombardment." The college referred to is the Presbyterian College, so ably presided over by the well-known worker, Rev. C. M. Mateer, D.D. Good reports also come from other places.

"I have written more than once about our great need of a church building in Hongkew (the American portion of Shanghai). The population is extending very rapidly in this direction, and our mission should not be slow to build this church and open day schools for both boys and girls. How I wish that we had the money *now* to build the church, so that it would be ready for dedication at our next Conference! The location for this proposed new church grows better and better. Mr. J. W. Stevenson, Assistant Director of the China Inland Mission, told me not long since that I would be surprised to see how many employees on their large premises would attend our services, many of whom are Christians who will help in carrying on church work; and then, too, there are a large number of China Inland Mission missionaries, who are from time to time in Shanghai, who would most gladly assist in the services. I do not think it would be very long before we would be able to support a native pastor and have a real self-supporting church. I have studied the situation, the needs, and the opportunity, and I know of no better place for a central church. The Woman's Board of Missions could have their schools near it, and the children can come to the Sunday services, as they do at Central and Trinity Churches.

"Pupils continue to come to the college, and we try to accommodate all who wish to enter. I hope that another teacher can be here ready for the opening of the fall term, the early part of September."

Medical Work in Nanzing.

WE glean the following items from a recent letter written by Dr. C. K. Marshall, of Nanzing:

"I write these few lines with a joyful heart, because our work out here is growing stronger month by month. The work at Wu-Chung is very encouraging indeed. Brother Lucas and Brother Ng have gone

there repeatedly, and have a good and large congregation when the weather permits them to go, and they don't stop at a small rain. I have been out there with my drugs, treating patients, or preaching at night or in the afternoon. Brother Lucas told me that after a night out in the country they received four or five probationers. I was out once, and the next day one of the brothers told me he had taken down two names as probationers. They have urged our dear, good brother who is stationed at Wu-Chung to preach to them every Sunday night that he can go, and he has felt that the Lord is opening the way for him to give them the Word of Life. Some of these hearers go as far as five or six *lea* to hear the preaching. We have no preaching house, but preach in the dwelling of a man who has become a probationer. His wife and all his children have not only taken the truth, but act as good as they know how, and even go around to invite their neighbors to come and hear the preaching. At another place a young man whose heart the Lord had opened when he went to hear preaching was bitterly opposed by his father and wife; but he used his patience, and finally his wife and his father became much interested in the truth, and now only his stepmother opposes him. I expect soon to hear that he has gained even his stepmother to the side of saving gospel trutth.

"I go out to different places, or stations, to dispense drugs. I don't have a great many patients at the out-stations, but always have opportunity to preach to them Jesus. The hearers are very quiet, and in some places are more anxious for the gospel than in others. I joy in my work. The Lord is very gracious to me, and has always given me health and strength to do his work.

"Brother B. D. Lucas is a hard worker, and earnest in his work for the Master. We are much rejoiced to hear the good news that Brother Hendry's health is greatly improved, and we hope that he will soon be able to join us again.

"I hope the churches in America will not forget, in the present trial and trouble, to pray for us and for the many children in Christ."

The End of that Man Is Peace.

Rev. C. F. Reid, of Shanghai, writes as follows concerning the last days of our Chinese brother, Rev. Fong Kwung Hong:

"You will be interested to learn that old Fong Kwung Hong is in heaven. He departed from this life about 5 P.M. April 17. For hours before he died bright visions of the glory land claimed almost his entire attention. Practically unconscious of external matters, he would occasionally exclaim, 'Tien-dong!' 'Sing ya-loo-sa-lang!' 'Chii, chii, wo veh lei kuh chii.' (It is heaven! The New Jerusalem! Beautiful, beautiful! Beautiful beyond expression!)

"For the last several months the old man has been feeble, and his conversation has been that of one walking in Beulah-land. We shall miss him very much. He was the first Chinese Christian to greet me on my arrival here sixteen years ago, and in all these years I have never heard a word spoken against his Christian character. His wife and two daughters survive him. The old lady is quite feeble, and will not be with us long. His daughters are both useful Christian workers. The oldest is with Miss Irvine, of the Woman's Missionary Union, and is perhaps the most successful Bible woman in Shanghai.

"Our work at Central Church and Trinity is still growing in interest. The list of probationers received since Conference has now reached about 300 names. Last Sunday I baptized four in the morning, and received nine new probationers at the evening service. Next Sunday there are several more to be baptized. I am doing the best I can to instruct the probationers and get them ready for Church membership, but it is slow and difficult work. We have three meetings a week for this special purpose. My health is still keeping up, but the summer is coming on, and

there are so many demands on my time and strength. I feel a little uneasy for fear I shall fall off in health, or perhaps have to stop altogether.

"Dr. Fearn is here. He is a splendid fellow. I wish we had a dozen like him to begin work at once."

A New Era.

OUR missionaries are unanimous in their testimony concerning the wonderful opportunities that are before us as the result of the recent war. Rev. D. L. Anderson, of Suchow, writes:

"The present war will necessarily result in opening up all China. The authorities at Peking, in their efforts to transport troops from the central and western provinces, realize their need of railroads, and have determined to have them. There is no difference of opinion now on this question. The war has also made them feel the importance of opening up their vast mineral resources, and steps are even now being taken in this direction. Cotton and kindred manufactories are being introduced, and larger plans are being made for the future. A new era is upon us, for the war will turn China's face from the past to the future. Now all this means that there will be an increased demand for educated men, and the Chinese will naturally first turn to our mission schools for them. Our schools, especially the school in Shanghai, will have broader opportunities than ever before. In some respects it ought to be the best school in China, and I believe that we have it in our power to make it such. We are located in Shanghai, the New York of China, and have ample room and good buildings; no school in China can excel us in these things.

"Our work is moving on finely. In every deparlment all around the district we can report success."

The Chinaman Getting Ahead of Us.

WE are just in receipt of a letter from Dr. J. H. Fearn, who has reached Suchow, and already entered upon his medical work:

"Well, here I am in Suchow. A very warm welcome from the missionaries, making me feel as much at home as if I had been born here. I am staying with Dr. and Mrs. Hart. In the doctor I have found, I believe, a good friend and a helper. The work in the hospital and dispensary is progressing nicely. I have not been over to see the Woman's Hospital yet. Brother Anderson has furnished me with a teacher, who is to come to-morrow.

"In Shanghai I had a talk with Dr. Reid. I wish you could have been at the service the night I was at his church. After he had preachsd to a crowded house his Epworth League workers went out among the congregation to talk to their brother Chinamen, and nine probationers was the result. Why are we letting the Chinaman get ahead of us?

"Dr. Dzung's brother-in-law gave a feast Monday, inviting a number of us. I got along finely, handling the chopsticks quite well before the meal was over. Dr. Hart is ready to go down to the dispensary, so I will say good-bye."

JAPAN.

A Gracious Outpouring of the Spirit.

THE members of the Church in East Osaka, Japan, have been wonderfully blessed, and the power of the Holy Spirit manifested in a marked degree, writes Rev. W. E. Towson, and in a letter of more recent date he adds:

"I am glad to be able to write to-day that the effects of that meeting seem largely to remain with us, and so I am sure it was a genuine work of the Holy Spirit—no mere evervescence or ebullition of feeling, but a down-coming of the Holy Spirit upon us. Some of our Christians are new people, and their hands are full of work for the Master. Roadside preaching, cottage prayer-meetings, and tract distribution are carried on with a vigor such as I have never beheld on the part of the native Christians before. Our last two prayer-meetings have been full of fervor and of fire—two prayers from one person

during an evening, 'with strong crying and tears,' being a frequent occurrence. I feel much encouraged by this manifest work of the Spirit in the Church—this visit that the Lord has made to his plantation here. I have been seeking, during the past year and a half, to tell the people, by sermons and by exhortations, concerning the Holy Spirit and his work fn the human heart; but because of the dullness of their hearts or the dullness of the preacher, or both, they seemed to enter into the truth but little; but now the truth has entered into them by the power of the Holy Spirit, and they have a clearer conception of it from that hour's experience, when the blessed work was 'seen and felt' than a hundred sermons and exhortations could possibly have given them. For this I thank God and take courage.

"Our District Conference meets next week in Kobe. Our aim will be to stress the spiritual part of the gathering. We will have no discussion of Methodist doctrines or discipline, good and profitable as that might be, but we purpose to wait upon the Lord in prayer and exhortation, seeking the power and presence of the Holy Spirit upon us. I hope to be able to send you a good report—yea, I *believe* I shall be able so to do."

The Work of the Spirit Rejoicing the Heart.

REV. J. T. MEYERS, Tadotsu, Japan, sends an encouraging report of the quarter's work:

"The work as a whole has been more promising than ever before, or at least it seems so to me. We have had no regular preacher at Tadotsu, but the attendance at the church services has been very good—better than usual—while the Sunday school has been better attended than even before Chrismas time, which is the best of the year. The church has been supporting work at a near-by village, and has contributed over four dollars to send preachers to the army in China, which, for a poor people, is not a small amount.

"The preacher back in the country from here has been doing good work. Many have heard the gospel, and some are inquiring diligently to fully understand it. We go there one week in each month to work with him. At one place he has a Bible class of seven or eight men, who, if they become Christians, can exert a great influence for Christianity in their towns. There are some who despise us and the teaching of Jesus, and by reason of their taunts it is not easy for these men to become Christians; but generally we are well received, even in this section, which is the stronghold of heathenism. There is taking place a change in the attitude of the people, which makes our hearts to rejoice at the evidence of the working of God's Spirit among them. Two days hence I am to deliver twelve hundred copies of the Bible to the soldiers in Manugawe. Permission has been received from army headquarters, and the officers here are trying to see how well they can treat us, by giving us freedom to work and by their personal assistance.

"We went to a village in the mountains near here, and preached, a few weeks ago. More than two hundred came to hear. The priest, who belonged to the town from which we were driven out last summer, having heard of our work, has been urging the people to keep away, as this teaching is a dangerous teaching; but in spite of this, at a meeting there a few days since, we could not see that his efforts had produced any effect. I am now trying to open up work in two other places."

Sowing Broadly.

REV. N. W. UTLEY presses the needs of the work in West Osaka, and says:

"While we are not making much visible progress still we are sowing seed more broadly than ever before. I preached six times last week to probably a hundred people every time. I purpose spreading still more. I hope to be able pretty soon to start my helper out one way while I go another, that we may be able to preach to twice the number of people we reach now. We would grow discouraged if we only went to the church. But by going out into the by-ways and hedges our souls are refreshed, and we can still bear testimony to anxious listeners. We can't get at the people in the day-time; but in the early evening, at the hour of twilight, we can always get a hearing. From that time on, until nine o'clock, there is no reason why any man should say that the Japanese will not listen to the preaching of the gospel. How my heart does yearn for these people! They will not go into our formal assemblies. Why should they be expected to? In the first place, they don't know whether or not they would be welcome, and they feel embarrassed. Then they have been pejudiced against us in a thousand ways. We can never overcome that feeling of embarrassment and prejudice until we go them. They will receive us, but they will never come to us."

MEDICAL MISSIONS.

Medical Mission Work at Antananarivo.

THE Medical Mission at Antananarivo, supported jointly by the Friends' Foreign Mission Association and the London Missionary Society, but mainly dependent on the former, is an agency of very considerable proportions and usefulness. Doctors S. B. Fenn, C. F. A. Moss, and Ralarosy, are in charge of the splendid new hospital at Isoavinandriana, with Miss C. L. Byam as lady superintendent. In August last Miss Beatrice M. Henry, a fully qualified nurse, left England to assist Miss Byam. Out-patient work is also carried on at Analakely, Ambohipotsy, and Ilazaina. Dr. O. Thesen and Rev. Dr. C. Borchgrevink take a share with the medical staff in instructing the students of the Medical Mission Academy. In his annual report Dr. S. Backwell Fenn says:

"I do not think that the large increase in the number of in-patients in 1893 was entirely due to the greater prevalence of disease, for there has been a steady increase in this department since 1888, every year showing a decided advance on the previous one. Undoubtedly the people are getting to appreciate hospital care, treatment, and regularity more and more. This is shown in many ways; for example, there are some families who invariably send their members to us on the first appearance of serious disease; we have also more patients from the country than formerly; and again, we have in-patients from all classes—from some of the highest in the capital to the poorest slave from the country hamlet. We repeatedly hear from patients of their delight and astonishment at the care bestowed upon them, at the regularity and punctuality with which they are attended to, and their medicines administered, etc. We frequently have very interesting patients, with whom it would be delightful to sit down and have a good talk had we only the time to do so. For instance, the last operation of the year was one for cataract on an elderly woman who was one of the earliest of Madagascar's Christians. It was most interesting to hear her tell of the secret meetings the poor persecuted followers of our Lord held. She told me the other day that many a time they would creep into new and unused tombs to worship the God whom their queen denied. Her mother, too, was a Christian, and had to undergo the terrible ordeal of the *tangena* (poison), but fortunately escaped with her life. She has made a complete recovery, and can now see as well as ever. The relative of another patient in hospital was also one of the early Christians—a niece of Rafaravavy, who with three or four others fled to England.

"It may be encouraging to our friends to hear a little of the work being done by some of our former students. When Dr. Moss returned to work after his serious illness in the early part of the year I paid a short visit to several of the districts where our doctors are now settled. The object of this visit was to inspect their work in a friendly way, and give what help and encouragement I could. My first visit was to Dr. Rakotonizao, at Isoavina, one of the London Missionary Society's stations. He went there more than a year ago to take charge of a little dispensary Mr. Peake had prepared for him on the mission compound. He quickly gained the confidence of the people, and has been of great assistance to Mr. Peake in taking the burden of medical work from his shoulders; he is also diligent in evangelistic work. I spent a morning with him seeing patients and assisting him with some of the more difficult cases. At the end of the year he sent me the following statistics of his work: New cases, 2,630; repeated visits, 3,549; total, 6,179.

"Returning from Moramanga, I went to Ambohimanga, to the north of the capital, and spent a day with Dr. Rabarrijaona. The medical mission there is also

partly connected with the London Missionary station, and is most earnestly and successfully carried on by Dr. Rabarijaona. He is quite as diligent in his evangelistic as in his medical work, and is much beloved by the people. I was excedingly pleased with what I saw and heard of him.

"The next place visited was Tsikondaza, in the large Vonizongo district, northwest of Imerina. Dr. Rainiharisoa, who is settled here, is doing a grand work, and has gained a very widespread reputation. He, too, is an earnest Christian, and makes it a point, if possible, to pray and speak with every patient he sees. When I was there the whole village was turned into a hospital; sick folk from long distances came and lodged in his village, in order to be under his care, so that nearly every house contained two or three patients. His wife was formerly a nurse at the hospital, and is of great assistance to him. Since my visit he has put up a small hospital. During the influenza epidemic he was, unfortunately, unable to give any relief, as he took it himself, and was very ill with it and pneumonia for some weeks. His statistics for the year, however, show that he has not been idle; here they are: New cases, 2,617; total of new and old, 5,763; dental cases, 82, surgical operations, 20.

"From Tsitakondaza I went to Ambohipihaonana, where Dr. Samuel Rasoamanana, brother to Frank, and his wife, had just gone to settle. They had only been here a month when I arrived, but already the doctor had his hands full of eager patients. Here, too, the people are putting up a hospital to accommodate patients from a distance. We have since had very encouraging report from this place also, and trust that it, too, is becoming an increasingly bright center of enlightenment and truth to the surrounding district."

Dr. Moss reports that three students passed their final examination early in the year, as well as one educated at the Norwegian Hospital, and were awarded their diplomas at a large public meeting, held as usual in the L. M. S. Lecture Hall. A representative of Her Majesty the Queen made the presentations, and words of timely counsel were spoken to them by Dr. Rajaona, who presided, and by Mr. J. C. Kingzett. Two out of the three are already settled—one, a brother of Frank Rasoamanana, has returned to Vonizongo, and the other has gone to the Society for the Propagation of the Gospel Hospital on the coast. The third one has just gone to the far north of the island. Thus all these will be settled in country districts, and we shall have the satisfaction of knowing that more enlightened and successful modes of treatment will be within reach of some of those living in the more needy parts of the island. We have high hopes that some, if not all, of these new doctors will be instrumental in helping on the great cause of Christ in Madagascar; and thus will be more and more accomplished our endeavor to

> Ring out the darkness of the land,
> Ring in the Christ that is to be.

Miss Byam says that nursing as a profession is certainly in good repute in the city, and the number of women who wish to become nurses is far more than can be received. "The wife of one of the students has just become a probationer with a view to helping her husband in the future. We have two daughters and one niece of the former keeper of Rakelimalaza, a noted Malagasy idol; the elder sister had long wished to become a nurse, but until 1892 was prevented by circumstances; her niece entered as a probationer first, and now her younger sister has come. Very good nurses do the former make, and I trust that the little one will also become so. The grandmother was brought here very ill; she was a heathenish old woman, and it was not until she seemed almost dying that she consented to be brought here. Happily she became much better, and went out full of gratitude for all that had been done for her. She told her grandchildren that she now believed in their new *fomba* (the praying and its accompaniments) more than she had done before."—*The Chronicle, L. M. S.*

WOMAN'S WORK.

An Appeal for Hindu Widows.

IN 1884, while a patient in Medical College Hospital, Calcutta, my eyes were opened as they had never been before to realize what it meant to be an outcast Hindu widow. There was a bustle and confusion in the ward at midnight, students hurrying to the operating room. What did it all mean? Only a poor woman brought in by the police, her throat cut from ear to ear nearly. Never while memory lasts shall the sight of that poor Hindu sister be erased from my memory. She was young, perhaps twenty, with finely cut features and a complexion as fair as that of many in our own country. A mass of raven hair, so she must have been a widow from childhood, as the head is shaven when the husband dies. Beautiful, soft, dark eyes that looked at me so imploringly, and spoke more forcibly than any words, even though she could have spoken.

"How dreadful!" I remarked to the matron; "do you not feel shocked at such sights?" "O, no," was the reply; "one gets used to such things, they occur so frequently. She is only one of the many Hindu widows brought here under similar circumstances; no one cares for them; they are only poor outcast prostitutes.

The next morning I saw the body of the lost woman carried to the dead house. What of the soul gone into eternity? Only the soul of a poor Hindu widow for whom no one cares. Why should any one care? The gods are angry with her, else her husband would not have died. The common word for harlot and widow throughout Bengal is *bedhoba*. She may have been only a child, and never have seen the one to whom she was betrothed, but she is a widow all the same, the drudge in the home ever after. Ever after, did I say? O, no; let there be a scarcity of rice, and although the widow is only allowed one meal a day, and that of the coarsest rice, she is turned from her home, sent adrift. Where does she go? A homeless outcast, bearing the anger of the gods and her relatives. She goes to the bazaar and registers her name as a prostitute. May the day hasten when the sin of legalized vice shall cease to stain the statute books of a country ruled by a nation called Christian.

The last two years I was in Balasore, because of the scarcity of rice this was a common occurrence. Five and six at a time they passed our doors on the way to the bazaar. Either starvation or a life of sin! Often have I heard the bitter words fall from the lips of these poor suffering women, "Will I never die? When shall I die? Better to have been burned on the funeral pile with my husband than live a widow."

It is not only in this life the Hindu widow realizes her sad condition. She believes there is no home for her in heaven. At Remna one day, with my Bible women, we were talking and singing on the veranda of a house to a group outside. The hymn was about the home in heaven. Suddenly a pitiful cry from behind the door where I stood. Stepping inside, I saw a woman weeping bitterly. "What is the trouble?" I asked. "Oh, I am only a poor widow; the heaven you are singing about is not for me." Putting my arm around her, I said, "Do not weep, sister; heaven is as much for you as for me. Jesus loves you and died to save you." Looking up smilingly and wiping away her tears, she said to the Hindu women standing near, "She calls me her sister." There were four widows in that house. There are 24,000,000 outcast widows in India.—*Missionary Helper*.

In the Zenanas.

ONE *bai* of high degree told me lately that I must not be angry, but when I told her that Christ could forgive sins, it was dreadful blasphemy in her ears. This woman is most zealous for her creed. She

loves to pour forth arguments as to the impossibility of God becoming man, having a son, etc. She grows very warm over it, and her words flow like torrents; still, I think she argues so just because her own assurance is inwardly low. An English lady who came out last season to do honorary Mohammedan work, but had to return soon to England, took a great interest in this family. This lady has promised that she will make them all special subjects of prayer, and she is convinced that we will yet see them all in the fold of Christ. After an argument they always beg for forgiveness and say, "The Miss Sahib will not be angry that we speak so, She will still love us."

I have got two new zenanas. In one of them, the oldest *bai*—who is usually the bigot of the family—asked of her own accord to hear about Jesus, and listened most attentively. One day, when I ran up for a few minutes with some work for them, she asked eagerly, "Did you bring the book to-day?"—the Bible.

In another house the "bheestie," or water carrier, came in with his load while the lesson was going on. He leaned against the door and listened, with such an earnest look on his old wrinkled face. At the close he said: "Are those words in your holy book, Miss Sahib? I should like to hear more." The ladies of the house ordered him away. I told him to come to our bungalow, and we could talk there, as he could not read. He explained shamefacedly that he was only a poor bheestie, and I have not seen him since, but hope to again.

Another nice *bai* was cast forth by her mother-in-law, partly because she brought the Miss Sahib to the house, having had Christian teaching as a girl in her own home. The old mother-in-law was a dreadful bigot, and the daughter-in-law a woman of more than ordinary intelligence and spirit. But though she got a little house of her own, she soon found herself in evil case, as her husband's money was not enough to keep up a separate establishment, and they were very ill off. One day I found her in tears; she could get work from her neighbors if only she had a sewing machine, but forty or fifty rupees was a whole fortune to her, and I did not feel justified in making her so handsome a present. I advised her to pray to Jesus about it, as he had all power. Two days after, happening to be at a sale, what should there be but a very workable machine at the ridiculous price of three and a half rupees! It was naturally an astonishing find, and the woman's joy was beyond description. "Oh, I will pray every day to your Jesus now!" she exclaimed, It was a splendid object lesson to her on a prayer-answering God, and I trust it will be the beginning of a good work of grace in her heart.—*News from India.*

Mrs. A. Hok.

MANY readers will be pleased to read something about Mrs. A. Hok, the Chinese lady who visited England a few years ago. We take the following from a letter printed in the Victoria localized edition of the *Gleaner*, which is published at Melbourne. The writer is Miss H. E. Saunders, one of the missionaries lately sent to Fuh-Kien by the new Victoria Church Missionary Association, who is now at Ku-Cheng with Rev. R. W. and Mrs. Stewart:

"Mrs. A. Hok, who helps Mr. and Mrs. Stewart in the school, came to tea, and was much pleased to meet the two *kuniongs* (young ladies), and interested in teaching us Chinese. We aired the small amount we already had picked up, and she says we shall learn quickly. She asked us our names. We told her Sung Kuniong and Sung né Kuniong. After tea she took us over her house. The guest room is beautiful, and arranged in the proper Chinese fashion—carved walls and beautiful things hanging from the ceiling, with spikes to stick candles in. The rest of the house is not really very Chinese; there are numbers of English chairs and pictures about. We made the acquaintance of the boy who was given to Mrs. A. Hok in answer to prayer. He goes by the very English appellation of Jimmy."—*C. M. Gleaner.*

THE SUNDAY SCHOOL.

A Little School Girl.

In far-away India two children were sent to one of our Christian schools—a brother and a sister. The boy was ten years old, and his sister eight. Their parents were not idolaters, but belonged to that interesting and intelligent race called Parsees, who came originally from Persia, and who took refuge in India rather than become Mohammedans. They are generally called Fire-worshipers, as they keep a sacred fire constantly burning, and prostrate themselves to the sun, as if worshiping it. They are as much opposed to Christianity as the heathen, and when these children came to our school the boy was primed with arguments against the true religion, and was very careful to perform his morning devotions with the sacred cord the Parsees use.

The girl was a delicate little thing, and listened with wide-open eyes to the Christian hymns and prayers, and the reading of the Bible, which she heard every morning. The first Sunday morning she came into her teacher's room and asked some questions about the Sunday lesson she had to learn. The teacher made her sit down, and then told her about Jesus in the simplest language she could use, and from that time the dear child seemed to give her heart to the Satigur, or True Teacher. One morning it was rather chilly, and the teacher heard a window opened in the girls' dormitory, which surprised her, as she knew the girls had gone down to study, so she looked into the room and saw little Pheroze kneeling beside her bed. She did not disturb her, and went back to her writing in the next room. Presently she heard a timid voice say, "May I come in?" and little Pheroze came in, looking frightened. "Miss Sahib," she said, "do you think God will be angry with me? I was feeling so cold, and I opened the window to let in the sun, while I was saying my prayers. Do you think He will think I was praying to the sun?" The little Parsee girl feared lest she had unwittingly offended the one true God. Of course her teacher comforted her by telling her that God knew what was in her heart.

Having found the true faith herself, little Pheroze longed that her father and and mother should know it too, and week after week her Saturday letter home was full of exhortations to her parents to "believe on the Lord Jesus Christ," and "to come here and let them all be baptized together." Once she sent her father a little book printed by the Bible Society, and entreated him to read it and see for himself if what she had told him about Jesus were not true. In answer to this came a stern letter from her father bidding her remember she was a Zoroastrian (the Parsees are followers of a teacher named Zoroaster), and that she need not trouble to send him any more Christian books. Still she continued writing to him about the Satigur, and when any Christian visitor addressed the school she faithfully reproduced the address for her parent's benefit.

Once Pheroze saved up her pocket money and bought a Bible for a Brahman Pundit, and her sweet influence seemed to be felt everywhere. A very idle and disobedient child, in a standard lower than herself, next claimed Pheroze's attention. Every day this dear little child of Parsee parents would take the so-called Christian girl up stairs to pray with her before she went to school, that at least E—— might be kept from sin.—*The Zenana.*

What Is Prayer?

The Burmese write prayers on slips of paper, and fasten them into slits made in wands of bamboo. These wands with the prayers at the end of them are then held up before the idols in the Buddhist temples and waved to and fro.

In some parts of Africa they make marks signifying prayers, with a burnt stick on a board. The marks are then washed off,

and the water with which the board is washed is given to the sick, who are supposed to get the good of the prayers.

In Thibet there is a very curious fashion of praying. They have round boxes which revolve by means of a string. Into these cylinders they put written prayers, and whenever they feel disposed take them up and spin them, imagining they are praying. Even on a journey, on foot or on camel-back, Thibetans are often to be seen, it is said, with such a whirligig in one hand, vigorously pulling the string with the other.

Now all these foolish ways of praying are worse than useless, because they are apt to make the poor deluded people who pray thus so far satisfied with themselves that they have done a religious duty. And how do you yourself pray? Not with a revolving cylinder, certainly, the string of which you can keep idly pulling while your thoughts wander, and do you trust as you ought in "Our Father?"—*Children's Record.*

Children of God.

THERE was a ripple of excitement all through the orphan asylum, for a great lady had come in her carriage to take lit- Jane home with her.

Jane herself was bewildered with the thought. The kind matron led her down the wide stairway, and as she passed the hall door she saw the shining carriage, the fine horses, the liveried servants, and it seemed like a dream.

"I hope she is glad to go," said the great lady in a gentle tone. "Do you want to go home with me and be my child, my dear?"

"I don't know," said Jane timidly.

"But I am going to give you beautiful clothes, and a gold ring, and a box of candy, and books, and dolls, and blocks, and a swing. Now do you want to go?"

"I don't know," said the child, still frightened.

"You shall have a little room of your own, with a beautiful bed and table and chair; you shall have a bird in a cage, and a little dog with a silver collar. Don't you want to go with me, Jane?"

There was a moment's silence, and then the little one said anxiously, "But what am I to do for all this?"

The lady burst into tears. "Only to love me and be my child," she said; and she folded the little girl in her arms.

God finds us orphaned and desolate and defiled with sin, and poor and naked and blind; he adopts us into his family and gives us all that we need in this life, with care, and protection, and his own name, and forgiveness, and the companionship of the Holy Spirit, and an inheritance in glory; and all that he asks in return is that we should love him and be his children.—*Children's Record.*

"Not Able to Save."

ABOUT ten years ago a crowded excursion steamer on a Canadian river suddenly went down. Hundreds found a watery tomb. One of the saddest cases of those who perished was the daughter of a well-known merchant. The young lady, accompanied by her brother, was on board the ill-fated steamer at the time of the accident. When they were thrown into the water the young man grasped his sister and swam with her to one of the boats that were put out to rescue them, when some poor drowning person seized hold of her and dragged her beneath the water, and she perished before his eyes. Great was the distress and anguish of the brave fellow when he discovered that he was utterly powerless to help; and at the funeral a very impressive incident took place, which will not be easily forgotten by those who were present. As the body was being lowered into the grave the poor brother completely broke down, and bursting into tears exclaimed, "O Lily, I was willing to save you, but I was not able!"

Think of the sad words, "willing but not able to save." Have you ever discovered that you needed salvation? If this be so, there is One standing with open arms willing to save you. Not only is he willing, he is able; he is "mighty to save."—*Ex.*

EPWORTH LEAGUE.

The Red Cross Society in Japan.

CLARA BARTON, who identified herself with our civil war in a way that will never be forgotten, became acquainted, while in the Alps a few years later, with the Society called the Red Cross, for which her name to-day stands in so many countries. The purpose of this organization is to relieve the sufferings of war in the quickest way. If a soldier is wounded, he merits care as a brother man, and is no longer regarded as an enemy. At present over forty nations have ratified this humane treaty. It was through Miss Barton's efforts that the coöperation of the United States was secured, and through her was issued what is known as the American amendment—a clause providing aid for all suffering caused to communities by fire, flood, famine, fever, and kindred calamities. As a witness among nations as to the humanizing influence of this Red Cross treaty, Japan stands foremost to-day. Here the treaty was adopted in 1886, through Miss Barton's conference with leading citizens of Tokyo. Japan has been put to a most trying test during the present war, and under the symbol of the Red Cross has done a glorious work that must challenge the admiration of the world.

Judging from a letter which one of our missionaries sends us from Japan, dated December, 1894, it would seem that the Christian significance of the Red Cross symbol is entirely uncomprehended by the uneducated native. As the cross is the character for ten in Chinese and Japanese, it is spoken of by the common people as the Red Ten Letter Society, although the English-speaking Japanese, and of course the English press, always call it the Red Cross Society. After the army, this organization seems to be the most popular thing in Japan. The Empress is its enthusiastic patron, and all officials, excepting the lowest are obliged to belong to it.

My correspondent writes that "there are a large number of Chinese prisoners in Osaka, and an official of the local government asked the missionaries to go and see how well they were treated. They wore the Red Cross Society clothing with the badge of Christianity on their arms. Bibles and other books in the Chinese language were distributed, and both Chinese and Japanese attendants were delighted with them, and with the sympathy of the Americans."

The *Japan Mail* of November 10 tells of the Red Cross Hospital at Tokyo, to which a company of wounded Chinese soldiers were recently taken for healing. This hospital "enjoys the reputation of being the best equipped institution of the kind in Asia. The laboratories, the museums, the operating theaters, the medical inspection rooms, the wards, all are supplied with every thing that science in the most advanced stage dictates. Bright, airy rooms, capital beds, excellent food, a spacious garden for exercise, scrupulous cleanliness everywhere, uniform kind treatment and nursing—it may safely be said that the patients in this hospital never fared so sumptuously before." As one of our contemporaries exclaims, "No wonder the prisoners were dazed, and feared they were being fattened for slaughter."—*Mrs. Jos. Cook, in Life and Light.*

Ten Thousand Per Cent.

MR. STUART dropped into the office of his friend, Mr. Morris, in a mood decidedly depressed, occasioned by a failure. It was a little after business hours, but Mr. Morris was still in his office and alone. He laid down his pen and greeted his friend with a cheerful nod and a cheerful "How are you, Stuart?"

"Sour as an east wind," was the response, as he looked at the beaming countenance of his friend whose counsel he had sought many a time, and scarcely ever been disappointed.

There appeared to be a little more than the usual brightness in Mr. Morris's face as he wheeled his chair around and bade his friend be seated in another. Mr. Stuart noticed it and said: "What are you up to, Morris? Had some good news, eh?"

"O, no, Stuart," he replied, "nothing unusual or new in particular. I was only thinking of an investment I am just about making.

"I thought so," said Stuart, "and a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent?"

"Ten thousand per cent! You are raving."

"Not a bit of it," said Morris. "And the very best of security—a regular royal pledge."

"Now I know you are crazy. Who ever heard of such a thing?"

"Crazy? Not a bit of it," said Mr. Morris. "This," wheeling around his chair and laying his hand upon a paper on his desk, "is a check which I have just signed, and intend for a poor missionary whom I know. I have just heard he is sick and in much need. The Scripture says that 'he that giveth to the poor lendeth to the Lord,' but I was never awakened to the fact of what interest he pays until yesterday, when our clergyman startled me by saying that he had promised ten thousand per cent. I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was, sure enough, in Matthew xix. 29: 'And every one that hath left houses, or brethren or sisters, or father or mother, or children or lands, for my name's sake, shall receive a hundred-fold and inherit eternal life.' I was struck at the sound of ten thousand per cent., but I figured it out and found it correct. The preacher was very much in earnest as he declared the Lord's dividend. He was as enthusiastic as a stock-broker, only in an infinitely more noble cause. I was very much impressed at the time with the thought, and in fact have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a good dividend."—*Gospel in All Lands.*

After Many Days.

DR. J. G. PATON tells an affecting story of a visit to a neglected island in the Pacific, where he found, to his amazement, though no missionary had ever been sent there, there was a sort of Sabbath-keeping. Two old men, who had a very little knowledge of the truths of the gospel, were keeping track of the days, and on the first day of each week they laid aside ordinary work, put on a calico shirt kept for the purpose, and sat down to talk to those whom they could call about them. In a simple way they recited the outlines of a wonderful story they had once heard about one Jesus. Dr. Paton inquired where they had learned this truth, and they answered that long before a missionary had visited the island for a week or two, and had given them each a shirt, and told them something of this story of Jesus. He asked if they could remember the name, and they said, "Yes, it was Paton." Thirty-three years before he had, in his evangelistic tours, stopped at this island for a few days, and here, so long after, was the fruit. The calico shirt had been worn but once a week, carefully preserved for the Lord's Day, and the only way to keep the day which they knew was to meet others and tell them what they could remember of the wonderful story. What shall Christian disciples say at the great day with regard to the shameful neglect of perishing millions?—*Intelligencer.*

O THAT I had a thousand lives and a thousand bodies! all of them should be devoted to no other employment but to preach Christ to these degraded, despised, yet beloved mortals. I have never repented becoming a missionary, and, should I die in the march and never enter the field of battle, all will be well.—*Robert Moffat.*

OUR FELLOW-LABORERS.

Wesleyan Missionary Society.

THE foreign missions of Methodism are a quarter of a century older than the missionary society itself, which this year celebrates its eighty-first anniversary. Prior to the organization of the society the spirit of the Methodist revival had overflowed its boundaries. It had crossed the Atlantic to find in the British colonies of North America what is still, under new developments of national life, its widest sphere of action, and had begun its work among the negro races in the West Indies and on the West Coast of Africa. The growth of these missions, and the project of a mission to the East, made it necessary to organize means for their effective maintenance, and to provide systematic and broad-based support for further undertakings. It was not the society, then, that initiated the missions; it was rather the requirements of the missions that called the society into existence.

The society's missions are in India, Burmah, Ceylon, China (Central and Southern), Western Africa, the Transvaal, Swaziland and Mashonaland, Honduras, the Bahamas, and the continent of Europe.

Of the 350 missionaries on the field more than half are native ministers, the development of a native ministry being a cardinal point in the missionary policy. Some 2,500 other mission helpers are engaged to assist in the work.

The medical missions, schools for the blind, homes for lepers, orphanages, industrial and training schools, the social oversight and guidance afforded to the poor and downtrodden, together with the labors of missionary women, all are parts of a complex but harmonious whole. Year by year the importance of woman's work for woman becomes more manifest. There is work to be done for the social, moral, and spiritual welfare of women which women only can do.

In India the seven missionary districts are now grouped together to form two large provincial synods: North India, embracing the districts of Lucknow and Benares, Calcutta and Burmah; South India, the districts of Madras, Negapatam and Tricinopoly, Hyderabad, and Mysore. The administration of these districts remains distinct and separate as before, but the evils of isolation and of conflicting standards and usages are greatly diminished.

The total membership in connection with the Indian Missions is now 4,758. But this number includes only those who, after probation and training, are admitted to all the privileges of the Christian Church. When we add that nearly 2,600 baptized persons are on probation, and that, in addition, there is a large number of persons under instruction for baptism, and a still larger number of children of Christian parents, it will be seen how far the returns of membership are from representing the real range and efficiency of our work for Christ in India. During the past year alone 553 adult heathen have received Christian baptism.

Almost every kind of agency, evangelistic, educational, and philanthropic, is in active operation in Ceylon. The membership now stands at 3,823.

The dangers and difficulties of all Christian workers in China during this time of unrest should be remembered in our prayers. Our brethren there feel the inadequacy of their number and the slenderness of their resources in view of the overwhelming nature of their task. We report some 1,376 members in the districts of Canton and Wuchang.

The missions formerly carried on by this society in South Africa continue to flourish under the fostering care of the South African Conference. The fields of labor occupied by us lie on the West Coast of the Dark Continent, and in that south central region which includes the Transvaal, Swaziland, British Bechuanaland, and Mashonaland. Most encourag-

ing success is attending our missions in Western and Southern Africa. In the Transvaal and Swaziland District there are now 4,683 persons in Church membership, with 2,014 on trial; the average attendance on public worsnip is no less than 33,500.

In Honduras and the Bahamas onr missions are more extensive than is generally realized. Nearly 5,400 members are reported.

Our European missions in Germany, France, and Italy have long constituted an important branch of the society's operations.

The reports for 1894, just received from the various parts of the field are most encouraging. The way of the Lord is preparing in the dark places of the world. His day is drawing near.—*Regions Beyond.*

Africa.

REPORTS to the Church Missionary Society from Uganda have been received as late as August 29. The remarkable fact is stated that over one hundred native preachers, supported by the native Church, have been distributed all over the country, and other agents are in training for similar work, so that it was hoped that another hundred would soon be sent out, the first company to return for further training. The missionaries send a strong appeal for reinforcements. The British protectorate over Uganda was proclaimed on August 24, and the British flag was raised on the king's flagstaff amid great rejoicings. The report given in the *Intelligencer* says: "The news about Mwanga is of a checkered character. The power of sinful habits asserts itself again and again, and for a time he seemed to have abandoned the struggle as hopeless. When he learned, however, that if he persisted in the degrading sins to which he has for many years been addicted, Mr. Roscoe would discontinue his visits for instruction, because there was a danger of such visits being regarded as a connivance at the king's sins, he was deeply affected. During an interview with Mr. Roscoe on May 29, Mwanga again promised to do battle with his corrupt affections, and immediately took steps for avoiding temptation. He invited one of the Christian teachers to dwell in his house, to be near him and help him and guard him from doing evil. Mr. Roscoe says: "Cease not to wrestle in prayer for this poor sin-bound soul held by Satan's fetters. May the power of the Lord free him and give him joy and peace!' At the end of July, actuated by other than religious motives, as he told Mr. Roscoe, Mwanga declared himself a Roman Catholic, receiving the sanction of the Resident to so. A few days afterward, however, he visited Mr. Roscoe and told him he had decided not to join the Roman Catholics. His vacillations are difficult to account for. 'We want much believing prayer for him,' are Mr. Roscoe's last words with reference to him."

Connected with the Uganda Mission are the Sesse Islands, in Lake Victoria. On fourteen of these twenty-seven islands there are churches; one each on ten, two on three, three on one, making nineteen churches in all. The population of these islands is estimated at about 75,000, of whom over 5,000 are returned as "readers." There are 21 native teachers working on these islands. The reports from various out-districts of Uganda are most encouraging. Twenty-two adult converts were baptized in Singo, in the district of Kyagwe. Thirty-two candidates for baptism were found who had been instructed by a chief named Tomasi. The district of this chief is about fifty miles long, and within its boundaries are several centers where Christian work is carried on, congregations numbering from 150 to 300. Altogether the report of religious progress in Uganda is most cheering.—*Missionary Herald.*

Mr. Baring-Gould highly commends the aggressiveness of the native Christians at Fun-Kien. One man had evangelized 28 villages, in which there are now 126 inquirers.

MISSIONARY GLEANINGS.

Rev. B. Baring-Gould has returned from a journey around the world, and after abundant opportunity to inform himself declares: "In no part of India or Japan have I ever seen anything at all to compare with the aggressiveness of these [Chinese] native Christians. Inquirers are being brought in by the score every week by the converts themselves. Individual Christians—in one case a medical man, in another a peddler, in another a blacksmith—have been recently the means of evangelizing a village, or villages, or in one case twenty-eight villages, in which 126 inquirers are now waiting to be taught. In the districts I have visited thousands of women are willing to be evangelized, and hundreds of female catechumens are waiting to be taught, and can only be taught by their own sex."

The report of the British Syrian Schools shows that £4,330 was received in England toward their support during the year ending last midsummer. The fees and other contributions received on the spot, more particularly at Damascus, raised the total income to £5,202. The mission has 3 male and 20 female European workers at Beirut, Damascus, and Hasbeiya, Lebanon, Baalbec, Tyre, and among the Bedouin. These are assisted by 95 teachers. There are 20 schools, with an aggregate attendance of 2,809 scholars, 5 preaching stations, with an average of 217, and 1,341 patients in the medical mission.

There are some large congregations in heathen lands. In the city of Paramaribo, Dutch Guiana, there is a Protestant church, with an attendance of 8,000, of whom 3,500 are communicants. The great cathedral at Uganda, Central Africa, holds 5,000, and is filled. A correspondent from Aintab, Central Turkey, states that one church there is crowded with an audience of 2,000, and in the same city is another church with a Sunday-school of 15,000.—*Pittsburgh Christian Advocate.*

Rev. H. Loomis writes: "One thing has especially impressed me, and that is that one of the best statesmen in Japan, Count Inouye, has been sent to Korea, to assist in inaugurating the new order of affairs, and has taken as his associates two Christian men, Count Hirosawa and Saito Shinchiro. This means that henceforth the religion of Jesus Christ is not only to be tolerated, but held in esteem by those in power." Referring to one of the Korean leaders who visited the United States and became a member of the Reformed Church, he says: "I was pleased to hear him avow his Christian principles, and he expressed a very warm interest in the missionaries and their work. He regards Americans as brothers."

It is enough to exhaust the faith and patience of the saintliest the way the Grand Turk and his under-officials have of procrastinating and contriving hindrances to block all progress. The tale is amazing which Rev. H. O. Dwight tells in the *Independent*, of how in 1880 a lot was purchased in Constantinople for a church, and in spite of most persistent efforts fifteen years have passed, and no permit has been given to build. And this though the old chapel long since became uninhabitable, and last July by earthquake the congregation was driven from hired premises and "turned into the street."

In the city of Tokyo, Japan, there are 120 newspapers and magazines. The Asabi Shimbum, or *Morning News*, has a circulation of 100,000 daily, and the paper of the same name in Osaka of 130,000 copies. But with this circulation they may well rebuke Christian America; for there are no Sunday papers in Japan.

South Africa includes all of that portion of the continent which lies south of the Zambesi, a territory of 1,250,000 square miles. On the whole, the soil is fertile, and the climate such that white men endure it without much risk to health.

Who does not sorrow with the Celestial Empire in her humiliation, so abject and utter? Some 300,000,000 bursting with conceit, beaten time after time on both land and sea, by a puny nation of only 40,000,000! And yet China has only herself to thank. Nor can the remote outcome of these months of chagrin and shame be other than beneficial. The Great Wall of exclusiveness will tumble at many points, and many a highway will be opened for the entrance of Christian forces.

Dr. Pauline Root, of the Madura Mission, has had 20,000 patients, with nearly 5,000 surgical operations. They came from 216 villages. Dr. Mary Niles, of the Canton Mission, has had 5,000 patients, with 600 surgical operations.

Rev. Mr. Pettee, writing after a visit to Hiroshima, which has become for the time the royal residence and the real capital of the nation, speaks of the good order which everywhere prevails. This city has an ordinary population of 80,000, increased now by 40,000 more drawn thither by the exigencies of the war. Yet no American city, he avers, "whether on ordinary occasions, fair days, riots, or war times, deserves to be mentioned in the same week with Hiroshima as to orderly conduct."

The Bible Societies have issued a new edition of the Japanese New Testament. It is said to be light, portable, and admirably printed, with flexible binding, similar in style to the little "Soldiers' St. John."

TREASURER'S DEPARTMENT.

Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

RECEIPTS FOR MAY, 1895.

Alabama Conference.

Grand Bay, A. B. Brown	$ 5 00

Arkansas Conference.

Waldron Ct., Pierce Merrill	$ 25 00
Conway Sta., S. Anderson	36 60
Lead Hill, J. R. Ruble, per O. H. Tucker	3 00
Willies Cove and Archie, J. H. Culpepper, per O. H. Tucker	1 25
Big Flat, D. H. Groover, per O. H. Tucker	2 90
Yellville Ct., Bascomb Monk, per O. H. Tucker	5 00
Bellefonte Ct., J. W. Griffin, per O. H. Tucker	2 40
Harrisonville, S. F. Dykes, per O. H. Tucker	9 00
	$85 15

East Texas Conference.

Shelbyville Sta., J. D. Bush	$ 32 50
Alto Ct., W. L. Pate	8 53
	$41 03

Florida Conference.

F. Pasco, Tr	$ 125 00

Kentucky Conference.

F. S. Pollitt, Tr	$ 50 00

Little Rock Conference.

W. F. Evans, Tr	$ 77 25

Los Angeles Conference.

Phœnix Sta., W. A. Harris	$ 24 00
Phœnix and West End, L. J. Hedgepeth	8 50
	$32 50

Louisiana Conference.

W. B. Thomson, Tr	$ 96 36
Franklin Sta., H. Armstrong	25 00
Baton Rouge, S. S. Keener	2 00
	$123 36

Louisville Conference.

Franklin Ct., G. M. Everett	$ 5 00

Memphis Conference.

W. R. Hays, Tr	$ 200 00
W. C. Sellars, trustee on note, W. R. N.	50 00
	$250 00

Mississippi Conference.

Edwards, J. P. Drake	$ 10 00
East End, W. L. C. Hunnicutt	25 00
Crawford St., C. G. Andrews	28 75
Matherville, W. W. Moore	5 00
Matherville, W. W. Moore	5 00
Hattiesburg, H. D. Howell	20 00
	$93 75

Montana Conference.

Butte Sta., F. F. St. Clair	$ 30 00
Willow Creek, W. H. Kinkaid	20 00
Butte Sta., F. F. St. Clair	30 00
	$80 00

New Mexico Conference.

Socorro and Magdalena, M. Hodgson.	$ 10 00

North Alabama Conference.

S. L. Dobbs, Tr	$ 150 09
Bridgeport, J. L. Britain	10 00
	$160 09

North Mississippi Conference.

Pleasant Ridge, B. S. Rayner	$ 63
W. S. Shipman, Tr	46 40
W. S. Shipman, Tr	35 00
W. S. Shipman, Tr	200 00
Como, Geo. H. Lipscomb	28 30
W. S. Shipman, Tr	6 25
W. S. Shipman, Tr	63 50
Sardis, T. B. Hargrove	80 00
W. S. Shipman, Tr	20 00
Houston and Wesley, J. W. Andrews	86 60
	$566 68

North Texas Conference.

Gainsville, J. W. Hill	$ 166 70
Key S. S. at Belcher, per Bishop Key.	10 00
Benvanue, W. B. Walker	28 00
Powderly Mission, W. H. Wright	20 00
	$224 70

South Georgia Conference.

Shellman, C. H. Branch	$ 25 00
Ed F. Cook, Tr	1,000 00
	$1,025 00

Southwest Missouri Conference.

C. H. Briggs, Tr	$ 281 81

Tennessee Conference.

W. R. Manier, Tr	$ 400 00

Texas Conference.

Willis, A. J. Wheeler	$ 40 00

Virginia Conference.

L. L. Marks, Tr	$ 400 00

Western North Carolina Conference.

Belwood, J. W. Clegg	$ 61 99

West Texas Conference.

A. E. Rector, Tr	$ 150 00

Western Conference.

H. D. Hogan, Tr	$ 30 00

Specials.

Polly F. Cothran, Pleasant Shade, Tenn	$ 25
A. L. Deitrich, Sec. Y. M. C. S., Mt. Vernon Place, helper to W. A. Davis	30 00
J. L. Yates, of Texas Conference	2 50
R. M. Leaton, Paint Rock, Tex	1 00
J. C. Newton, on magic lantern	4 30
P. H. Whisner, returned on travel	2 70
P. C. Thurman, Bonham, Tex	100 00
J. R. Mood, returned on travel	16 00
W. A. Harris, Phœnix, Ari., for Mexico.	10 00
	$166 75

Do Without Week.

E. F. Cook, Tr., South Georgia Conf.	$ 54 11
W. B. Thomson, Tr. Louisiana Conf.	24 00
Sadlersville and Adams, J. W. Farries per H. B. Reams	11 30
Cross Plains, R. M. Chenault	5 00
Mautachi, Miss., J. M. Davenport	6 80
W. W. Rose, Pittsboro, N. C	5 00
C. H. Briggs, Tr. Southwest Missouri.	9 50
	$115 71

Bills Payable.

W. M. Waters, note	$ 400 00
Mrs. Mary Ann Thompson, note	400 00
Fourth National Bank, note	10,000 00
T. S. Weaver, C. and M., 4 notes	2,591 80
Fourth National Bank, note, 4 months.	15,000 00
	$28,391 80

Donations Directed.

Mrs. M. A. Lovett, for Japanese chaplains	$ 1 00
F. L. Kerns, of Rosebuds, for Edo Bremer and Co	500 00
Miss Kate Harlan	9 00
Ladies of Georgetown, Tex., for bed in Suchow Hospital	20 00
J. A. Snarr, to educate L. Foh Son in Parker's school	25 00
J. H. Kirkland, for J. W. Tarboux, Brazil	1,000 00
Granville Goodloe, for Corean Mission or Cuban Church	10 00
J. B. Parnell, for Japanese chaplains	5 00
F. L. Kerns, of Rosebuds, for B. G. Marsh	150 00
Mrs. W. M. Harris, for Mrs. S. Shaw	7 50
A. G. Clark, from L. B. Stateler, for salary of S. E. Hager	166 87
Magnolia Society, Ark., to educate Chinese boy and girl	32 00
C. G. Andrews, for support of J. B. Fearn	48 50
	$1,974 87

Recapitulation of Receipts.

Alabama Conference	$ 5 00
Arkansas Conference	85 15
East Texas Conference	41 03
Florida Conference	125 00
Kentucky Conference	50 00
Little Rock Conference	77 25
Los Angeles Conference	32 50
Louisiana Conference	123 36
Louisville Conference	5 00
Memphis Conference	250 00
Mississippi Conference	93 75
Montana Conference	80 00
New Mexico Conference	10 00
North Alabama Conference	160 09
North Mississippi Conference	566 68
North Texas Conference	224 70
South Georgia Conference	1,025 00
Southwest Missouri Conference	281 81
Tennessee Conference	400 00
Texas Conference	40 00
Virginia Conference	400 00
West Texas Conference	150 00
Western North Carolina Conference	61 96
Western Conference	30 00
Specials	166 75
	$4,485 03
Do-Without Week	115 71
Donations Directed	1,974 87
Bills Payable	28,391 80
	$34,967 41

Disbursements for May.

Brazil Mission Conference	$ 5,752 00
Bishop's Travel	500 00
Central Mexico Mission Conference	3,275 30
China Mission Conference	6,525 15
Columbia Conference	643 55
Denver Conference	1,175 00
East Columbia Conference	782 67
Florida Conference	600 75
Japan Mission Conference	2,117 15
Mexican Border Mission Conference	1,367 49
Northwest Mexico Conference	978 99
Pacific Conference	110 60
West Texas Conference	178 00
Expense	1,831 96
Interest	1,314 80
	$27,153 41
Bills Payable	750 00
Donations Directed	1,484 61
	$29,388 0

MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

China.

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., Suchow, Chlna.
Post-office, Shanghai.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, at home on leave.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, Shanghai, China.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China.
Post-office, Shanghai.
Rev. R. A. Parker, Sung Kiang, China.
Post-office, Shanghai.
J. B. Fearn, M.D., Suchow, China.
Post-office, Shanghai.

Japan.

Mrs. M. I. Lambuth, Kobe, Japan.
Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
Rev. S. H. Wainright, M.D., Kobe, Japan.
Rev. J. C. C. Newton, at home on leave.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, at home on leave.
Miss N. B. Gaines, Hiroshima, Japan.
Miss A. D. Bryan, Hiroshima, Japan.
Rev. C. B. Moseley, Matsuyama, Japan.
Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Tokuyama Japan
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu, Japan.
Rev. C. A. Tague, Iwakuni; post office, Hiroshima, Japan.
Rev. S. E. Hager, Oita, Japan.
Rev. W. P. Turner Kobe, Japan.
W. J. Callahan, Nakatsu, Japan.
Rev. W. R. Weakley, Kobe, Japan.

Brazil.

Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C. Tucker, Caixa 454 (Correio Genrol), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Caixa 290, Sao Paulo, Brazil.
Rev. John M. Lander, Juiz de Fora, Brazil.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
Rev. J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.
Rev. W. B. Lee, Caixa 454 Rio de Janiero, Brazil.

Central Mexico.

Rev. W. D. King, Avenida Balderas No. 3, City of Mexico, Mexico.
Rev. D. F. Watkins, D.D., Avenida Balderas No. 11, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. J. B. Cox, San Luis Potosi, Mex.
Rev. K. J. Yearwood, Monterey, Mexico.

Mexican Border.

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Cadareyta, Mexico.

North-west Mexico.

Rev. John F. Corbin, El Paso, Tex.
Rev. Robert C. Elliott, Durango, Mexico.

New Mexico Conference.

Rev. W. D. Clayton, Albuquerque, N. M.
Rev. C. C. Eddington, El Paso, Tex.

Indian Mission.

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Wynnewood, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. J. J. Lovett, Vinita, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Keokuk Falls, Ind. Ter.
Rev. J. W. Lloyd, Atoka, Ind. Ter.
Rev. C. M. Coppedge, Whitfield, Ind. Ter.

German Mission.

Rev. Jacob Kern, San Antonio, Texas.
Rev. W. A. Knolle, Industry, Texas.
Rev. P. H. Hensch, Giddings, Tex.

Florida Conference.

Rev. C. A. Fulwood, Bartow, Fla.
Rev. T. J. Phillips, Live Oak, Fla.
Rev. T. J Nixon, Dade City, Fla.

Western Conference.

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.
Rev. H. D. Hogan, Hillsdale, Kansas.

Western Virginia Conference.

Rev. C. W. Shearer, Prestonburg, Ky.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. S. F. McClung, Ravenswood, W. Va.

Denver Conference.

Rev. M. H. Neely, Denver, Col.

Montana Conference.

Rev. R. H. Shaeffer, Helena, Mont.
Rev. S. B. Tabor, Stevensville, Mont.

Columbia Conference.

Rev. H. S. Shangle, Oakland, Oregon.
Rev. R. A. Reagan, Albany, Oregon.

East Columbia Conference.

Rev. J. W. Compton, Palouse, Wash.
Rev. M. V. Howard, Pendleton, Ore.
Rev. E. G. Michael, Island City, Ore.

Pacific Conference.

Rev. Samuel Brown, San Jose, Cal.
Rev. M. B. Sharbrough, Fresno, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Colusa, Cal.
Rev. W. F. Coffin, Merced, Cal.

Los Angeles Conference.

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

West Texas Conference.

Rev. A. E. Rector, San Antonio, Texas.

REV. WILLIAM H. SHEPPARD F.R.G.S.

THE

METHODIST REVIEW OF MISSIONS.

NEW SERIES. AUGUST, 1895. VOL. XVI. NO. 2.

A VISIT TO THE BAKUBA OF AFRICA.*

BY REV. WILLIAM H. SHEPPARD, F.R.G.S.

I WAS at Luebo on the Kassai, a branch of the Congo River, one thousand miles from the coast. Mr. Lapsley, who had died, had intended to go to the Bakuba, the greatest of all the tribes on the Congo. I had picked up the language by entertaining the Bakuba traders, and I determined to make my way to the headquarters of the tribe. Nine of the Bakette people offered to go with me. We passed through three Bakette villages and came to the borders of the Bakuba country.

When we reached the last of the three villages to which I knew the road, I went to the home of one of the chiefs of the village and said to him, "I would like to get you to show me the path to the next market place." He said: "No, I cannot do that. Lukenga has forbidden us to show these paths to foreigners. I dare not disobey him."

To show you how stern King Lukenga is, I will tell you an incident about him. He had made a law that whosoever should move a tusk of ivory off from a grave (where they are placed as a monument or tribute of respect) should be beheaded. It was reported to him that one had been stolen. He ordered search made for the robber. It was found that it was one of Lukenga's own sons who had stolen the tusk, and that he was gone into the country of the Benib'yamba. Lukenga sternly ordered, "Very well; get forty strong men, go and take him, and bring him before me." He was brought and beheaded. That's Lukenga.

I slipped out of the village quietly and stood in the road at a place where three paths met. By and by I saw a man starting out to the market place. I stepped out and followed him without asking any questions, making a mark at the cross paths so that my men could come after me. When I reached the market place, the people of the village were at first afraid of me, but I would catch up some little child and play with it,

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* Part of an address delivered at Hampton, Va., by a former student of Hampton, and now a missionary to Africa, sent by the Southern Presbyterian Church. Published from the *Gospel in All Lands*.

and then they saw that I was friendly. Then I told them that I wanted to buy eggs. The name of the first Bakuba village was *Bena-Mafé*. The chief came and shook hands with me, and soon had me and my people nicely housed, with two goats and ten chickens on hand to eat. I knew that we couldn't dispose of all that food in one day, so I concluded to sit down for four or five days; but the food rolled in without abatement. My friends gave me two monkeys, three antelopes, and four dozen eggs; my men and I just picnicked for those days.

This was all very good; but when I wanted to leave, no one would give me the least hint of the road. I had an idea that my route lay northeast, and, naturally, on the line of the big markets. The day after the people refused to show me the road happened to be their market day to go to a market about ten miles away. I asked them if I might send one of my men with them to buy eggs and bring them back to me. "O yes, that would be all right." The marketers and my man returned the next day; so then we knew the road to that market place, and the following day we moved off. So day after day we moved along in this way. For three months we did nothing but buy and eat eggs. At one village, when I made my usual request, the chief said I need not go away for eggs; they had plenty there; and his wife brought a large basketful. So I had to wait till we finished all the eggs they could bring us. Then I asked them again, and they let my man go with them to get more.

But meanwhile the ivory traders or some one had reported to King Lukenga that a foreigner was in the country, and had got as far as Bishibing on his way to the capital. The king called for his sons; called for his forty fighting men, who use bows six feet high and can send an arrow through a buffalo; gave his spear and knife to his son To-en-zaida, and said: "Go down to Bishibing and bring back the chief, the foreigners, the villagers—all—and I will behead them."

The next morning, as I was reading a copy of the *Daily News*—a copy two years old—I heard a great noise out in the village. A herald of Lukenga had come storming in and was proclaiming: "Hear the king's message. The king commands you all to come before him—the chief and the people and the stranger. Because you have entertained a foreigner you are all to be beheaded." The whole village was in intense excitement. Everybody was running and screaming. My own men were crying, "Cannot you save us?" My boy ran to me screaming, "O, we are all to be murdered!" I wondered what I could do. It was too late to run away. I could not rescue my people by force, but I sent for the king's son and asked him to hear what I had to say. I said, "I understand that these people are to be beheaded." He said, "Yes, that is what my father said." I said: "These people are not to blame; I have had no guide; no one showed me the way. Last night the chief begged me to go away, but I did not go. I am the only one that is guilty."

He said, "You are a foreigner, yet you speak our language." "Yes." "But did you know all these paths many years ago?" "No." "This is the first time you have been here, and you had no guide, yet you are a foreigner." "Yes, that is true." "Well that is very strange. I would like to speak to my father about this." "Yes, I would like you to speak to your father about it," I added. "Now, won't you allow the people to go free while you go to speak to your father?" "Very well," he said—he was real "clever"—"Very well; in three days I will return and tell you what my father says. Till then they may be free."

As I need not say, I was certainly anxious those three days. If ever I prayed I prayed most earnestly then, "Heavenly Father, take hold of the king's heart. Though others have suffered at his hands, save thou us." And at our nightly prayers our people would pray in the same strain.

On the third morning To-en-zaida, the king's son, two of his sons-in-law, Bope, Bope Quaito', and seven lesser lights, all walked into the village dressed in great style, came to my house, and there was general hand-shaking. I said to To-en-zaida, "Is it well, or is it not well, signor?" "It is well," and to prove it drew from his belt Lukenga's knife and said: "You need not try to hide it longer from us. You know our paths, and we know who you are. I said to my father, 'The stranger has no guides, our people try to turn him back. He knows our roads, he speaks our language.' My father called the wise men together and said, 'Who is this stranger? He knows our roads without a guide, yet he is a foreigner. He speaks our language, yet he is a foreigner.' The wise men studied this mystery and they told my father, 'We know who this stranger is. He is no stranger, but Bope Mekabe of our own family, who has returned to earth.' Then my father was glad and said to me, 'Son, go and tell our people that Bope has returned to us.' The people are rejoicing. You need not try to hide it from us longer. You are Bope Mekabe, who reigned before my father and who died. His spirit went to a foreign land; your mother gave birth to it, and you are that spirit."

Well—that ran all through me. I knew not what to do. Outside I heard the people beginning their rejoicing. But I said, "You are mistaken. I am not Bope Mekabe; my name is Sheppard, as I have told you before." "You can't fool me," he said; "we know you; you are Bope Mekabe." Well—as I couldn't fool him—I could say no more, so I said nothing. My poor boy, Isusu, was standing on his head with delight. Everybody was shaking hands and rejoicing; goats and sheep were killed to feed the visitors.

The same day we left M'boma, and in two days we were entering the town—I should rather say the city, for I had seen nothing like it in Africa—Ifuca, Lukenga's capital. The streets were thronged, even out in the country, with people coming out to meet us with rejoicing. The people all wore clothes, even the children. They brought me to a house

prepared for me. I had four rooms cleanly swept, with fresh mats on the floor, a bedstead of carved wood with a quilted covering, a sort of chair adorned with tusks of ivory, and a rack on which to hang my clothes. Hundreds of people crowded my yard, and for three days I did not go into the street, but the king sent me fowls, eggs, and provisions.

The fourth day the king sent for me to meet him in the great square of the town. I was escorted by two of his sons, M'funfu and To-en-zaida. A throng of people and children followed us through the streets. We went through a broad avenue into the open sqare. There a half ring had been formed, fenced with blanket cloth about a hundred yards. In the semi-circle leopard skins had been spread, and on these skins sat Lukenga's seven hundred wives and his aged sister. In the middle of the square were five men with drums. They played and sang till through the shouts of four thousand people (that is, most of the population of the town) the king was borne to the center. Everybody was standing and formed a circle. As soon as the sixteen men lowered the king's hammock everybody sat down. His son caught me by the arm and escorted me before his presence. His dress was of blue *savalase* (a kind of blanket cloth) trimmed with cowries, beads, etc. He wore a crown worked with blue and white beads, with a white tassel in it. He had a small brass ring around his neck and legs. As he pleasantly greeted me he pulled from his belt a knife, and saying that it had been handed down in the red halls of the Lukengas for seven generations, presented it to me. He had me go and speak to his sister. She looked about seventy-five years old and he about seventy. The ceremony closed and I was escorted to my home, where Lukenga had sent five goats, fifty chickens, five pieces of fine cloth, and a parrot. All day there were music and dancing and singing to native harps.

In the afternoon, after the grand review, Lukenga's son took me through the town. Ifuca is built on a table-land; you can look off toward all points of the compass. It reminded me of Lookout Mountain—I don't know that it is as high or as steep. The town is laid off in perfect blocks—it reminded me of a checkerboard. Each house has one or two high fences round it nine or ten feet high, of bamboo poles, set close so that the fence is as solid as possible; even the smallest cracks are looked after. The blocks and streets are all named. The streets are broad and clean. You can see hundreds of little children playing leap-frog, hide the switch, rolling hoops made of wythes, and playing with marbles made of clay.

On the principal street I saw a nicely-made house with two big window openings and an extra large door; inside I could see a stool with a cup on it. I asked who lived there. My friend informed me that whenever there was a "stealing palaver" and they have no clear proof against the accused, he is brought to this house to drink poison to test his innocence.

In our ramble we crossed a beautiful spot about an acre large. I thought to myself, just wait a few months, and we will have God's chapel raised upon this spot. It is like a well-tended lawn. There is only one house on it, and that was built for the king to sit in at the annual dance.

About six o'clock in the evening there is such a stir of the people on their way to market. The hustle and bustle of men and women, the carrying of big and little baskets, the merriment, the double-quick time, and the long strides of the little children trying to "keep up with mamma," all make one feel that he has again entered a land of civilization.

I was at Ifuca four months. As soon as possible I went to Lukenga, and did all I could to disabuse his mind of the idea that I was Bope Mekabe. I did not know what the result might be, but I conscientiously did my best to make him know the truth. But I could not change his mind on that point. The Bakuba all believe in the transmigration of the soul. I told him my object in seeking his country: to preach the gospel, to tell him and his people about God, and what he has done for all men. He told me he believed in a Supreme Being, who sends thunder and cyclones. He had no idols. The Bakuba are not idolators. I told him that I wanted to have missionaries come and preach the truth about God to him and his people. He said all right, and he gave me land—nine acres—and said they could put up two houses.

Ifuca has a population of five thousand, and the number is perhaps doubled every day by the people who come into the markets from the country and villages around. The town is divided off into squares. The squares are fenced, as are the houses inside it, and one man is appointed to be responsible for the peace and proper condition of the square. No noise is permitted after about nine o'clock. They sing songs a great deal, but stop then. The village is still as death.

One night I did hear a noise—screams of a woman, drum beating—then all was still. In the morning I asked what had happened. I was told that Lukenga's law was that none of his wives must ever touch the hand of a man. One of them had shaken hands with a man in the market place. She was put to death the same night, and the man was caught and would also be beheaded. They have also laws against stealing, with penalties of fines or severe punishment; also against gambling, as they do with cowrie shells. Sometimes a man's wife and children are confiscated for this or other crimes of the man. There are laws against drunkenness. The king has many wives, but his subjects can have but one. Betrayal of chastity is punishable by beheading.

The Bakuba have numerous industries. They till the ground with hoes, and raise beautiful corn and various vegetables, and make a very good sort of corn bread. They make their own hoes, also iron axes, spears, etc. They get iron and copper near the surface of the ground, melt it, and beat it out. They make also several kinds of cloth from

grass and palm fiber, which they weave in a hand loom, then beat it till it is soft and pliable. The beating makes holes in it, and these they patch, sewing in the pieces very neatly. The natives dress in just one long piece of cloth, draped so as to cover the most of the body yet leave the limbs free for action. The houses have two or three rooms generally, with well-beaten earth floors. The people keep themselves and their houses clean.

At a certain time of the year two or three hundred of the men, some taking their families, go far away to another tribe and spend five or six months buying ivory. The Bakuba are merchants, buying and selling ivory, rubber, and camwood. They do not trade in slaves. You can buy in the markets pigs, antelope meat, chicken, fish, fresh and dried corn, peas, peanuts, beans, greens, palm oil for cooking or burning, honey, sugar cane, pumpkins, sweet potatoes, salt and pepper, bananas and plantains, cloth, caps, pipes, mats, etc.

All this is the bright side. There is also a very dark side. The Bakuba are very superstitious, like other native tribes. They believe in witch-craft. A child died suddenly in the town. The wise men said, "It is bewitched." So they rushed through the streets crying out, "Where is the witch? Where is the witch?" They saw an old woman sitting alone in a house. Some cried out, "There is the witch." They seized her. She said, "No, I am not a witch." "Why did you kill that child?" "I did not kill any child. I did not know it was sick." "Will you drink the poison to prove your innocence?" "Yes."—it was her only chance. They dragged her to the poison house; gave her the poison; she drank it, and in a little while was seized with pain, but could not throw off the poison, fell down and died in agony.

When a master dies his slaves must go off with him to the other world. I said to a man one day, "Conachilla, where have you been?" He said, "My father died, and I have been to buy slaves to send to him." A woman was helping my people one day to make a wall. The next day I saw her taken away to die for her mistress. I tried to save her, but could not. I was shown the grave of Lukenga's mother in a grove of palms. It was planted with tusks of ivory and was surrounded with a great many other graves. "Whose are these other graves?" I asked. "O, these are the slaves who were sent with her." "What—so many?" "Yes, the people loved her, and all the villages around contributed slaves. There are a thousand in all."

A man stole some very nice cloth hanging on my door. He was seen to do it, and as he refused to give it up I reported him to Lukenga, thinking to have him fined and thus put a stop to such things. Lukenga sent for him, and I was horrified to hear the king say, "You have stolen from Bope—that is stealing from me. You must die." "O, no," I said; "I do not want him killed for taking a piece of cloth." "Yes, if he stole from you he stole from me; he shall be beheaded," and said, "Go with

me to your father." He accompanied me, and after long talking Lukenga said to the man, "Well, you may go this time."

While I was in Ifuca a cyclone passed the town, blew down some houses, carried away trees and people in its path. Men went out and blew horns and beat drums to frighten away the evil spirit. My boy, Isusu, and I went out of the house and held on to a tree. When it had passed we went back and slept. Next morning as the people passed, one and another said, "We had a terrible storm last night." "Yes," I said, "I could not sleep. I was afraid the house would blow down." "What, you afraid? I thought you could make storms." "O, no; I cannot make storms." Do you think perhaps some other village is angry with us and sent a storm on us?" "O, no," I said. In the course of the day who should appear at my door but the king's son, To-en-zaida, with a band of his strong men. "The king calls for you, he said. "Very well," I said. I fixed myself up with care in my best clothes, cleaned my shoes and my nails, and went with him. "What does the king want?" I asked. "I don't know; my father never tells the reason of his orders," he said. As we went past the king's son, M'funfu's, house, I called out to him, "A bad storm last night. Do you think it was sent by some other village?" "No, no," he said, "such storms will come." "Did you ever have storms like this before I came?" "O, yes; this is the time of year for storms." "Your father has sent for me," I said; "won't you go with me?" He came.

We reached the king's house and knocked at the door. An official put back the curtain and said, "The king allows you to enter." We entered and found the king seated in the court. As I came before his presence I bowed respectfully and waited to hear what he wished of me. He said to me: "My people are very much frightened about the storm last night; they say they saw your boy washing your clothes down in the creek yesterday, and so he stirred up the water and caused the storm." I said: "It is true that my boy washed my clothes in the creek, but I don't think that caused the storm. Here is your son; if you will allow him, he has a word to say about it." M'funfu testified that they had had such storms before I ever came into the country, especially at that time of the year. Lukenga listened, and said gravely, "Then my people made a mistake, and it is all right." "And may I continue to wash my clothes in the creek?" "Yes, that is all right; it was a mistake." I was much relieved, as you may imagine, for I did not know but he would take my head off.

Soon after this I went to the king and told him I had to go home. "O, no," he said, "you must stay with us." After a few days I went to him again. He said, "We love you, we want you to live with us always." But again I went, and he told me, "You may go and remain a year if you will leave two of your people with me and you will then return." I made the promise and left with him M'puya and M'goma.

Then I started away, escorted by his son and other friends. We went by a new road, passing through twenty-two villages which I had not seen in entering. On and on we went; crossing a deep river in a canoe, one of my men fell overboard with a basket of cowrie shells on his head and came near drowning. As he appeared on top of the water I jumped in after him. He had almost too much life for me to manage him, and came near drowning both of us. I managed to get him out, but the basket of cowries—my pocketbook—lies at the bottom of the river. On and on we traveled, and at last, without more to tell, got back to Benikafuga and then to Luebo, from where I had started for the unknown country.

PRAYER AND THE KINGDOM.

BY REV. J. H. PRITCHETT, D.D., MEXICO, MO.

"When ye pray, say, . . . Thy kingdom come." (Luke xi. 2.)

If the Bible is true, and if the experience and testimony of godly men are worth anything, then prayer is at once our highest privilege, our most imperative duty, our surest resort for all needed good, and our most reliable weapon for both offensive and defensive warfare against all foes. With it the least is equal to any emergency; without it the greatest is nothing, and can do nothing.

Surely that which promises so much, and which involves so much, personally and relatively, ought to be better understood than it is, and to wield a mightier influence in the affairs of men than it does. It is wondrous strange that prayer is so little accounted as a factor in the world's happenings. It is more wondrous strange that so much that is called prayer so evidently fails to verify what is predicated of it in God's Word. Why do so few men pray? Why do we all pray so little? Why have the best of us so few and such poor returns for our prayers? Prayer is so simple, so natural, so self-suggestive, so self-consistent, so identified with every real interest, and involved in every right relationship, that it seems to commend itself as the most practical, the most reasonable, the most desirable, the most hopeful, the most infallible exercise known to men.

That true prayer should fail is impossible. The very thought is inconceivable. He who is the Truth, who also has all power in heaven and in earth, says, "Whatsoever ye ask in prayer, believing, ye shall receive." To doubt is to belie all truth, to stultify one's own mind, and to disqualify himself for the exercise of prayer. Evidently, there is in the world and in the Church a widespread misunderstanding of what true prayer is, a sad misconception of the end always to be reached in this act of divine worship, whether private or public. We often find ourselves praying as if our chief business was to inform God as to our persons, relations, and wants; seeming to forget that he knows us and our wants just as well be-

fore as after our gratuitous information. True prayer does not assume to instruct the All-wise. Then, again, we pray as if we desired and expected to make God willing to do something for us which otherwise he might be unwilling to do; utterly oblivious that our Heavenly Father, having given his Son for us, is not only willing and anxious to give us all other good, but does actually bestow all that we will allow him. True prayer does not waste itself upon ears that need to be won, or upon a heart that needs to be propitiated. Oftener than otherwise, perhaps, we give more attention to the verbiage than to the spirit of our prayers; failing to grasp the truth that true prayer is the soul's sincere desire, uttered or unexpressed. That it may be

> —— the burden of a sigh,
> The falling of a tear,
> The upward glancing of an eye,
> When none but God is near.

Or, it may be

> —— the simplest form of speech,
> That infant lips can try,
> The sublimest strains that reach
> The Majesty on high.

But always, everywhere, it is the soul's honest, earnest struggle to tell its own needs and to secure God's help. True prayer never frames itself for other ears than God's; its wings never fold themselves short of the bosom of the loving All-Father.

Moreover, we are prone to excuse our shortcomings in prayer on the ground of time and place and circumstance. These really have nothing to do either with our duty to pray or with the answers that we are to receive. The duty comes out in words like these: "Men ought always to pray: I would that men pray everywhere: be careful for nothing, but in everything by prayer . . . let your requests be made known to God." The answers are assured in words just as easily understood and just as indubitable: "Your Father, who seeth in secret, shall reward you openly: ye shall receive: ye shall find: it shall be opened to you: it shall be done unto you: the peace of God . . . shall keep your heart and mind through Christ Jesus."

Our divine Lord has secured for us the privilege of prayer, he teaches us how to pray, he lays upon us the command to pray, and then he answers us (or rather the Father answers us for his sake), because in prayer we put ourselves in harmony with his will as it concerns us, occupy the place in the divine economy made for us, and thus being no longer obstructionists, we become a part of God's machinery for saving the world.

The earth-life of the Son of God being a pattern for ours, was preeminently one of prayer. From its standpoint a prayerless life is an anomaly, a failure, an exaggerated indignity. He not only seeks to lead

us out of the selfishness, the secularity, the barrenness, the viciousness of such a life; but would further save us from ourselves by teaching us what to pray for. With an unerring apprehension of human needs, he has made lavish provision for all, nor left one out of the prayer he has taught us to say. If we would never pray in vain, let us make the Lord's Prayer at least the leaven out of which shall rise all our petitions.

Perhaps the most comprehensive of these, indeed the one that seems to sustain to the others the relation of genus to species, is that with which this paper opens: "Thy kingdom come." It does appear to me that to have these wonderfully expressive words put upon our lips by their divine Author as our inalienable property, to have our minds imbued with the wealth of thought which they express, to have our hearts inspired with the hopes which they kindle, to have our lives elevated to the spiritual plane which they make possible, is to receive a new interpretation of the mystery of being, a new vindication of God's ways in the earth, a new reason for being and doing all that redeemed manhood implies.

Seeking to know our interest in these words, so fraught with universal human destiny, let us try to find their truest, deepest meaning, their highest, best inspiration.

The personal reign of the God-Man, which is clearly the meaning of the term kingdom, as used in this connection, is the most persistent fact of divine revelation. Promise, symbol, prophecy, are all surcharged with it; and everywhere man's noblest work here is held to be that of a co-worker in bringing it in; while reigning together with him is counted as man's highest destiny hereafter.

Three aspects of this reign are made prominent in the New Testament Scriptures, and for each of these in its order the words of the Master teach us to pray. These aspects are: (1) His reign in our own hearts and over our own lives; (2) His reign in the Church; (3) His reign over the world.

He who is obedient to his Master prays intelligently, honestly, in faith. "Thy kingdom come" holds as his first thought, cherishes as his fondest desire, seeks as his highest good the supreme Kingship of Jesus over himself. Otherwise his words are only mocking, and they but parody the utterance of his divine Lord. It is nothing short of folly to expect, it is little short of blasphemy to ask, for the kingdom elsewhere, when we persistently put it away from ourselves.

In this aspect the prayer is peculiarly the property of every penitent sinner. It contains the very essence of repentance, faith, and surrender to the soul's only rightful Lord—the very condition of conversion, consecration, and availability in the divine service. The kingdom in us is, perhaps, the only infallible sign that we are in the kingdom. Did not the Master mean this when he said, "Seek first the kingdom of God;" and then added in another place, "The kingdom of God cometh not from observation. . . . The kingdom of God is within you."

A truly converted soul, a truly consecrated life of itself constitutes a kingdom over which the King of kings delights, above everything else, to rule. "Thus sayeth the Lord, the heaven is my throne, and the earth is my footstool, . . . but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. If a man love me, he will keep my words: and my Father will love him, and we will come to him and make our abode with him." The nucleus of Christ's kingdom was formed when the first human soul submitted to his easy yoke and took up the light burden of his service.

Then by the divine coalition of such soul-kingdoms the empire of the Church of God is constituted, and so manifests the second phase of the mediatorial reign. Christ is "head over all things to the Church," and when the truly saved man, in whom and over whom Jesus reigns, prays "Thy kingdom come," his faith compasses the time when the actual shall become the ideal Church of God; when his prayer shall find common answer with that of the blessed Saviour, "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

In the unfolding of this kingdom the Church is made the magazine of divine power, the dispensary of divine grace, the instrument of the world's evangelization; and her prayer, "Thy kingdom come," united, ceaseless, alone makes her divine resources sure, and keeps her human sympathies warm. For her encouragement she has the promise of the Father, "I shall give the heathen for thine inheritance and the uttermost parts of the earth for thy possession;" and the proclamation of the Son: "Hereafter ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven;" and the assurance of the Holy Spirit: "He must reign till he hath put all enemies under his feet." Heaven and earth may pass away, but

> Jesus shall reign where'er the sun
> Does his successive journeys run.

For nearly two thousand years, with these death-confirmed, blood-sealed promises in her hand, the Church has been repeating the all-comprehensive formula, "Thy kingdom come;" now, in answer to the challenge, "What of the night?" the watchmen upon the wall reply: "Three-fourths of the earth's multiplied millions are yet in the darkness and death of heathendom, and at least five-sixths of the other fourth are practically infidel, being utterly destitute of any saving knowledge of God." The response is startling. Is this, then, the legitimate outcome of the divine plan for the "restitution of all things?" Has that plan proven a failure? Has the devil and his human adjuncts been more than a match for the wisdom and power and grace of God in Christ? No! a thousand times no! God's plan never miscarries, never fails, never retraces its steps

in the presence of a foe. Its institution in the world being solely in man's interest, its progress has always been and must continue to be in the direct ratio of man's consent to be saved himself and to be used in the salvation of others. A compulsory salvation would be a contradiction in terms; a saved man who does nothing to save somebody else simply breaks the circuit of divine grace and plays the part of a needless ground-wire.

The world is where it is to-day, spiritually, because the Church has not really asked for anything better; has not really believed that anything better was practicable or possible; has not really made it her sole business to make it better. That this is the secret of the whole matter the Word of God attests: "Ye shall ask what ye will, and it shall be done unto you." "If ye have faith as a grain of mustard seed, . . . nothing shall be impossible unto you." "If these things be in you and abound, they make you that ye be neither idle nor unfaithful in the acknowledgment of our Lord and Saviour Jesus Christ."

The threefold sin of the Church—the triple-headed nightmare of the world—is prayerlessness, faithlessness, covetousness. The Church does not pray like Jesus her head prayed, or like he taught her to pray. She does not realize that her sufficiency is of God, and that it hangs upon the asking. Whole volumes of self-laudation and self-gratulation occupy the waste places that lack of communion with God has made, but these are alien and cannot be utilized in bringing in the kingdom. When the Church learns to pray for the world like John Knox prayed for Scotland, the world will be at her feet, or rather at the feet of her Lord.

But little as the Church prays, she does not believe the few things she says, even when she uses the words taught her by the Master. I do not speak of all. God knoweth his own. I mean the body of professed Christians; or to be more direct, the body of our own Methodism. What a consummate farce, so far as the great mass of our people are concerned, is the stated repetition of the Lord's Prayer in our churches. Most of them, indeed, never join in the repetition; they neither know, believe, nor care for its contents; while most of the others have very imperfect, very narrow conceptions of the meaning of the words they utter, and very feeble, and very ill-defined faith in any definite answer to them. This is the reason why "Thy kingdom come" has not long since shaken this old world from center to circumference. Millions of lips on which it ought to have been the power of God have been dumb to its power of utterance, while thousands of other lips in its utterance have failed to represent hearts that ought to have been aflame with love and invincible in faith.

Moreover, when the prayer has been made with some degree of regularity and fervor, and where a nebulous kind of faith that somehow and some time it would be answered, still our hoarded resources of personal power and material wealth have been turned into other channels and devoted to other interests. How few of our people yet know that it is of

the very essence of prayer that he who prays devote himself and his all, in God's hands, to the end to which his prayer looks. It is the crucial test of a Christian's honesty that he is willing to stake everything on the Word of his divine Lord.

We stand convicted even to-day by the same message that smote last on Jewish ears before the Voice came: "Ye have robbed me." Thank God it is still optional with us to redeem the time. Thus sayeth the Lord: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Brethren, we can bring Christ's kingdom much nearer to ourselves and much nearer its final goal by raising the average of our foreign mission contribution to fifty cents per member this year.

MISSIONS A SUCCESS.

ARCHDEACON FARRAR'S ADDRESS BEFORE THE CHURCH MISSIONARY SOCIETY.

ALL who are interested in the welfare and progress of the Church of God—and by that we must surely mean *all* Christians—cannot fail to derive hope and encouragement from the sight of such a magnificent meeting as this. For interest in missions constitutes the difference between a dead and a living Church. I say boldly, and I say without any fear of disproof, with all the records of Christianity before me, that, whenever there has been an age of intense faith or of burning zeal, there missions have flourished; and whenever the Church has been torpid and sluggish, there—instead of the waters rolling like a sea of glory—there has been a dead sea. We Christians have not the smallest need to go in search of any principle for the defense of missions behind the positive command of our Saviour Christ. We have that command illustrated by the example of all his apostles and immediate followers. We have, as the great Duke of Wellington said, received "our marching orders." Before his crucifixion Christ said, "I, if I be lifted up, will draw all men unto me;" and before his ascension he gave it as his last, as his emphatic, and almost as his sole command, "Go ye into all the world, and preach the gospel to every creature."

The stupendous success of missions—when we consider that the commission appeared at first to be wildly impossible, and was carried out by means which seemed to the world so ludicrously inadequate—is one of the most decisive proofs of the divinity of Christ. Gamaliel said, and said most rightly: "If this counsel or this work be of men it will come to naught: but if it be of God, ye cannot overthrow it." And our Saviour Christ himself had said, "Every plant which my Heavenly Father hath

not planted shall be rooted out." The uniqueness and the universality of Christ's claim to the allegiance of all mankind is illustrated most of all by the spread of missions. Meeting the needs of all, and alone able to meet their needs; healing the sorrows of all, and alone able to heal their sorrows; forgiving the sins of all, and alone able to forgive their sins—He proclaims himself, by that mighty power, not only the Son of Man, but also the Son of God. And he has, as it were, ascended to heaven, and taken his seat at the right hand of God—not only in the presence of his few poor Galilean disciples, but before the face of all the world.

Millions at this moment are ready to die for Christ. A dead Socrates, a dead Marcus Aurelius, a dead Francis of Assisi can do nothing for the world; but though Christ died—yea, rather, he rose again, and he has proclaimed his universal dominion. Confucius owns many followers over a vast space of the world's surface, but he appeals to the Chinese alone; Mohammed has many adherents, but he appeals only to Turks and Arabians and certain Eastern people; but Christ appeals to every man who is born into the world. The old man dies in the peace of Christ, and the little Christian child on its death-bed whispers the same holy name. If we take the very foremost men in genius whom this world has ever produced—a Dante, a Milton, a Newton—we find them weeping over the records of that life which was given for man. But none the less when that story of Christ's love is told to the very humblest and meanest of mankind it comes home to their hearts; and I was told by the late saintly Bishop of Moosonee, who was my friend and my guest, that if at this day you were to go down the bleak shores of Hudson's Bay, there—among those poor, I had almost said degraded—at any rate, those poor, once savage Indians and Eskimo—you would find the Bible in almost every wigwam, and you would find in many of those poor, converted savages a humble student of the life of Christ in the Word of God. Therefore, our commission is plain, and our duty is positive—to obey that last divine command by extending the area of Christianity, by carrying further the victories of Christianity, and by proclaiming to the remotest nations of the world the name of their Saviour Christ.

Now, the first thing I want to do in the few remarks which I am able to make to you, after a day that—like all my days at present—has been one of perpetual rush and drive and interruption; the first thing I want to do is to try to scatter to the four winds the utterly false remark of cynics and of worldings that missions are a disastrous failure. I say, on the contrary, that when we compare the poverty of the means adopted missions are a supreme and unprecedented, and—I do not even hesitate to say—a supernatural and a miraculous success.

Now, what is the history of missions? First of all, you have one hundred and twenty poor, despised, persecuted Galileans, meeting secretly in an upper room, to proclaim the Messiah whom all the Jews and all the

Gentiles had combined to crucify as a malefactor between two robbers. And yet now, all these long series of ages afterwards, you have certainly not less than five hundred millions of the professors of Christianity, and worshipers of the name of Christ among the very greatest and very noblest representatives of mankind. Christianity conquered the Roman, it civilized the barbarian, it prevailed over all the greatest part of the civilized world; and the total result is this: that whereas at the end of three centuries after Christ if the whole human race had passed in their long procession before you—that interminable procession between the two eternities—then only one out of every hundred and fifty of the human race would have been a Christian; but now, after the fierce light of criticism and of civilization has been burning for nearly nineteen centuries upon the records of the Gospels, if the whole human race were now to pass before us in that interminable procession, one perhaps in every three would own and proclaim the name of Christ. Is it not then perfectly erroneous to talk of the failure of missions, when they started with one hundred and twenty despised Galileans, and when now—taking the number of Protestants in the world alone, and not taking the number of other divisions of Christians—there are at least one hundred and twenty millions of Protestants, and they have in their power almost all the wealth and almost all the resources of the world? And I say that this immense success is still going on increasing. Take the great Continent of Hindustan alone. I believe that in the decades between 1851 and 1861, the increase in the number of native Christians was only fifty per cent., and that in the decade between 1871 and 1881 the increase was eighty-six per cent., and I have no doubt that, if I had the statistics of the last decade, here also the increase would still continue to be greater.* And it is not only that over that vast continent Christianity has been increasing, but all the while heathenism has been secretly undermined; so that, from Cape Comorin to the Himalayas, India is now ready at a moment's notice to give way, and like the rush of an avalanche, where yesterday there was snow to-morrow there will be grass and flowers!

Perhaps to some of you it may seem that after all, stupendous as has been the success of the Christian faith, still progress seems to you somewhat slow. But we must not forget that a thousand years is with the Lord as one day, and one day as a thousand years. The spiritual work is like the globe on which we stand—it was not brought into its present condition by violent cataclysms and conflagrations; but by slow, silent ages of upheaval and depression. And just as the dawn gradually increases—first you see the gray secret in the east, and then the fine pulsations of light, and then perhaps the vivid crimson flame upon the top of

*The rate of increase from 1881 to 1891 in the number of professing Christians proved not to be so high as in the preceding decade. But the rate of increase in communicants was considerably higher. It was a period of consolidation.

the highest mountain, and then the light flowing down the mountain side, and the scenery is full of glory, and you look up, and it is day; so the Sun of Righteousness is rising higher and higher among the nations, with a healing in his wings. We may also apply to that spreading of Christianity the metaphor of Ezekiel. It is like the waters which at first were only to the ankle, and then rose to the knees, and then to the waist, and then became "waters to swim, a river that could not be passed over," so it is with Christianity.

And now let me try—as I have tried to scatter the objection that missions are a failure—to meet another objection. When the great—and I call him great advisedly—Baptist shoemaker, William Carey, at the despised village of Kettering, rose to plead before his dissenting brethren the claims for the evangelization of India and the heathen world, the presiding minister rose and said sternly to him: "Young man, sit down. If God wants to convert the world he will do it without your assistance." Strange that any man could be so blind as not to see that the very same argument would have told against any possible form whatever of evangelizing work, whether at home or abroad. To deny that was simply to run athwart the obvious principle that God's conversion of mankind has never been solely the result of supernatural interventions, but of faithful efforts. It is a contradiction of the obvious truth, that in the providence of God, God will never make men's best without best men to help him. It is flying in the face of the argument of St. Paul, "How then shall they call on him whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" And now see how that false argument was shattered to pieces by the result! Carey used to weep when he showed upon a map to his poor village children the enormous areas of heathen blackness—where darkness covered the lands, and gross darkness the people. Only think in what multitudes of places since then the light of the gospel of Christ has been enkindled; and remember, too, what the effect has been—even in India alone! In those days Sydney Smith, in the *Quarterly Review*, sneered at "the nest of consecrated cobblers who are going to convert the world;" and the world laughed with all its heart at what they regarded as the beggarly and pitiful contribution of 13*l.* 2*s.* 6*d.*, raised by the Baptists of Kettering for that magnificent object. Nevertheless, at this moment every one who knows anything of India knows that we owe more to that consecrated cobbler and to his pitiful and beggarly 13*l.* 2*s.* 6*d.* than we owe to the genius of Warren Hastings, or the fiery battlebrunt of Clive. I appeal to the authority of one who at any rate knew India, the late Keshub Chunder Sen, who said, "It is not the British Government, it is not your gleaming bayonets and your fiery cannon that will rule and conquer India; it is Christ." And we owe that power of Christ over an increasing

multitude of the heathen to those small beginnings, which none will despise who have ever read the methods of the providence of God in dealing with the affairs of men.

I have no time to enter into any other objection, or any other argument; but this I will say, that if we have any regard whatever for our fellow-men, if we value the Dayspring from on High, if we feel the smallest touches of compassion for the benighted and the ignorant; then we are bound by every sacred consideration to preach the gospel to all the world, and to extend it to every creature. I have told you something of the encouraging side of missions. But still what is the state of the world now? There are, it is generally computed—unfortunately there never has been, and I suppose never will be, a census of the human race—but it is concluded that there are some fourteen hundred millions of human beings at this moment on the earth's surface. Now, putting aside a small fraction of Jews of those fourteen hundred millions, it is calculated that one-eighth are still in some form or other of that ghastly fear and reckless cruelty which we associate with the lowest form of Polytheism, called Fetish-worship; and it is concluded that there are also one hundred and sixty million Brahmans, one hundred and fifty million Mohammedans, and five hundred million Buddhists.* And we know what Fetish-worship is; we know that Brahmanism may once have contained fine moral elements, but that it is now sunk to its lowest decay; we know that Buddhism is, in point of fact, a system of Atheism, and a system which denies the immortality of the soul; and we know that under every one of these forms of religion mankind sinks into deeper degradation, so that even among the Mohammedans—and that is only a degenerate form of Judaism—the result is a low tone to the individual, and a certain decay to the nation.

When we consider the state of so vast a portion of the world, and see that the work before us must still be a stupendous work, who is to do it if the English nation is not to do it? Only consider our imperial position, and the illimitable prospects which God has spread out before us. If the original preachers of Christianity, contending against so many difficulties, won so conspicuous a victory over the art, and the genius, and the civilization, and the sneers, and the wit, and the philosophy of the world—if they conquered the diadem of the all-powerful Cæsars and the swords of thirty legions; what might not we, in our present position accomplish? If they, by the irresistible might of weakness shook the world; if by the force of martyrdom they prevailed over

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*This is according to the ordinary mode of reckoning, by which every Chinaman is counted as a Buddhist. If an "etc." is attached to the word "Buddhists," to include Confucianists, Taoists, and others, the figure may be accepted as roughly approximate. Sir M. Monier-Williams puts Buddhism fifth of the religions of the world in numbers, after Christianity, Confucianism, Hinduism, and Mohammedanism.

the nations; if by the spreading of the two dove-like wings of purity and of kindness they winnowed out all the wretched elements which have infested the world, then surely we, in the plentitude of our material resources and at the zenith of our power, might, if we were truly faithful, produce such a result as is at present not even dreamed of by us. I say that if impotence, armed with truth, produced upon the world so tremendous an impression, what will not be achieved by Empire, armed with truth? Is that to be helpless when the other was so strong?

Only consider the spread of English power. Who could have dreamed that the colonies of Venice, of France, of Spain, of Portugal would become, by comparison, as nothing; and that almost in this single century this little island in the Northeast seas—which the Romans regarded as the furthest limit of civilization, would become the mother of empires greater than were even known by Rome herself? Our Queen came to the throne in the year 1837. She then ruled over only one hundred and thirty millions of the human race. She now, in a single lifetime, is the Queen and Empress of three hundred and twenty millions of the human race. When our Queen came to the throne the extent of the British Empire was only two millions of square miles; it is now six millions of square miles. We now possess one-sixth of the whole land surface of the globe in the Empire of England; and yet, only three centuries ago, the only spot of earth which we could call our own, outside our own island, was the single town of Calais. You see, then, how stupendous has been our advance. Gen. Sabine, the late President of the Royal Society, only died —and I myself have met him and knew him—in the year 1883, and Gen. Sabine was born on the very day that the first settler landed in Australia, and already Australasia is an empire with enormous power. Such, then have been the immense changes and the mighty advance of England, and surely it is given to us for some purpose. Thirty millions of Englishmen fill the valley of the Mississippi, three millions of Englishmen are to be found in Australasia; and should this increase continue, and those powers remain federated with us, they will in the course of time make every empire in the world shrink into insignificance, and English thought and speech and institutions will undoubtedly have before them the inheritance of the future world.

And then, besides this imperial growth of power consider the swelling river of England's wealth. It is not merely a *growth* in wealth, but it is an advance by leaps and bounds. Mr. Gladstone has calculated that since the beginning of this century there has been a far greater increase in the wealth of England than there was in all the centuries between the time of Julius Cæsar and the year 1800; and that the rate has been largely accelerating during this century. He reckoned the income of England at one thousand million pounds, and another great authority reckons our actual hoardings at two hundred and forty millions of pounds. Now the

amount we spend upon missions—which some complain of as exorbitant —is about one-hundred-and-nineteenth fraction of our national wealth, and about a one-hundreth part, I believe—I am always afraid of statistics —of what we spend in drink. And if that be so, I ask whether that vast Pactolus of gold is to be rolling forever into this burning lake of drink, whilst so little is to be done to carry out the command of Christ, and to carry his light and glory into other lands?

I have only a word or two more to say. Besides this stupendous growth of English power and wealth, must we not consider the glorious treasure which God has entrusted to us? If ever there was a nation to whom God entrusted an open Bible, it is the British nation. At the coronation of the Queen you will read how, when the crown was first put upon the Queen's head, the Dean of Westminster advanced to the communion table, and taking from it a Bible he handed that Bible to the Archbishop of Canterbury, and the Archbishop of Canterbury put it into the hands of the young Queen Victoria, with the words, "We here present to your Majesty the most valuable thing in all the world." Well, then, I say that we have, in consequence of that open Bible—we in England have the freest religion in all the world, and, please God, we will stand fast in the liberty with which God has made us free. With our open Bible before us, we will never again be entangled with the yoke of bondage.

But now, in one concluding word, let me say that, having received as we have such inestimable privileges, have we any right to keep them to ourselves? We have no more right to do so than we have to keep bread from starving populations! Why is it God has caused the white sails of our vessels to dot every ocean in the globe? Why is every sea furrowed with the keels of our merchantmen, which have been called "the fittest avenue to to our palace-front?" Why has He given us that gigantic force of expanded vapor which we have made our slave? Why has He enabled us to seize the lightning by its wing of fire to flash our humblest message through the hearts of mountains and under oceans? It was not for no purpose that God has given us such powers as these. We are not intended to be the accumulators of the world's riches, nor the carriers of its burdens, nor the manufacturers of its goods; we are not to be the beasts of burden of the world, but we are to be the evangelists of Christ. Our greatness depends upon it; does not depend upon our coal, or our iron, or our gold, or our vast factories, or our flaming furnaces, or our mighty ships, or our victorious armies. But our force—the grandeur of the British nation lies in the faithfulness and the righteousness of its sons; and if they be faithful and righteous they will not neglect the last command received from their Saviour, Christ—they will carry it out, and they will know that God's voice has called them, and that his finger has beckoned them. If we neglect the duty laid upon us, the problems of the future will become more and more conflicting. The lamp of our Church will be

removed from the seven gold candlesticks, and our cities—like the seven cities of Asia—will be cities whose sites are ruins and devastations. Let us bear in mind what history tells of Tyre and of Venice. And the late Lord Beaconsfield warned us that in our case, as in other nations, our glory might fade as the Tyrian dyes, and might crumble as the Venetian palaces. But if we do our duty that shall never be. We shall then dismiss all the dismal prophecies and anticipations of future peril, as though they were but the idle wind; we shall continue to receive the blessing of God in carrying out his commands; we shall be heirs of the splendid promise that our light and our strength shall go on increasing, that "Thy righteousness shall go before thee, and the glory of the Lord shall be thy reward."—*Church Missionary Intelligencer.*

YOUNG LIFE IN MEXICAN HOMES.

BY REV. J. M. WEEMS, D.D., MISSISSIPPI.

THAT "young life in Mexican homes" is essentially different from that state in the Protestant homes in the United States will be readily accepted by all who know anything of the doctrines and polity of the Roman Catholic Church. For about three hundred years the Church of Rome was the exclusive Church in Mexico. Protected against the invasion of all other denominations by national authority—which was really the authority of Rome, as the State Church—she must be, and *is*, held responsible to God and humanity for the condition of the home life in Mexico.

But what is the home-life of these people? To those of us who have lived among them it is a question whether there be such a state among the millions of the poor. With a corrupt and debauched priesthood serving a mercenary Church, you will find every tributary of hope in the heart and life dried up, and their very fountains parched and dead. So exorbitant and inexorable were their charges for performing the holy rite of matrimony that the poorer class (by far the largest in Mexico) could not pay the price, and men and women had to live together who were not, and could not be, married. So great was the demoralization of such a condition upon the home-life that the brave sons and daughters of that fair land, who rescued the people from the merciless grasp of Rome, passed a law compelling the people to be married by civil authority, and refusing to recognize marriages performed by the Church. And not content with denying these poor souls the comfort of the open Bible, the Church of Rome also denied them the right to learn to read and write. What environment can any one expect to be thrown around child-life in such homes as those in which these people live? With no Sunday schools, children's papers, picture-books, nor books or papers of any kind, the world of mind is but little more than a desolate waste, receiving impressions of life and

destiny from the lowest objects and impulses. Many of these people have no other home but holes in the sides of the mountains, where they burrow like rats, while the miserable huts in which others dwell have not a single article of furniture or bedding. What effect has all this upon the home-life?

I was in Mexico three years, preaching the gospel of hope and cheer to this despairing people, and I never heard a song from the lips and heart of woman or child, nor did I hear man or boy whistling a tune, except among those who had received the gospel from the missionaries. Surely, the people of poor, sin-cursed but beautiful Mexico have "hung their harps"—not because they are in a strange land, but because a cruel power, in the name of our holy religion, has crushed the spirit of song out of the hearts of mothers and children. I have seen these poor mothers, with their infants strapped to their backs with the *rebosa* (shawl), hitched to the wagon beside a donkey, drawing the produce of their miserable homes to the market. And yet more horrible still, I have seen poor, heart-broken mothers walking the streets of the great city of Mexico, with the dead bodies of their children on their heads, bearing them to the sad, lonely city of the dead. Ah, reader! do you ask me to tell you more of child-life in such homes? Not a few of these still hold to the Church of Rome. Dead in heart and spirit, they only wait to cease breathing, when they will pass into the Great Unknown to meet you and me; and what will we say to our Lord?

But another great current has been set in motion that is casting, if possible, deeper and darker shadows upon the home-life. That mother of infidelity, France, is accomplishing her destructive work in Mexico also. By statutory enactment nuns are not allowed in the Republic of Mexico; and not only did the government confiscate all property owned by the Church, but it prohibits the ownership of even a chapel in the name of the Church. It is common to find whole communities that have rebelled against the rule of the Roman Catholic Church, and will not suffer any representative of that Church, as such, to come among them. I have visited towns where they had not had service for years. While I was in Mexico the government ordered the general census taken, and one of the questions asked each person was, "What is your religion?" In the military training school in the City of Mexico were two hundred and seventy of their brightest and best young men, from the best families in the Republic, and when they came to this question two hundred and sixty-nine answered, "None at all." Only one claimed any religion, and his answer was, "I am a Protestant."

The reasons for this state among the young men of Mexico are easily explained. The tyranny of the Church of Rome over the people, in the administration of the State and the home, had become so great that they determined to throw off the yoke of bondage, and in doing so went to the

extreme of denying religion and the very existence of God. None but Free Masons are supposed to hold office and take part in the administration of the government; and as the Church of Rome does not permit her members to join that order, the government is in the hands of those who are not only out of the Church, but who must become its enemies in order to become citizens. Thus the danger to the home-life becomes more imminent and threatening every day, from the fact that a large majority of the women in the homes of the better class are strongly attached to the Church. Thus you find the father of the family opposed to the Church, because it stands between him and citizenship; while the wife and mother is opposed to the government, because it stands between her and her ideal Church-State. If such conditions could continue, they would prove disastrous to the religiōn of the home; for our Lord has said: "If a house be divided against itself, that house cannot stand." It is inconsistent with all human history for such conditions to continue. The educational enterprises of the government, with their close contact and intermingling with our own and other enlightened nations of the world, will so fortify the people against the dark experience of the past that the Church of Rome will never be permitted to throw her dark mantle of ignorance, superstition, and oppression over fair Mexico again. The children of these homes must recognize this fact, and will be forced by the great law of self-preservation to give up the Church; and if none other is provided for them, whither will they drift?

DIVINE AUTHORITY AND EXAMPLE FOR MISSIONARY EFFORT.

BY REV. F. K. STRUVE, VANCEBURG, KY.

THE plan of sending the gospel to those who have it not did not originate with us of modern times, neither does it rest upon our feelings, or whims, or beliefs upon that subject. For one to say that he does not believe in missions, and therein seem to find a release from all duty and responsibility in the matter does not change the divine plan and purpose, but only shows such an one an infidel in regard to the work of his Lord, in whom he claims to have found salvation.

How one can dare to claim to have been saved by the grace of his Lord, and then to refuse to coöperate in the work for which his Lord has saved him, is an enigma to which no solution has been or can be found. "If any man loves me he will keep my words, and my Father will love him." These are words of divine authority, and may not be set at naught.

In the third chapter and sixteenth verse of the Gospel as recorded by John we have the origin of missionary effort, with divine example. The tremendous fact that "God so loved the world" was demonstrated by the sacrifice of his Son to redeem it. Whether the world was worthy or

unworthy did not affect the love of God or his Son, and ought not ours, and will not if we love our Lord as he loved us. God sent his Son to save the world because it needed salvation, "and while we were yet sinners, Christ died for us." His mission was to a lost world, because it was lost. "I came not to call the righteous [there were none righteous], but sinners to repentance."

What the result is to be is not our concern. Men every day refuse the offers of mercy and count His blood as an unholy thing; but to us who believe, it is "the propitiation for our sins, and not for ours only, but for the sins of the whole world," if the whole world believes as we have believed.

In order to preserve our own salvation we must give the opportunity to others to accept or reject this same gospel. We are our brother's keeper until we afford him the knowledge how he may be kept through divine grace. He may or may not be saved because of his ignorance; we cannot know, and need not know; but if we hold back the "unsearchable riches" put in our hands for him, and he perish, will not we be held accountable for his destruction? Had the Father made no revelation of himself, and had his Son made no sacrifice for our redemption, we would have had no knowledge of, or responsibility for, sin. "If ye were blind [in darkness, ignorant], ye would have no sin: but now ye say, We see; therefore your sin remaineth." (John ix. 41.)

Having then a knowledge of God and his plan for the world's redemption, "we see," and if we refuse to spread the news of salvation to those who sin in darkness, our "sin remaineth" upon us; we are guilty in his sight, and have failed to follow his example who so loved the world. We have discovered the design of our God, and have seen his plan for the salvation of all the world. Let us notice next his promises for the continuance of the same.

In the words of the "great commission," as we call it, we have this final exhortation, "Go ye into all the world," and this statement of the Son is in accord with his Father's will which he came to do. The salvation of the "world" is but the initial stage of God's plan for the world, and in contradistinction to the Jews, who claimed all of the divine favor and blessing for themselves. We act like them in many ways, and seem to think that the gospel is for us only, and not for the heathen as well; the truth is, we were heathen ourselves only a little while ago, and there are enough of those who do not believe in missions still among us to prove it!

The great commission contained but one commandment. The disciples had kept the first, "Thou shalt love the Lord with all thy heart," etc.; and he adds the second like unto it, "Thy neighbor as thyself;" these two contain all the law and the prophets. To preach the gospel in all the world; we seem to think that it means to get rich, to build and plant, and like the Jews build a fine temple, settle down about it, and enjoy it, and allow all others to perish without hope. We forget that they were

cut off, and the kingdom given to another bearing fruit. Shall we hope to escape similar punishment for our disobedience and selfishness?

The great commission is the single point about which all the machinery of God's government revolves; the missionary idea is the common center from which all the plans of divine love diverge. He whose heart throbs in sympathy, and whose hands move in accord here should be strong, spiritually, and full of zeal in all else. The missionary question is the solution of all others, and the man who is wrong here is wrong at the vital point. The gospel in the ears of all the world is God's supreme command! The tabernacle moved as God moved, and the temple was not builded until David had conquered his enemies, and had rest from them. The Jews' idea of God was national, and was for the time, no doubt, as God willed.

But now God has sent his Son upon the field, and "Enlarge the place of thy tent, strengthen thy stakes, and lengthen thy cords," is the watchword, and this idea of God's kingdom is not national, but universal. "All nations," beginning at Jerusalem, are to hear the gospel, and God intends they shall hear it; if not by us, then by those whom the Lord will raise up. "The world for Christ" is not a new word, printed but yesterday as the heading of our missionary paper; it was written long ago in the heart of our Father in letters made with the blood of his only begotten Son. And we are only now learning to read it.

God has allowed us, in order to encourage and make us the more zealous, to have a glimpse of his further will and purpose concerning himself and us. This we see (Matt. xxiv. 14), as soon as this gospel, as a witness, has been preached to all nations, the end of this gospel age shall come. Not the end of the world, not the judgment; no, no! God has provided some better things for us. And just as the sun goes down to rise even fairer upon some other shore, so when the light of this gospel has reached all the nations of this earth, as a witness, then will burst upon us the presence of the Sun of Righteousness himself, for he shall come in power and great glory, and all the holy angels with him. At Bethlehem only a star to guide the steps of a few travelers; the second appearing will be as a sun with healing in his beams; the islands of the sea will be made to rejoice, and the ends of the earth will become his possessions.

But that time has not yet come. It is our mission to help or hinder; to hinder by neglect, to help by hastening our Lord's message to the ends of the earth. "Don't believe in missions; heathen enough at home," you say. Yes, there is one, by your own confession! Repent and believe the gospel! Go and take, or give and send His Word to those who have it not; there may be no heathen saved abroad, but there will be one less at home.

The world is moving as never before. Let Southern Methodism keep step; yes, let her forge ahead! One hundred men to the front this year! Why not? Ten cents as a special offering from each member will do it!

This is the day of "specials;" if the old plans have failed, try new ones. Ring it down the lines: "One hundred new men this year!" We can get the money. We are rich. If we don't give it the heathen will die, are dying, and what will become of us? Only last week, in a meeting of the Christian Alliance in California, one hundred and seventy-five persons volunteered for the foreign work! Many of these may not be qualified. But if those who are qualified do not go, who will be to blame? Those who have their Lord's money and who keep it!

DEMON POSSESSION AND ALLIED THEMES.

By John L. Nevius, D.D. Chicago and New York: Fleming H. Revell Co.

BY REV. J. M. WRIGHT, D.D., NASHVILLE, TENN.

THIS is a notable book, bringing before us a theme of very grave importance—namely: Are there real cases of demon possession in our mission fields? How is this question to be settled? There is but one way to settle it. Some man of tried integrity must investigate in the field and give us his report. We are not in a position to make an independent investigation. We would make slow progress in any branch of knowledge if we could not trust one another.

After the New Testament had been printed, and many manuscripts were brought to light, it was found that copyists' blunders marred the sacred volume. Two loyal Christian men determined to eliminate this foreign element from the precious book. Twenty-eight years they labored patiently and faithfully at this noble work. If the finished work suits them, if they are satisfied that they have in their text the very words of Matthew, Mark, Luke, John, and Paul, then we accept it and tender them our gratitude.

So it has always been in science. What would we know in astronomy if we did not accept the reports of the great men who constantly sweep the heavens with their telescopes, and patiently use the principles of mathematics to bring out their grand results? When Cavendish discovered hydrogen, and Priestly discovered oxygen, did not their contemporaries receive their report with gratitude? So it has been with all scientific truth.

The question presented in this book is one of no small import. Dr. Ellinwood, in his introductory note, presents the subject very clearly: "It has been understood that the personality of the evil spirit usurped, or for the time being supplanted, that of the unwilling victim and acted through his organs and faculties." This matter is to be settled as all other questions have been settled. Dr. Ellinwood says of Dr. Nevius: "I became more interested in the progress of his inquiries from the fact that upon an acquaintance continued more than a quarter of a century I regarded him as a man peculiarly fitted to examine so intricate and difficult a subject."

Mr. Henry W. Rankin says of him: "Dr. Nevius stood in the first rank of modern missionaries, as an evangelist, pastor, educator, organizer, and founder of Christian literature in a pagan tongue. In matters pertaining to China no man was better informed than Dr. Nevius." One who knew him well for many years said: "His philosophic insight, his judicial fairness of mind, his caution and his conscientious thoroughness, appeared to me admirable qualifications for such a study."

Dr. Nevius gives his apology for writing, that in the prosecution of his missionary work in China this subject was repeatedly forced upon his attention, so that it became absolutely necessary to examine it and to form an intelligent opinion respecting it. When he determined on this, he immediately prepared a circular letter, and sent it to missionaries in the various Protestant missions. The responses brought him ample material. So that Mr. Rankin might well say: "The unique foundation of his book lies in a collection of indisputable facts drawn from no libraries, but from life."

These accounts are generally long and circumstantial. We condense one given by Mr. Leng, a native helper in the Shantung province: "The The Christians in Tse-kia were attempting to hold their customary Sunday service; but Mrs. Kwo (or the demon possessing her) was determined to prevent it. She raved wildly, and springing upon the table threw the Bibles and hymn books on the floor. The wife of the younger Mr. Sen, who was a Christian, then became similarly affected; and the two women were raving together. They were heard saying to each other: 'Those men are coming here, and have got as far as the stream.' Some one asked, 'Who are coming?' The woman replied with great emphasis: 'One of them is that man Leng.' As I was not expected to visit that place until a few days later, a daughter of the family said: 'He will not be here to-day.' To which the demon replied: 'If he does not come here to-day, then I am *no shien;* they are now crossing the stream, and will reach here when the sun is about so high.' No one could have known in the ordinary way that we were coming, as our visit was not thought of until just before starting. When we arrived I went into the building where the two raving women were sitting. I addressed the demon possessing them as follows: 'Do you not know that the members of this family are believers in the true God, and that this is a place used for his worship? You are not only disturbing the peace of this house, but you are fighting against God. If you do not leave, we will immediately call upon God to drive you out.' The younger of the two young women then said to the other: 'Let us go, let us go!' The other drew back on the *k'ang* (brick bedstead), saying: 'I'll not go! I'll stay and be the death of this woman.' I then said with great vehemence: 'You evil, malignant spirit! you have not the power of life and death, and you cannot intimidate us by your vain threats. We will now call upon God to drive you out.' So the Christians all knelt to

pray. The bystanders say that during the prayer the two possessed persons, awakening as if from sleep, looked about, and, seeing us kneeling, quietly got down from the *k'ang* and knelt beside us. When we arose from prayer we saw the women still kneeling; and soon after Mrs. Kwo arose and came forward, greeting us naturally and politely, evidently quite restored."

Dr. Nevius says of this woman: "Mrs. Kwo is highly esteemed in her neighborhood, and since her baptism has been regarded by all who know her as an intelligent and consistent Christian. She says that she is frequently conscious of the presence of the evil spirit seeking to gain his former control over her, and was powerless to resist the influence which she felt threatening her."

We can briefly touch one other: "Wang Fu-Fang is a well-known and greatly respected native helper, connected with the English Baptist Mission of Shan-tung." The case he reports came under his own experience: "When under the influence of the demon the woman was wild and unmanageable. When they learned that we were approaching, the people present opened a way for us, and the possessed woman at once took a seat. The people thought it very remarkable that she should be restored as soon as I entered the house; and I, of course, was very thankful for the result. From this time the fame of Christianity rapidly spread, and there were many accessions to the Church."

Ten days after they sent for him, with the news that the woman was worse than before. "I called a Bible student who was near by to accompany me. When we arrived, to our surprise, the woman remained rigid and motionless, as dead. The sight frightened us, and we betook ourselves to prayer. Presently she turned her head away from us, seeing which the family were delighted, and cried out together, 'She has come to life again.' We then sang a hymn. When we had finished, the woman drew a long breath, and was soon restored. She had no recollection of what had happened. The sister-in-law said to me: 'The demon knew your name and said, the previous time, that when you came it would leave, and when you should return home it would come back again. How is this? I replied: 'Believers in Christ can cast out devils. If you should believe, the demon would be afraid of you.' The family then asked for Christian books. After this the demon did not return."

We see no reason why we should not believe the testimony of the witnesses who report these cases. They are marvelously like the cases in the New Testament. The demons in the New Testament spoke, and so many of those reported by Dr. Nevius speak, tell their names, their abode, why they have come, and other things. There is much in these facts for reflection, much for instruction. In our limited space we can only touch lightly on the abundant material of the book. It is richly worth a careful perusal.

REGIONS BEYOND.

THIBET AND THE THIBETANS.

THE word Tu-ba-teh is one of the Chinese names for Thibet, from which the English name may be derived. Tsang or Si-Tsang are the more usual Chinese designations; Bod-yul the Thibetan.

The physical features of the country present no small barrier to its accessibility. The whole northern part consists of one huge undulating desert called the Northern Plain, at an altitude ranging from 13,000 to 16,000 feet, sparsely clothed with coarse grass, and given up in parts to vast herds of wild animals, as the yak, antelope, etc. One feature of this plain is the number of lakes and rivers it contains. These form a frozen roadway in winter and so facilitate traveling at that season. On this plain the four mighty rivers—Indus, Brahmaputra, Yellow River, and Yang-tsi-kiang—take their rise. Throughout Thibet for more than half the year the climate is artic, its cold intensifying as the plateau is reached.

Sixteen hundred miles in length, and from three hundred miles (on the west) to seven hundred miles (on the east) in breadth, the whole country is about three times as large as France. The main population is found in the Lhassa district, for some distance north and south of the Sampo River, in the province of Kam, and on the Chinese, Kashmir, and Indian borders. In these districts agriculture is carried on, the soil being productive in the neighborhood of Lhassa, while in other parts the crops deteriorate.

Thibet proper may be divided into these provinces: Kam, the most eastern portion, chief town Chamdo; Wei (Thibetan) or U (Chinese), the holy province, of which Lhassa, seat of the Dalai Lama, is capital; Tsang, to the west again, chief town Shigatse, with the adjacent monastery of Trashilunpo, seat of the Tishu Lama; and Ngari, the most western province, abutting on Kashmir. In addition there are Thibetan-speaking populations in Kokonor, governed by the Viceroy of Kokonor from Si-ning in Kansuh; in Amdo, the Thibetan-speaking part of Kansuh; in Miniak, the same in Si-ch'uen; in Sik-kim and Darjeeling, and in parts of Kashmir, as Lahul, Spiti, etc. Gold, silver, and precious stones are found, but the superstitious beliefs of the people prevent mining. Large tracts of country are simply pastoral, affording excellent grazing for the large flocks of sheep for which the Thibetans are noted.

At one time Thibet was independent, ruled by its own kings. In 1717 the king was killed in a conspiracy by his ministers. One of the officials who escaped sought the assistance of the Chinese Emperor. Aid was given, and the rebellion quelled; but Thibet from that time (1720) became a dependency of the Chinese Empire, and two Chinese "ambans," or ministers, were placed, the one at Lhassa, the other at Shigatse. A little

later the Emperor of China committed a nominal government of the country to the Dalai Lama, the head of the Buddhist faith, who resides at Lhassa. In 1751, during the minority of the Dalai Lama, this was put into the hand of a council of Lamas, presided over by one termed "King of Thibet." The Chinese government now finds it convenient never to allow a Dalai Lama to reach his majority. Practically the Chinese exercise all the secular authority through their two ministers at Lhassa and at Shigatse, both of whom are responsible to the Viceroy of Si-ch'uen.

The Thibetans have no code of laws; tradition is the arbiter. Confiscation and fines are the usual penalties. The Lamas have the power of inflicting death on a monk for a severe infringement of discipline. Taxes are paid to China in money, or produce, or labor; the exactions of the officials are heavy and calculated to exasperate the people.

The Thibetans belong to the Mongol family, and are usually short in stature, strong and active, splendid horsemen, and fond of merriment, but lacking in perseverance. Their great failings are immorality and wine-drinking. Less civilized and less haughty than the Chinese, they are not less superstitious, and more religious.

The language is only less difficult to acquire than the Chinese. Instead of the 40,000 characters of the latter, the Thibetans have an alphabet of thirty letters; the sounds are more guttural than the Chinese, and without the latter language's difficulty of "tones."

Writing was introduced from India along with the Buddhist religion. The letters are an adaptation from the Sanskrit. The Lamas are adepts at writing, using a bamboo pen, shaped somewhat like our own, and Indian ink. Many of the books are printed, the wooden blocks being cut by the Lamas. The paper used is prepared from the papyrus grass, or the thin Chinese paper is used, several sheets being pasted together to form one thick sheet.

The ordinary food of the Thibetans is "tsanba," made usually of barley, but occasionally of wheat, oat, or pea flour. The grain is roasted and ground fine or coarse, according to taste. The meal begins with tea, to prepare which a lump is broken off a brick of tea, pounded, and thrown into boiling water in a large iron boiler, a little salt thrown in, and when the tea has boiled for a few minutes and been well stirred, milk is added, and a final boiling up makes the beverage as it should be. Each one about to partake produces his own wooden bowl, usually carried in the bosom of his gown, and the host ladles out tea all round, with the addition to each one of a good lump of butter, usually, by preference, rancid. Bread is very seldom to be had, but during the summer a good deal of mutton is eaten in sheep-rearing districts. It is remarkable how little food the Thibetans can live on.

For clothing, the skins of sheep and lambs are prepared and sewn

together into long gowns, girdled with leather, and thus allowing the upper part to fall into a sort of bag, which is used to stow away provisions, money, etc. Into the girdle is thrust a sword; a gun is often carried over the shoulder. Hats are of various shapes, usually of blue cloth with pointed crown, and are sometimes made altogether of felt or fur, and frequently a long strip of red calico is worn as a turban. The feet are either bare or shod with clumsy leather-top boots. Almost the only perceptible difference between the sexes is in the way the hair is worn—by men in a tail, like the Chinese; by women in forty or fifty small plaits.

Half the population live in houses; the other half in tents. In the immediate neighborhood of Lhassa, in Amdo, and a few other parts, houses are built of mud, wood, or stone, with one or two stories and flat roofs, the window, if there be one, being just a square hole in the wall. Tents are woven for the most part of Yak's hair, and arranged in camps of from four to fifteen tents, and usually several huge Thibetan mastiffs loiter about the outside, and are a real cause for danger and alarm to any approaching travelers.

What strikes a traveler most on entering Thibet is the religious nature of the people. At every turn one is confronted with the objects of their worship or superstition—prayer-flags, prayer-mills on the houses, water prayer-mills, hand prayer-mills, each containing a quantity of written or printed prayers; *chodtens*, or monuments containing the relics of saints; *obos*, or huge piles of stone to ward off evil spirits on the high roads; sheeps' shoulder-blades, inscribed with prayers, strung in festoons across the roads; even the blazing fire fans and keeps in motion a prayer-mill hanging from the ceiling. Every one met with has round his neck a charm-box containing an image of Buddha, and in his hand a rosary, on which he repeats the formula, "Om mami padme hum" (O! the jewel in the Lotus), or a prayer-wheel which he never stops whirling.

Frequently one meets with individuals or companies on pilgrimage. I have overtaken a whole village population, men, women, and children, making the circuit of a holy mountain by prostrating themselves at full length over every inch of the way, regardless of snow and cold, the nights and days of a whole week being thus spent in the open. Women sometimes "obtain merit" by marching round and round monasteries or other sacred spots with fifty or sixty pounds' weight of sacred books strapped to their backs.

At the larger monasteries, as Kumbum, fairs are held several times in the year, and people from far and near come to trade, to enjoy themselves, and to worship at the shrines, the monks providing several days' hospitality for their relatious and friends. These monasterics are very numerous. In the immediate vicinity of Lhassa there are thirty monasteries with 32,000 monks. Near Si-ning I have visited four monasteries, with an aggregage of 9,500 monks, besides very many smaller establishments.

The larger monasteries are endowed by the Emperor of China. Some are very rich, possessing extensive estates, besides what accrues from the people's free-will offerings. Each monastery consists of a series of buildings—from one to twelve idol temples (*Lha kang*), large, lofty, and gorgeous, in central positions, and around and about these the neatly white-washed dwellings of the monks (*mi kang*). The monks are usually clad in red serge robes and shawls, their shaven heads bare, and their feet shod with long leather boots. The Thibetan religion is, of course, Buddhism, but a peculiar form of it, consisting of the worship of the Buddha, who, having himself attained the "Nirvana," or state of non-sentient existence which is the goal of Buddhist ambition, has out of compassion consented to again become incarnate and live in Thibet, in order to help the people "Nivana-wards" and free mankind from its sorrows.

The Dalai Lama of Lhassa is the great re-incarnation of Buddha, and occupies the same position in Lamaism as the Pope does in the Church of Rome. There is another "Living Buddha" at the monastery of Trashi-lumpo, second only in rank to the Dalai Lama, while lesser lights are very numerous. Divine honors are paid to them, as well as to the idols representing Buddha.

Only a limited number, even among the monks, know anything of the mysteries of the faith, and this itself is quite a different thing from the Buddhism described in the theosophical writings of the present day.

Of all the numerous travelers who have sought to reach Lhassa, the sacred capital, only three have succeeded—an Englishman, Manning, in 1816, who had an interview with the Dalai Lama; and two French priests, Huc and Gabet in 1844, who were permitted to reside a month at the capital. In all other cases the rigidly exclusive policy pursued by the Chinese and Thibetans combined has successfully prevented the intrusion of any European. The difficulties in the way of carrying the gospel to this people are apparent, and may be summed up under three heads: (1) political and ecclesiastical exclusiveness; (2) physical barriers; (3) the lawless and uncivilized state of the country. Up to the present time no Protestant missionary has ever been allowed to settle within Thibet.

The brave and indomitable Moravians have for forty years been toiling among the Thibetan-speaking population of Kashmir on the west. They have now ten missionaries in three stations, one of which, Leh, is the capital of Ladak, in the territory of the Maharajah of Kashmir; the other two, Poo and Kyelang, are in the British territory. Though apparent results are not large, yet the work done in the translation of the whole New Testament, parts of the Old, and many tracts and educational books, is valuable, and has laid a great foundation on which new work may be built, while the scattering of these and of the story of the gospel within the country, by means of those who visit the mission stations, are seed-corn which will, when God's time comes, yield an abundant harvest.

Of later missions, the Scandinavian Alliance, United States, has recently stationed a band of missionaries in the neighborhood of Darjeeling; and five from Rev. A. B. Simpson's International Alliance, United States, were announced to sail last autumn for the same neighborhood. Then the departure of Miss Annie Taylor and her fourteen associates in the Thibetan Pioneer Mission will be fresh in the minds of many; their center also being at first Darjeeling.

On the eastern or Chinese side of Thibet the China Inland Mission has two stations near the border; one in the north at Si-ning, a day's journey from the Kumbum monastery, and a few days from other Thibetan and Chinese trading centers; the other at Sung-p'an, itself a great center of trade between the two peoples, and within easy reach of numerous Thibetan villages and monasteries. From this town my wife and I were expelled by the Chinese after two months' residence, in July, 1882; but the place has been retained as a mission station, and Mr. Horsburgh, of the Church Missionary Society, has kindly allowed two members of his mission to reside there *pro tem.* His work has, however, been confined to the Chinese.

Two members of the International Alliance Mission are learning the Thibetan language at Peking, preparatory to work on the border. There are, therefore, including ourselves, only four who so far have any prospect of working for the Thibetans of this eastern district—an area of 700 miles from north to south by any distance up to and beyond 1,000 miles to the west—and yet here we have a people readily accessible to all who, besides the ordinary qualifications of a missionary, have enough physical endurance to "rough it" a little, and are able to acquire the Thibetan language as well as the Chinese. This has been done years ago by Roman Catholic missionaries. Are Protestant missionaries not ready to do for the Lord and Master what these do for their "Church?" "How long are ye slack to go in to possess the land?"

Is my reader to have any dealings with the Lord about this matter? What we Thibetan missionaries long for and ask you for is your "effectual, fervent prayer." Prayer can unlock barred doors, can loose stammering tongues, can make seared consciences tender, can open shut hearts, can loose the captives of sin and falsehood. I am persuaded that the "shut door" of prayer (Matt. vi. 6) is the way to the "open door" in the work of evangelization and conversion, and is the one great present need.—*China's Millions.*

THE ZAMBESI.

GLAD tidings of a true religious awakening have reached us from all the four stations of the Zambesi Mission. M. Jalla writes to the *Journal des Missions* from Kazungula, the most recently established station, a series of deeply interesting letters describing the beginning and growth of a

movement bearing all the marks of a work of the Holy Spirit. Soon after the annual meeting of the mission, M. Jalla wrote: "We had a most peaceable conference and we thank God for it. What a beautiful house was ours these last twelve days! We were twelve. What delicious conversations! What animation! What delightful evenings, all too short! We have had services every afternoon for the past week. Twenty-three persons have declraed for the Lord; three-fourths of our pupils are of the number and others are deeply moved. The spark is communicated to Sesheke, where on their return from here the Goys have had the joy of a like awakening among the people. I am waiting for like news from Sefula and Lealuyi."

September 7th M. Jalla wrote again: "What joys and encouragements God has given us since my last letter! The grain of mustard seed has germinated and bids fair to become a great tree. Every Sunday we have seen new souls declare themselves for the Lord, confessing their sins. The work is especially deep in the hearts of our laborers and of some of the boys and girls. Their zeal in leading others astonishes and rejoices us. They all feel that they have taken a decisive step and have broken with the sins that had already mastered even the youngest among them, and they bless God for being made to know them. One girl told us how her mother had beaten her because she no longer believed their superstitions, and that, for all reply, she had wiped away a secret tear. A laborer said that in talking with men who excused themselves for not understanding our exhortations, he had replied: 'But you understand very well when you come to ask the missionary for medicine, or when you bring anything to sell. How is it that you do not comprehend him when he speaks to you of God, using the same language as yours?'"

Kazungula has become a place of greater importance since the settlement there of the young chief Litia, the son and heir of the Barotse king, Lewanika. Those who have followed the history of the Zambesi Mission will remember him as one among the three or four earlier professed converts who fell away from their Christian profession. He excluded himself from the Christian communion by taking a second wife, but he did not relapse into paganism. He forbade the native beer at Kazungula, and set a good example to his people except in the matter of polygamy. When he began to build his houses he sent for the missionary to invoke the blessing of God upon his undertaking, and afterward addressed the assembled company in the following words: "Do not think that the missionary has asked me to let him perform this service. I have refused to consult the spirits and diviners upon the result of my journey hither and upon the success of my labors. And, arrived here, it is I who desired to begin the building of this village by imploring the blessing of God. Let your children be taught and attend the worship; it is what I love."

After reading this we are not surprised to learn from the last letter,

dated October 20, that on a Sunday when the divine Spirit had seemed to rest upon the assembly in an extraordinary degree, Litia took the great step of separating himself from his second wife, and that early the next morning he came to annonnce the fact to M. Jalla, and sent word at the same time to the king and to the chiefs. There were then thirty-seven persons at Kazungula who had professed their trust in Christ.

From Sesheke, M. Goy writes: "Within two months twenty-two persons, men, women, and children, have publicly avowed their desire to serve the Lord. It is a real miracle in the bosom of a veritable Sodom." "The news from Sefula and Lealuyi," says the *Journal des Missions*, "is equally rejoicing. There are sixty converts at Sefula, of whom forty are women. At Lealuyi, hearts opened themselves to the gospel, but we do not yet know the number. At Sesheke the awakening continues, at Kazungula the progress increases, and the Spirit of God pursues his word." The missionaries beg their home churches in France to remember them whenever and wherever they pray, and to plead that the converts may be kept from temptation and may stand firm to the end. Let us thank God for the joy of M. Coillard, whose faith has not wavered during all the years of his pioneer toils and sorrows, and who now sees the first fruits of his first seed-sowing.—*Missionary Herald.*

SOUTH AMERICA.

This great continent is 4,700 miles long, 3,000 miles wide, containing 7,000,000 square miles, or nearly twice the size of Europe and one-eighth the land surface of the globe. It has marvelous river systems, a coast line of 18,000 miles, and high mountain ranges, all lying between the Atlantic and Pacific oceans. It is divided into fourteen republics, with representatives from almost every race and language—the degraded Fuegian, the negro, the Chinese coolie, Spaniards and Portuguese, as well as the cultivated Anglo-Saxon. Roman Catholicism has held unmixed sway for more than 400 years on this South American continent and presents a strange contrast to the Protestant northern continent of the Western Hemisphere. Of the 265 missionary societies at work in the world only sixteen are in South America. With its population estimated at 37,000,000 of people, less than 4,000,000 of these have been reached by the gospel. The first missionary work was begun in 1735 by the Moravians; eighty years later the Wesleyan Methodists started a mission; since then the American Methodists, North and South; American Presbyterians, North and South; American Episcopalians, the Bible Societies, and finally the Salvation Army, have begun important mission work. South America was touched by the Puritan faith in 1555, when three vessels bearing the "Pilgrim Fathers of South America," a company of persecuted French Huguenots, touched the island in Rio Harbor near to the

Brazilian capital. "It was upon this island that they erected the first place of worship, and here these French Puritans offered their prayers and sang their hymns of praise nearly threescore years and ten before a pilgrim placed his foot on Plymouth Rock, and more than half a century before the book of Common Prayer was borne to the banks of the James River."

Another party of persecuted Protestants, including several goodly ministers, anticipating the New World as an asylum for the oppressed, and home for freedom of worship, went out from Switzerland and France, answering the call of the Commander Villegagnon, one of the most gifted and unscrupulous adventurers of the age. "Villegagnon proved a mere time-serving adventurer who had probably only affected conformity with the reformed religion for the sake of Coligny's aid and influence in carrying out his colonizing scheme. He began by persecuting the Protestants, and finally drove them out of the fort into the open country." "So, amid storm and starvation, fire, suffering, sickness, and death, ended the first attempt to carry the gospel of Jesus to South America."—*Missionary Herald.*

THE CAPTAIN OF THE DUFF.

James Wilson was the first deacon of the Congregational Church which worshiped in Walworth, England. He was one of the trustees of the building, and, after some sixteen years of membership, he was buried in its grounds. But who was James Wilson? His story is one of a singularly chequered and marvelously changed career. He was a daring sea captain who won distinction in the East Indies by brilliant exploits in the campaign against Hyder Ali. With four ships he ran the blockade of the French fleet and brought supplies to a British army which had been all but reduced to starvation. On a later venture he was captured and handed over to the cruel jailers of Hyder Ali. With incredible daring he escaped from his prison; but, after passing through unnumbered dangers, he was seized again and made to suffer fearful exposure and privation. Only a few of his fellow-captives survived with him the horrors of the Hindu dungeon. At last released, Captain Wilson resumed his adventures by sea. At one port his ship was seized with a pestilence which carried off every European on board except himself. But amid all these hairbreadth escapes he showed himself a hardened and reckless infidel. It was not until he had made his fortune and had been for some time settled down in this country that his life of pleasure and gay disbelief abruptly ended with his conversion. He became devoted to all good works; and, when he learned that the infant London Missionary Society was intending to send out a ship, he offered to command it without pay. His offer was accepted. Accordingly, in August, 1796, he sailed in command of the *Duff*—the first ship sent out by the Society—with thirty

missionaries on board. These he planted in various Polynesian groups, and managed the whole expedition in a way which drew warm eulogy from John Williams. After two years he settled down in Walworth and joined the York Street Church.

This connection with the first admiral of our gospel navy sheds added luster on the historic hall; and if, as is intended, the Browning Settlement and Sisterhood form a training school for workers in the foreign field, the missionary traditions of the place will be happily maintained. No centenary pilgrim should fail to visit a spot hallowed by so many rare and fruitful associations.—*London Missionary Church.*

CONVERSION OF AN OCTOGENARIAN IN MEXICO.

Ret. J. W. Butler, D.D., of our Mexico Mission, furnishes an incident that shows the power of the gospel in Mexico. It occurred in the city of Tezontepec. An octogenarian was spending the day with a family connected with our Church. She was related to the family, but had refused their repeated invitations to visit our services, and positively refused to listen to the reading of the Bible. On this occasion, however, she was in a room adjoining the one occupied by an invalid receiving a call from our pastor. Unknown to anyone she heard the Bible read and the earnest prayer offered. The Holy Spirit carried home the truth, nor gave her rest till next day she sent for our pastor and told him her anxiety "to know the true religion."

It was not long until she was led into the light and became a truly converted and happy Christian. Soon after she, too, came to a sick bed and to death's door. Neighbors wanted to bring the priest, but she refused, though repeatedly urged. She declared that she had no need of an earthly priest, adding: "I have confessed to my blessed Saviour, Jesus. He has forgiven my sins. I am an adopted child of God."

She did, however, repeatedly call for our pastor, and seemed never to tire of listening to the Book which she had lived without for over eighty years. At last, when the end came, and when her new pastor, accompanied by her children and grandchildren were kneeling around her bed, she tried to raise herself up and exclaimed: "I trust in Jesus! To-day there is a feast in heaven over the salvation of my soul! My Saviour calls me, and I go to him."—*Gospel in All Lands.*

FORMOSA.

No little interest gathers around the island of Formosa in connection with the China and Japan war. This island belongs to the province of Fuhkien, and is ninety miles from the mainland. Its resources are con-

siderable. It is much favored by climate and products. There are many Chinese immigrants upon the island, besides the natives, who are of the Malay stock. The Chinese claim jurisdiction over this island, although it is supposed that both England and Japan would enjoy its control. The Presbyterian Church of England has been at work on this island for thirty years. The Presbyterian Church of Canada has carried on the North Mission for a little more than twenty-two years through Rev. George Leslie Mackay. Mrs. A. C. Jamieson, writing of the success of this mission in the *Missionary Review of the World*, says: "It was my privilege to spend nearly eight years in Formosa, and I found Chinese workers, both men and women, earnest, able, and devoted. Many are apt to imagine Chinese brethren inferior, simply because they are Chinese; but for power on the platform North Formosan preachers are decidedly superior to the majority of English and American clergymen. Some have remarkable natural talent, and personal experience of persecution gives force to their words; but the whole band have received such a thorough training in the theology and practical use of the Scriptures as is little dreamed of by those who have not had more than a glimpse behind the scene."

Under Dr. Mackay's care are more than fifty churches, as many native preachers, a well-equipped college, hospitals, and girls' school. This mission has had an exceptional growth.—*Missionary Herald.*

GERMAN MISSIONS IN CENTRAL AFRICA.

THE Moravians have now three stations at the north end of Lake Nyasa manned by missionaries, of whom four are married. At Rungwe, the chief station, there are various indications of spiritual progress, and several natives, particularly three men, are showing a deep interest in the way of salvation. Their neighbors of the Berlin Missionary Society have also several inquirers under instruction with a view to baptism. Besides these two, there are now at least three other German Societies at work in East Africa. Of these, the East African Missionary Society was formed about the time of the proclamation of the German protectorate, and was partly intended to minister to the spiritual needs of the German colonists. It has three stations, one of which (at Kisserawe, near Dar-es-Salem) serves as a home for freed slaves from all parts of German East Africa. The Lutheran Mission has taken up the work among the Chagga tribe in the Kilimanjaro district, from which the Church Missionary Society withdrew at the request of the government, and has now two stations there, while a site for a third has been selected among the Ugueno Mountains. The other society referred to is that of Neukirchen, which has missionaries in the British sphere of influence, in Ngao on the Fana River, and at Lamu. —*Regions Beyond.*

EDITORIAL.

AN IMPORTANT DOCUMENT.

THE following is a translation of recent instructions issued by the Tsung-li Yamén (foreign office) to the local authorities in China relative to the mode by which French missionaries may acquire property in the interior. Commenting on the same in a dispatch to the United States Consul-General in Shanghai, the United States Minister says: "There will of course be no question as to the propriety of doing away with the requirement that the consent of the local authorities be obtained before the sale is made."

Under the "favored nation clause" the missionaries of other nationalities would naturally come under the same regulations:

TRANSLATION.

Hereafter if French missionaries are going to buy land and houses in the interior of the country, the seller will specify in the title deed that his property has been sold to become part of the collective property of the Catholic mission in the locality where it is situated. It will be useless to write in the deed the name of the missionary who conducts the negotiation, or of any other Christian.

The Catholic mission, after the deed has been completed and delivered, will pay the cost of registration fixed by the Chinese law for all such deeds, and at the usual rate. The seller will not have to inform the local authorities of his intention to sell, nor need he demand of them in advance their authorization to sell.

"THE LONE STAR."

THE Telugus of Southeastern India number about twenty millions of souls. They are said to be descendants of an aboriginal race that once ruled in India. Their religion is a corrupt Hinduism, in which a rigid caste system prevails. Among them is a large number of Pariahs, or outcastes.

In 1836 the American Baptist Missionary Union sent Rev. Samuel Day and wife to plant a mission among the Telugus. They opened work at Vizagapatam, but were soon compelled to remove to a suburb of Madras. After four years of labor they removed to Nellore, where the first Telugu convert was baptized. In 1840 he was joined by another. In 1847, when broken down by ill health Mr. Day returned home, the mission had reported only seven members, of whom two were Telugu converts. The Church at home was disheartened, but the plea of the heroic missionary prevailed, and in 1858 he returned, with Rev. Lyman Jewett, to reopen the mission. For five years they toiled on without success. In 1853, at the annual meeting of the Baptist Mission, the question was discussed, "Shall we relinquish or reinforce the Telugu Mission?" It was urged that there had been only three converts during the preceding four years, and also an utter lack of native helpers. It was proposed to disband the

mission and send the missionaries to join the brethren in Burmah. The suggestion moved the heart of one of the members, who pointed to the large missionary map which hung over the platform, on which the mission stations of Burmah with bright, clustering stars were marked, and exclaimed: "There are many who will care for the brilliant constellation in Burmah, but who will care for the Lone Star?" The words caught the ear of Dr. Samuel Smith. and the following plea for "The Lone Star" was read before the Union the next morning:

Shine on, "Lone Star!" Thy radiance bright
Shall spread o'er all the eastern sky;
Morn breaks apace from gloom and night;
Shine on, and bless the pilgrim's eye.

Shine on, "Lone Star!" I would not dim
The light that gleams with dubious ray;
The lonely star of Bethlehem
Led on a bright and glorious day.

Shine on, "Lone Star!" in grief and tears,
And sad reverses oft baptized;
Shine on, amid thy sister spheres:
Lone stars in heaven are not despised.

Shine on, "Lone Star!" Who lifts his hand
To dash to earth so bright a gem,
A new "lost Pleiad" from the band
That sparkles in night's diadem.

Shine on, "Lone Star!" The day draws near
When none shall shine more fair than thou;
Thou, born and nursed in doubt and fear,
Wilt glitter on Immanuel's brow.

Shine on, "Lone Star!" till earth redeemed
In dust shall bid its idols fall;
And thousands, where thy radiance beamed,
Shall "crown the Saviour Lord of all."

The assembly was profoundly impressed, and again resolved to continue and reinforce the mission, but Jewett and his family were still left alone, praying and working and waiting. Then in 1862 the home Church again clamored for the abandonment of the mission. Jewett was at home on a furlough, and replied: "The Lord has much people among the Telugus." Called before the Mission Board, he declared he would never abandon the Telugu Mission. To this the Secretary said: "Well, brother, if you are resolved to go back, we must send somebody with you to bury you. You certainly ought to have a Christian burial in that heathen land." The Board sought for a man who would go out on that forlorn hope. At last John E. Clough, a civil engineer, volunteered for the Telugu Mission. He felt called to the "Lone Star Mission." He felt assured that God would give him ten thousand converts in answer to prayer. The Board

hesitated for a time, regarding his call the dream of a fanatic; but his calm faith prevailed, and he was appointed to the field. In 1863 he reached Nellore, employed two years in acquiring the language, and moved northward to the town of Ongole. Jewett and his wife and three native Christians had once knelt on a hill overlooking this beautiful town, and prayed for conversions among its people. Rising from prayer, the missionary pointed to a beautifully shaded grove, on which a heathen temple was standing, as a suitable place for a mission house, and in prayer claimed it for Christ. The man had now come who would secure that property and build upon it the house for God.

The church in Ongole was organized in January, 1867, with eight members, and the faith of the missionaries again said: "God has a great multitude here, and they must come out." For years the Telugus listened unmoved to the message, then its light seemed to flash like the sun, and men and women from every side were seeking after the truth. "The first six years of Mr. Clough's labors were a protracted Pentecost." In 1862 the Board was talking of a Christian burial for the missionary and mission, and in 1876 it reported 4,394 native members.

In 1877–8 the land was visited both by cholera and famine. For more than a year regular mission work was suspended, and the missionaries were taxed to the utmost in nursing the sick and feeding the starving. The Indian Government, with Christian England and America, poured in money to relieve the sufferers, and the missionaries were made the almoners of their charities. In the midst of the famine Mr. Clough proposed to the government to undertake the construction of three and a half miles of the great canal in his district, and thus supply work and food for the starving people. "Whoever will work may eat." Dr. Clough snperintended the contract, and his native helpers and preachers were his overseers and paymasters. Thousands answered the call, and thousands of families were saved through his agency from famine. For months the work was carried on, and every evening the laborers were gathered in camps for worship. The true mission of the gospel was unfolded to multitudes who had hitherto closed their ears against the message. They assembled by thousands for instruction and prayer. Idols were renounced, and the people came for baptism in crowds; but Dr. Clough put aside the application till assured the proper time had come. Then the famine was ended, work on the canal finished, and the people returned to their homes; but the calls for baptism became more urgent. Lessons deeper than those wrought by hunger and famine brought them to the altar of prayer. The Spirit of God was at work, and multitudes were seeking the Saviour. A council of the mission decided that, after careful examination, each applicant who was fouud worthy should be baptized. On July 3, 1878, six thousand met at the place appointed, and forty native preachers were set apart to examine the people. Of these, 2,222 were accepted and baptized. With

them 9,000 were soon received into the Church. At the present time there are 87 missionaries in the "Lone Star Mission;" 77 churches have been planted, with a total membership of nearly 50,000 souls.

REV. NATHAN SITES, D.D.

In the *Chinese Recorder* there is a notice of the death of Rev. Nathan Sites, D.D., for nearly thirty-four years a missionary of the Methodist Episcopal Church in Fuchow, China. Dr. Sites sailed from New York in June, 1861, reaching Amoy, China, after a voyage of 101 days. The membership of the native Church that year was only 79; not one ordained preacher, and only five or six native helpers. The missionary was not permitted to travel under treaty limitations more than thirty-three miles from Fuchow. Few Christian books had been translated, and the pioneer was obliged to create the materials with which to carry on his work. Marvelous changes have taken place. We find that in 1894 the mission reports 68 ordained preachers, 130 unordained helpers, 4,302 members, 5,167 probationers, 2,005 children baptized during the year, 7,460 adherents, an average attendance of 9,976 upon the Sunday schools, conversions during the year 873, and 125 native workers engaged under the auspices of the Woman's Foreign Missionary Society.

Verily we can exclaim, "Behold what God hath wrought through the labors of this good man and other workers who have been associated with him. He has sown in tears and much suffering." Miss Mary C. Nind, in speaking of his last hours, writes:

> More than once he has said to me, "God is giving me such joy in reaping." He had endured hardships, persecutions, had been beaten and bound, hunted and threatened with death, but he counted it joy to bear in his body the mark of the Lord Jesus, and many of his bitter persecutors had become his warmest friends after he had led them to Jesus.
>
> During the last week of his life he had arranged for a week of prayer at a number of points on the district, and walked many miles to attend them. The meetings were largely attended, and were held in the central hall of the house of a man who only a year before had been a bitter enemy, and who with oaths and curses had driven Dr. Sites and his daughter from the premises, but now saved and a warm friend.
>
> In addition to the Christians, hundreds of heathens listen to the words of life attentively. All of the spare moments of the day he spent in personal conversation —reproving, exhorting, encouraging, inspiring—and in praying with and for those he came to help and save, often till the midnight hour had warned him he ought to take a rest. Among these were redeemed opium-smokers, gamblers, drunkards, and persecutors, now washed, justified, sanctified through the name of our Lord Jesus and the Spirit of our God.

In his delirium, incident to the high fever which burnt out his life, he was exhorting his preachers and members in Chinese. Calling them by name, he would say: "You must seek to save souls; do not think about money; the Lord will provide that." Then after pleading with great

earnestness to an unsaved Chinaman, whom he seemed to see, saying, "You must come to Jesus," he added: "I am so tired. What a week's work I have done. If I die before I have accomplished all that I desire, may God accept the sacrifice."

Truly a good man; full of faith and of the Holy Ghost. He served his generation by the will of God.

THE OUTLOOK IN INDIA.

In a recent number of the *Independent*, Rev. J. E. Scott, missionary of the Methodist Episcopal Church, gives the present condition of missions in India. Writing not from hearsay, but out of his own experience, we believe the statement that the outlook never was so favorable is justified by the following signs:

1. Caste is breaking down. It is seen in the way people eat and drink, dress and work; in the way they travel, in their schools, on their trains, steamships, and in their mills.

2. The poor are coming up. The coming man in India is the converted sweeper.

3. The people are broadening out. The National Congress, the Social Congress, the newspapers, the patronage of Western science, the study of law, medicine, and engineering, all indicate that.

4. Christ is honored more. Many among all classes now look upon him with favor. Brahmos, Brahmans, and Mohammedans speak well of him.

5. The Christian missions are succeeding. Never before in the history of India were they advancing so rapidly as now. "The workers were never so numerous, the schools never so spiritual, the methods never so good, the fraternity and unity never so strong, the converts never so numerous, the Church never so spiritual as now."

6. The native Church is taking hold. Often it is becoming self-supporting. The people are appreciating their own pastors. Strong men are being raised up.

7. All feel it worth the effort. Here are 282,000,000 people.

It is very interesting to read such a letter from one who surely knows of what he writes. Travelers who live in the hotels may tell us that the missions are failing, but the transformed life of the time tells a different story.

BRIGHTENING DREARY LIVES.

The gospel is quietly working out the salvation of the race. It may seem indirect and obscure at times, but its triumph over men, and even material forces, is as sure as the promises and the power of God. What illuminations, what heaven-lit transformations is it not capable of? The gospel serves, it prompts to a ministry of sympathy, it brings new meaning to the relationships of man with man.

Mrs. Davis, a German Baroness, whose husband is an Englishman, has devised a plan for cheering the dreary lives of hundreds of cabmen in Berlin. The city has a population of 1,600,000, and within city limits the only means of transportation is the cab. Over thirty thousand of these vehicles are in use. Each driver is registered, has his stand, and

must return to the place assigned him. The beer-garden is the only place of resort open to these men, and they go in large numbers.

Under the care of this good woman, who rejoices in dispensing the Lord's bounty, twelve hundred cabmen have been brought. These, with their families, represent ten thousand souls. In the winter hot coffee is served from carts which make the rounds of the city, and in summer ice-water is freely offered. Four Bible women coöperate, supplying these men with wholesome literature. Then, as far as possible, the work is carried into their homes.

It occurred to us last winter that our women could do most effective service for God and humanity by seeing our motormen and street-car conductors supplied with hot coffee. How often during those wintry days and nights might the temptation to use strong drink have been forestalled.

MISSIONARY LEADERSHIP.

In a recent paper read by a missionary of the Protestant Episcopal Church in Japan we find words which address themselves to every worker in the foreign field. He should work *with* God rather than *for* God; seek for the deeper things; sink shafts into the rock from whence flow living streams. It is only thus that the native Church can be watered, developed, sent forth in turn on its mission of mercy and love.

Brethren, let us all be warned. . . . With workers so intelligent as ours, with their superior acquaintance both with the people and the language, with training in our schools (some of them shortly will have returned to Japan with college and university degrees in no whit inferior to ours) which they have received, wherein do the elements of a missionary's leadership lie? Mainly in his deeper knowledge of the things of God, and in the intense glow of his spiritual life. In his knowledge of historic Christianity, of the Church, of the ideal and aim of our rulers as to development of all that which is essential to the Church's life; in the power of his own spirituality, the missionary ought, by reason both of his Christian inheritance as born in a Christian land and of his much longer training, to stand upon a ground of advantage. But if he is deficient in that which is his peculiar strength, he is almost certainly deficient as a leader among the best of our Japanese workers.

"GOING, GOING, GONE!"

In the city of Madura, India, is a Hindu temple noted for its magnificent proportions and adornments. For centuries it has been the center of idolatry in that region. Recently an incident transpired which possibly may mark the rapid changes of that land. A large collection of worn-out idols were sold at auction within the shadow of this splendid temple. The *Church at Home and Abroad* copies the following comments on this incident from one of the leading native papers of India:

> This is an age, they say, of a Hindu revival, and yet the gods and goddesses to which the men and women of a bygone age cried for health, wealth, and happiness,

are being sold by weight as old metal, to be melted down into cooking pots, or to be carried off as missionary curios, to serve as the laughing stock of a non-Brahmanical crowd. Nevertheless, it points perhaps to a Hindu revival after all, or to a revival based not on the worship of senseless gods that neither see, nor hear, nor understand, but on a purified basis of spiritual truth, such as Hindu, Christian, Greek, and Jew will recognize as common ground.

This hope of a "common ground," where the decaying faith of Hinduism may be vitalized and purified by filiation with the religion of Jesus Christ, is a wonderful concession on the part of the leading minds of India. They are recognizing the fact that their old religion is dying, its temples crumbling, and its idols passing under the hammer. Their only hope is to gather some relics from their ruins and blend them with the living truth which they find alone in the Christian faith. Already they are seeing their religion sold in the market at its true moral and spiritual weight, and soon they must go with the wreck, or rest their hope on the "Rock of Ages."

THE WITNESSES, OR PORTABLE EVIDENCES.

A SERIES of invaluable biographies has been undertaken by Dr. Y. J. Allen. It will comprise an account of the conversion and the Christian experience of living men who were former believers in Shintoism, Confucianism, Taoism, Buddhism, Hinduism, Mohammedanism, Judaism, etc.

The editor of the *Recorder* says there has been a great difficulty in getting from native Christians anything like an adequate, logical, or historical statement of their religious experience. It is with a view of supplying an ideal for such narratives that Dr. Allen has translated into Chinese, as the first of the series, the autobiography of Baba Padmanji. The series will comprise a dozen or more volumes, including such historic figures as St. Augustine, Dr. Rossvalley, Jos. Neesima, Martin Luther, and others.

Dr. C. F. Reid, in a letter dated June 14th, writes that it is his belief that Dr. Y. J. Allen is now doing the best work of his life—"a line of work that has never before been attempted for the Chinese." He is of the opinion that it will be of peculiar value, in that these books give a concrete expression of Christianity. He congratulates the Doctor most highly upon the selection he has made, and the clear, simple style in which his translations are expressed.

ANTI-FOOT-BINDING.

ONE of the most auspicious indications of a new era in the Chinese Empire is a growing sentiment against foot-binding. A representative meeting of native preachers and members was held not long ago in the city of Kiukiang, on the Yangstsz River. Perhaps the most remarkable feature of the occasion was the address of a Mrs. Shih (Stone). She was the first

woman converted in that region, and had from the first shown herself to be an earnest Christian and vigorous reformer. She said that "when their baby was born the father knelt by her bedside and in prayer consecrated the child to the Lord, vowing at the same time that her feet should never be bound. Mrs. Shih had never unbound her own feet, reasoning that if she did so the women would say she came from some distant place where she had not been taught how to bind the feet of her daughters. She feared that such remarks would weaken the force of the principle involved in the reform so dear to her. At the conclusion of her address she declared that an advance step upon her own part was not necessary, and proposed from that hour to loose the bandages from her own feet.

If missionary effort is developing such leaders as these among the women of China, we may not only look for reforms, but for the uplifting of the whole nation.

ISLAM POINTS TO ITS FALL.

When the famous mosque at Damascus was burned a year or two ago, the Moslems were greatly depressed, as many considered it a token of the decay of the Turkish power. When that ancient city was conquered by Omar, the old Byzantine Church, which had been dedicated to St. John the Baptist, was standing on this sacred spot. Around and above this venerable Christian church the magnificent mosque of the Moslem was erected. Massive walls and a lofty dome, solid towers and graceful minarets were strangely blended on the place venerated by both the believers in the Christian and Mohammedan faiths.

In building the mosque one of the Roman arches was blended into the superstructure, and on it was left an inscription in Greek, taken from Psalm cxlv. 13. After the great fire the arch was found standing, and looking down on the surrounding ruins were the words: "Thy kingdom O Christ! and thy dominion endureth throughout all ages." Amid the ashes of the Mohammedan temple the finger of prophecy points to the triumph of the kingdom of Christ.

A MISSIONARY'S BIRTHDAY.

The seventy-fifth birthday of Rev. Dr. Baldwin, of Foochow, China, has just been celebrated by the presence and addresses of a number of missionary friends and native converts, who rejoice in the magnificent labors of this veteran in the service.

Going out under the American Board, he made his first home with Mr. Stephen Johnson (the first Protestant missionary to Foochow), in May, 1848. Mr. Johnson lived on a little island in the Min river.

Dr. Baldwin was for years engaged in literary labors as well as evan-

gelistic work. His "Catechism of Christian Doctrine" has gone through several editions. He did a large part of the work of compiling the Foochow Dictionary, and his work in translating the Bible into the vernacular of that province is monumental.

In honor of our friend and brother the Baldwin Bible and Tract Depot will be erected, from which it is hoped thousands of copies of the Word of God and tracts may be issued during the years which are to come. What better way for commemorating a long and useful life?

THE second session of the Southern Students' Conference at Knoxville, Tenn., was an occasion of great blessing to the large numbers from the Southern colleges who were present. One hundred and sixty-five students from every State in the South sat at the feet of fifteen representative speakers and teachers for nine days. No man can measure the manifold increase in power and efficiency that this gathering will give to the religious life of college men. The "life work" conferences, "delegation meetings," "missionary institutes," personal interviews, and platform meetings had but one threefold purpose—the deepening of the spiritual life of college men, their training for leadership in organized Christian work among their fellow students, and their guidance in an intelligent decision into what line of Christian service to enter after graduation. The college men of the South are in great debt to Fletcher S. Brockman, H. P. Anderson, and Dr. Robert J. McBoyde for these unequaled opportunities to study practical methods of Christian work and the devotional study of God's Holy Word.

A MISSIONARY was preaching recently in a Chinese village. A venerable gentleman, seated in his house, heard his sermon, and sent for him to come in and tell him more of the gospel. Many of his neighbors came in, and the old man, with sadness depicted on his face, rose up and said: "I am seventy six years of age; my eyes are dim; my hands are paralyzed, my system breaking up, and I know I must die. I have worshiped all the idols, and performed all kinds of meritorious deeds; and yet my heart is not ready. I am not prepared to die." He then listened as the thirsty traveler "pants for the water brooks," while the missionary told him of the Saviour's love.

We talked recently with a young preacher, well equipped for mission work, ready to spend his life in preaching the gospel to the millions of China, but the Board cannot send him until the Conferences shall raise their missionary assessments. When each pastor shall raise his assessment in full, that young man can go, and every mission field can be strongly reinforced. Here is something for each preacher to think and pray over between now and his coming Conference.

OUR MISSION FIELDS.

CHINA.

Sowing the Seed.

In a recent letter Rev. C. F. Reid makes mention of the important work in which Dr. Y. J. Allen is employed:

"He is now engaged in what I regard as the best work of his life. He is translating a series of biographies of men who have had bright religious experiences. He calls it his 'Witness Series.' It is a line of thought that has never before been attempted for the Chinese, and I am sure it will be of peculiar value. They give the Chinese a concrete expression of Christianity—a form of presentation specially fitted to the intense practical mind of this people. Dr. Allen is certainly to be congratulated on the selection of work he has made, and the clear, simple style of his translations."

The Outlook Growing Brighter.

Rev. B. D. Lucas sends, June 11, a cheerful report of the work in Nanzing, China:

"From time to time since our appointment last October, we have been made glad by good news and encoraging sights on the Nanzing Circuit. On December 9, in our neat and newly built church, we baptized and received six men. Their recorded ages were 68, 41, 38, 30, 28, and 22, respectively; one or two years might have to be subtracted from some of these, as their mode of counting is a little different from ours. Of the number, too, were a father and son. Two others are among the brightest members attending our churches. Some of them own property, and are contributing to the church. Seven others have since been received, three of them coming from another mission. Two infants have been baptized, and another adult on profession of faith. Probationers have also been added.

"Brother Anderson, our presiding elder, came here last week, and was with us for several days. He made special point of preaching to the church, and spoke several times on the Holy Spirit. The services are calculated to do good and bear fruit to God's glory. An afternoon service was held when he preached to outsiders. Sunday afternoon we had an experience meeting and the administration of the Lord's Supper, in which a number participated.

"The native preacher, Ng, left yesterday for East Dong-ding-San, where we wish to rent a small house and carry on Christian work."

JAPAN.

A Memorable District Conference.

Surely we have in the following letter just received from Rev. W. E. Towson, presiding elder of the Osaka District, Japan Mission Conference, a marvelous fulfillment of "the promise of the Father." We suggest that this letter be read at the District Conferences yet to be held, at prayer meetings, and at other gatherings of Christian workers. We need the Holy Ghost. We must seek enduement of power for service. Accepting the motto of Joseph Neesima, of Japan, "Let us advance upon our knees."

"*My Dear Brother:* What about new missionaries? We need some sorely. We ought to have a score of men and women here within the next year or two, and get them at this language, so that when the new treaty comes into force they can go all over this end of the empire heralding the tidings of the love of God. Send them, I pray you, send them to us. There is a great work yet to be done in this time of great opportunity in Japan.

"Recently the Holy Spirit has been with us in in our East Osaka work in real power. It is the greatest work of grace I have yet seen in the land. Blessed be His holy Name! and best of all, it continues. We can say of a truth, 'God is with us,'

and 'has done great things for us, whereof we are glad.'

"Our District Conference closed last week, and was a time of great spiritual power. We went there expecting a blessing, and the Lord did not disappoint us. Heretofore we have discussed Church polity and doctrinal subjects at our annual district gatherings, but this year the program we had was entirely different, being confined to subjects on the spiritual life.

"It was a time of much earnest prayer, the burden of which was for the Spirit's coming. Some went to the meeting with their hearts already burning with the holy flame, and it was not long until it spread from one to another. The last service was a culmination of good things; the best wine was reserved to the last of the feast. The Holy Spirlt was present with power. His grace came upon us, many were filled, and shouts of praise filled the house. Many had never seen it on this wise before, and were profoundly impressed. They had heard us talk and preach and pray about the power of the Holy Ghost; but now they felt and saw it for themselves, and with confidence they can 'publish to the sons of men the signs infallible.'

"One brother remarked to me that this District Conference would be memorable in the history of our work. I believe it. Some will date from it a new experience, pointing to it as the time and place where God first visited them with the power of his blessed Holy Spirit. Oh, that we may have many similar experiences—times of the power of God! Oh, how it would startle these idolators among whom we live! and how it would shut the mouths of the blatant infidelity and skepticism which are doing so much destructive work in this fair land! And why may we not have it? The God of Elijah still lives. The promise of the gift of the Holy Spirit in power is just as true now as it was on the day before Pentecost. Oh, for faith to claim it! Oh, for mighty, incessant prayer to wait on God until it comes! Then would our contempt be removed from among the heathen, and God, even our God, would shine out gloriously before them. Pray for us that it may come, even as it did in the days gone by, in the early days of Methodism. And pray for me, your unworthy brother, that I may be filled, and 'that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel.'

"We licensed two to preach, and one was recommended for 'admission on trial.' Both of the former were from our East Osaka church; one of them was your old friend, K. Ashida, whose health has greatly improved. Both of these brethren promise to be very useful. We have begun an evangelistic campaign in Osaka. Brother Kawabe and five other consecrated workers are holding night services in our chapel, preaching in the streets and in halls. After a ten days' effort in this part of the city, they will go to another, and then another, spending in all a month or six weeks. I have had one hundred thousand tracts, very simple, very evangelical, printed, and these are beiug put into the houses of Osaka. On them are the addresses of our chapel and the West Osaka work. Already some have professed conversion, and we hope and pray for large results."

CUBA.

The Gospel Is Peace.

Rev. C. F. Fulwood, who is presiding elder having supervision of the work at Key West and Havana, forwards an interesting letter from our Cuban brother, T. C. Barredo, local preacher in Havana:

"Beloved in the Lord Jesus Christ, I pray that the Lord may bless you abundantly. Grateful for your kindness and love toward us, I pray that the hand of the Omnipotent may guide you in all your labors, and especially those which relate to this tiny field. God is very great and merciful, and he has shown great love toward his humble servants. So be it always. All glory be to him!

"I have received through Brother McKim your wholesome counsels, and while I thank you for them I also hope that you will continue sending me the same good advice. To judge from what you say, you are evidently afraid the war will interfere with the progress of the gospel in Cuba. In my humble opinion, there need not be the slightest fear, for the present at any rate. Nothing has yet occurred in the city of Havana to disturb the public peace. All are aware that the gospel is peace, and has no relation whatever to political movements; consequently there are no reasons for not continuing our work.

"I trust that you will labor with all eagerness in order that the gospel may assert itself in Cuba. We are determined to labor for the Lord's cause until we are stopped by the authorities or some other insurmountable circumstance (neither of which are as yet apparent); and our hope being in Him, we will not faint.

"Receive a fraternal embrace from your servant in Jesus Christ, who prays continually for you. Tsidoro C. Barredo."

MEDICAL MISSIONS.

The Missionary and Medicine.

REV. EDGERTON YOUNG, who was present at the annual meeting of the Edinburgh Missionary Society, moved that the appeal in behalf of medical missions be adopted and circulated. He came as a missionary from among the Red Indians of North America. The Indians divided almost everything into bad medicine and good medicine. Whatever was fortunate and favorable, bright and sunny, was good medicine in their lives, and any and every thing that was of a contrary character was bad medicine. These, like two antagonistic influences, were ever at war one with the other, and so the Indians were always anxious to get the good medicine. When they found that a missionary—even if he had not had the privilege of completing his medical education and getting his degree, if only he had some knowledge of the medicine of civilization—was able to do a better work among the sick than were the conjurors and Indian medicine men, he at once gained access to their heart, and he had a greater chance of leading them to the Great Physician, and recommending to them the Balm of Gilead. He was very sorry for one phase of the report, and that was that the list of students did not include any from Canada. That was his land, and he hoped the time was not far distant when in the halls of that wonderful medical institution of theirs they would have not only Canadians but some of their godly, converted Indians, who were in training for missionaries. The only people among the latter who had any knowledge of medicine were the conjurors and medicine men. These men had a knowledge of roots and herbs, and were able to set a simple fracture and attend to some things. Yet every thing was very rude, and the medicine men associated with these medicines very much that was superstitious and Satanic. Calling upon their gods, and rigging themselves up in a strange manner, they went to their afflicted friend and howled and yelled and beat drums; if the poor creature did get better, then it was not because of the medicinal but of the supernatural power. There was a man who had not come under the influence of the gospel, but he had a son, a little boy, whom he loved—he did not care anything about his girls; they were fond of boys, even in their wild state. So this boy was sick, and had thrown aside his little bow and arrows and lasso, and cared no more to go canoeing. The conjuror was sent for, and gave some medicine. But the father saw the little fellow drooping down and down and getting worse. He grew alarmed, overcame his pride and vanity and came to the missionary, was quiet and humble, and begged that he might accompany him back to his wigwam. He (Mr. Young) went there, and found that the child had been fed on hard, green cranberries. Going to work with the right medicine, and simple, healthy food and judicious nursing, the little fellow after a few days got well. The result was that the father was so delighted at seeing the boy playing around, that next Sabbath he came to church. The proud old Indian came into the house of God and said: "I have had sand in my eyes and moss in my ears, but now I both see and hear. He cured my boy, and gave him back to me. Those hands that gave the medicine are the hands that are holding the book, and that voice that gave us advice is the voice that is telling us the great message of the Great Spirit."

In these ways they won the Indians to Christ by the hundreds. The Edinburgh Medical Missionary Society was one of the grandest and most glorious he knew of on the face of the earth, and he was very sorry to see that financially there had been a decrease. He hoped some of them to whom God had given the silver and the gold would write out checks that night before they went to sleep, and within twenty-four hours would send them to

the Society. It was not right that that Society should suffer in diminution of funds.—*Medical Missionary Soc. Quarterly.*

The Efficacy of Medical Missions.

MEDICAL missions are not only needed in India, but, with evangelization as their supreme object, they are in all mission fields among the most efficient means we possess for the propagation of the gospel. They have already become not only invaluable, but are now indispensable. There is, from a purely physical standpoint, a great demand for an increase of medical missions in this and other parts of India, a fact which in itself offers a great open door for evangelization. British medical institutions in India have paved the way for the opening of the medical mission in many places, and it has become a necessity in places where there are no government institutions. Frequently, when both are found, the missionary institution is the one more appreciated and patronized. The reason for the latter fact is obvious, especially in native states where caste distinctions and prejudices on the part of those in charge of government institutions (chiefly Brahmans) prevent the poorer classes from receiving proper care and attention at their hands.

The medical mission cares for poor and rich alike, a fact now well known and appreciated by the natives, many of whom have told me that they would rather die than go to a State dispensary. An assistant English political agent, who is a man unusually familiar with the natives, said to me the other day: "I tell our sick government clerks and servants to go the government and State hospitals, but they decline to go; they all come to you for treatment. They think they are better cared for by you." In Miraj a goodly number of our patients are State servants, while there is a State dispensary, to which they are free to go if they so desire.

Again, the mission dispensary serves to illustrate the difference between a government institution, so called, and a Christian one; or, to put it in another way, it differentiates a native Christian physician from a non-Christian government officer, usually a Brahman doctor. Of course there are individual exceptions to this statement, since there are many earnest Christian government physicians in India. —*Church at Home and Abroad.*

Marvelous Testimony.

ALL who die are believed to have been bewitched, and the devil doctor indicates who the guilty parties are. They prove their innocence or guilt by drinking sasswood poison, resulting usually in sudden death, or they suffer some terrible torture. One method is to stake the victims out to be devoured by ferocious ants; another by a forty hours' roasting by slow fires. One poor fellow at Boporo, West Coast of Africa, was cut into small bits and fed to catfish by order of the king.

I saw a woman who had been accused of witchcraft and condemned to death by ants. Her own brothers were her executioners, and bound her to an ant hill to be devoured. She was kept there all day, but at night the cries of an infant she had left at home caused her release to nourish it, and the next day she was again pinioned to the ant hill. Death generally ensues after two days of such treatment, but in the case of this woman the respite given to attend her child each night prolonged the torture five days; then her executioners declared that she was such a witch they could not kill her, and turning her loose, they bid her depart and never return. She crawled painfully on the ground to a mission station. The missionary said she was the most pitiful sight he ever beheld. The ants had in some places burrowed under the skin and eaten holes in the flesh. By months of careful nursing she was brought back to comparative health, and this woman, scarred and disfigured, was converted at my services.

The recital of such scenes may seem terrible to civilized nerves, but how much more the endurance of them by millions of helpless human beings!"—*Bishop Wm. Taylor, in African News.*

WOMAN'S WORK.

Bible Women in India.

FOR several years I have had two Bible women at work in connection with the Bible Society, to whom I feel most grateful for providing the needed funds to pay them. One of these women, Azizan, has lived at a place called Toondla, a large railway junction about fourteen miles from Agra, and from this center she has regularly visited from twenty-seven to thirty villages in the year. I have often gone with her. The people generally receive her most willingly, and it is only in one or two places that she and her message have been refused. She goes about in a country cart called an ekka. Some of the villages are many miles away from Toondla, and it takes from one to two hours to reach them. In the hot weather we start at half past five or six A.M., returning about twelve, or even later, under a burning sun, from which the thick ekka curtains are scarcely sufficient protection. In the colder weather we can be out from ten to five. arriving at a village the numerous boys and girls, who seem to swarm everywhere in India, surround us, and then go forward and announce our arrival to their mothers. Sometimes we enter a house, and its mistress invites her neighbors to come in, or Azizan goes round and calls them. We generally have a low country bedstead or charpey given us to sit on, whilst the group of women and children, averaging from fifty to sixty, sit at our feet. At other times we sit under a tree in the center of the village. Azizan has questions to ask. "How is your child?" to one mother; "Have you lost your fever?" to another. "Did that eye medicine I gave do you good?" to a third. This shows me that she knows them and has their confidence. She wins their hearts by attending to their complaints, and knows several simple medicines, with which she helps them, for they are far away from doctor or dispensary. After a short time we ask them whether we shall sing, and the babies are quieted, and earnest brown eyes are fixed on us as we sing slowly and distinctly the hymns to a tune that they know. As you watch their faces you will often see tears filling their eyes and falling down their cheeks, and as you speak to these sorrowing ones afterward, you will find that one has lost a son, and another her husband, and they are needing just that comfort that God's Word can bring. Then Azizan will open her Testament and read them a miracle or parable, explaining it carefully, and always giving the message of salvation plainly. We shall, perhaps, show them a picture, too, and then sing more hymns. The time we stay must be regulated according to the interest shown by our audience, and the time they have to spare from family duties.

Sometimes we go again and again to the same village without apparently any result. They cannot take in the message. In other places, perhaps, just one understands and will confess, "I am a sinner. Will God pardou me?" Lately, from a village near Agra, an old man, who was a Fakir, or religious beggar, came forward for baptism, attracted by the preaching in the villages. His wife accompanied him, and both were baptized on Easter Sunday. The Church Missionary Society catechists taught the man; we had the privilege of instructing his wife.

I consider village work particularly hopeful, as the people are so much simpler than those in the towns, and are not learned enough to argue or question the truth of the words spoken. Besides work in the villages, Azizan has a few pupils whom she teaches regularly, and who have learned to read God's Word with her. One, especially, seems ready to believe in the Lord Jesus as her Saviour, but the difficulties are great if she

ever determines to confess him by baptism. Her husband is a man of position, and she has a large family. In such cases we always believe that a woman can do much by witnessing for Christ in her own home. The work of the other Bible woman is in Agra, and she has several pupils whom she teaches besides those to whom she regularly reads God's Word. The mothers and daughters who read the Testament with her are, I believe, sincere believers in the Lord Jesus. It is most interesting to read the Word with them. The mother weeps when we read of our Lord's sufferings, and yet wants to hear of them again and again.—*London Bible Female Missions.*

What it Costs.

A HIGH caste Hindu woman had been instructed for some months by a lady missionary. When she saw that Jesus was her Saviour she gave her heart to him, and commenced serving him instead of idols. Her husband tried to compel her to give up the new faith, and shut her up in a dark room and starved her for days. One morning she escaped and came to a missionary, and said: "I have forsaken idols and given my heart to Christ, and now I wish to be baptized."

The missionary sent for the husband and elder brother, and told them what the woman wanted. The husband tried to persuade her from her purpose, offering her beautiful silk clothing and expensive jewels if she would give up being a Christian and go home with him. She said: "I will go with you and be a true wife to you if you will let me serve Jesus in my home." He said, "No, you have disgraced me; I will kill you." And taking up a cane he tried to beat her, but was prevented by the missionary. She boldly told him that she must be true to Jesus who had given his life for her. He then compelled her to take off all her jewels. One by one she laid them at his feet. Then he commanded her to remove her outside garments. She laid them at his feet, and then offered him her dearest treasure — her baby. Sneeringly he turned away saying: "No, keep that; it is only a girl. I do not want it!"

Turning to the missionary, she said: "Will you baptize me now?" He then, in the presence of her husband and brother and some missionary friends, baptized her. She was then taken to a Zenana Mission Home, where she daily prayed for her husband, brother, and the women of her own land.

Reader, what has it cost you to become a Christian? Are you willing to make sacrifices for His sake? Have you no desire for Christ to become "all in all" to those now in darkness? Have you been giving great gifts to Him for this work? The greatness of your gift depends on how much you keep for yourself, not on how much you give. Measure not your gift by what you give, but by what you keep. "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes He became poor, that you through his poverty might be rich." Does that grace dwell in you? Have you become poor that any might be rich? Has your giving touched any of your comforts? Has it reached your superfluities? Do you realize what that deficit in the mission treasury means in the cutting down of the missionaries' living allowance? As you enjoy your comfortable homes, and sit down to your abundant tables, will you forget those who have left loved ones and the comforts of home for the sake of telling the perishing of Jesus and his love? We hear on every hand: "We are in financial distress." About 4,000 are dying every hour who never heard the gospel. Ours a temporal distress of the flesh, theirs an eternal distress of spirit!

We have been looking at this deficit from the wrong standpoint. We have been saying, "This deficit is very depressing," but how much more depressing would it be for the Lord to say: "Give an account of thy stewardship, for thou mayest no longer be steward."—*Missionary Intelligencer.*

THE SUNDAY SCHOOL.

How African Children Raise Missionary Money.

In the evening my native teacher came to my room for a talk. I told her of the crying need of money for the Lord's work everywhere, and the possibility that for the lack of funds some of our mission schools might be closed, or compelled to turn away those who wished to enter them. She asked if we could help in any way, and I told her one way that I had thought of as possible.

You know, perhaps, that the food of these girls is very simple, consisting mainly of corn. They always have corn-meal porridge for breakfast and supper, and with it a spoonful of brown sugar, their one luxury. They are very fond of sweets, and there is no greater punishment for them than to be deprived of their portions of sugar. In this colony sugar is not costly, yet to supply sixty girls with two spoonfuls a day through the year, means an outlay of several dollars. I explained to the teacher, Utoyi; loaned her the magazine to read and think over, and then put the matter before the girls if she thought best. She held a meeting with them, showing them that if they chose, there was an opportunity to deny themselves, and to show their love to Christ. The result was that every girl decided to give up her portion of sugar once a day, and they were dismissed to retire for the night. As they went up stairs a girl said to Utoyi, "What if I want to go without all my sugar?" "If you want to be one to go without it, I will be another," replied Utoyi. Before the bell rang for silence five or six others had joined the total abstinence band. At breakfast the next morning, for convenience, we wished to seat at one table those who had agreed to give up all their sugar. We explained the matter, and it was not long before every girl had joined the band.

A little later the girls asked of their own accord to give up their rice, which they had once a week only, and the wheat bread, which is their "treat" for supper on Sunday nights. The first request I granted, but the flour was on hand and would spoil if it was not used; but I soon had offers from the station people to buy the flour, and at the girls' request sold most of it. So it was that quite cheerfully, and in part at their own suggestion, they took out of their diet every one of their special luxuries for the remaining three months of the term. Nothing could be a greater self-denial to them, but they made it freely, and I have not heard the first word of complaint or regret. They understand that they have reduced the expense of the school about thirty dollars, and they do it that we may not be obliged to send away girls from our school. I am sure that the act will do them good, help them to appreciate their blessings, and open their hearts to generous feelings. We teachers have also given up tea, coffee, and sugar. We have not many luxuries of the table that cost money. We raise fruit, vegetables, milk, and eggs, and as there is no market they are wasted unless used; but we shall find ways to deny ourselves, and bring an offering, small, perhaps, but freely given.

As we go to press a most touching and acceptable gift comes to us with a "message," which the women of the Madura (India) Missionary Society write "with great respect to the Woman's Board." We regret that we have space only for the beginning and the end of the "message," which reads: "Having read of the emptiness of the treasury, we feel great sympathy for you. . . . We, the members of the Madura Missionary Society, have gathered together a small sum ($10), according to our ability, to send you. We trust that you will graciously receive it. May God, who is gracious to help, bestow the desire on those able to give till the treasury of the

Board is full, that the true God may be made known among the people who know him not. We pray that the Holy Ghost may carry out your desires and plans."—*Life and Light For Women.*

Praying to Keep His Clothes.

THE Slum Sisters in the City of New York are doing a wonderful work. Only a few of the many know how they minister in the Master's name to the very poorest of the poor. Down in the lowest depths of poverty and degradation they go and feed the hungry, clothe the naked, take care of the sick, and do the last services for the dead. While the more fortunate of the city dwellers enjoy the summer outing in the beautiful country or on the seashore, these ministers for Christ work for him in the dark, cheerless, stifling places of the most uncomfortable and repulsive portions of the city. They could fill volumes with facts more pathetic, more thrilling, and more sensational than any story of fiction ever told. Among the pathetic incidents is this one told by Mrs. Ballington Booth. The child was a boy, scarcely more than four or five years old. His parents had evidently been sent to the Island, or had drifted away somewhere. When found, crouched in a corner of a hallway, one chilly night in March, he was but half clad, and was numbed with exposure to the cold.

Taken into the barracks, the waif was washed and dressed in clean clothes, warmed and fed. He was delighted with the attention that he received, and particularly with his garments, so much so that when one of the Sisters attempted to undress him for bed he cried, under the belief that he was about to be permanently deprived of his new apparel.

This was very apparent when the Sister attempted to teach him the words of the simple prayer, "Now I lay me down to sleep."

Kneeling beside him at the bedside, the Sister said: "Say these words after me: Now I lay me down to sleep."

Peeping between his fingers, the little fellow lisped, "Now I lay me down to sleep."

"I pray the Lord my soul to keep," continued the sister.

"I pray the Lord my clothes to keep," whispered the boy.

"No, not 'clothes to keep;' 'soul to keey,' corrected the Sister.

"Soul to keep," said the boy.

"Now say it from the beginning," urged the worker from the slums. "Now I lay me down to sleep, I pray the Lord my soul to keep."

But the poor little fellow was too intent upon his treasures. "Now I lay me down to sleep, I pray the Lord my clothes to keep," he said, making the same mistake as before.

"No, no; that is not right," spoke the painstaking Sister. "You should pray to God to care for your soul, not your clothes. I'll take care of those."

"And won't you pawn them," replied the lad to the astonishment of the Sister, "and buy rum with them? That's what they always did at home when I had new clothes."

Tears filled the eyes of the Slum Sister, but she brushed them aside as she kissed the child. His few words of precocious knowledge had revealed to her the story of his brief life, and she needed no more to tell her of the misery of his home. Although he finally mastered his little prayer, it was with the words, "I pray the Lord my clothes to keep," on his lips that he fell asleep.—*Moravian Missionary Reporter.*

IN living and working and giving for missions, you are not only obeying Christ, but you are doing that which alone can mean the truest good and the deepest happiness to your own lives. You are expanding your hearts and making your own souls to glow, so that they shall come to think that to help others is the only business of all human lives, and shall feel a joy in helping others like that which our Saviour felt.—*Bishop Sessums.*

EPWORTH LEAGUE.

Tell Me More About Jesus.

WE have just left Teo-keo, a large town where we halted to-day for lunch. The crowds were great, and we had to keep out of sight behind our barrows while we shook off a little of the dust of travel and washed our hands and faces. A number of women and girls came peeping round where we were, and invited mother and me to go to their rooms at the back of the inn, where they said it would be much quieter. Nothing loth, we followed them, and were led across two small court-yards to a good-sized guest-room in the landlord's house. Here the women of the family soon gathered round us, some sitting on benches and some on the floor, till the room was filled. Then followed the usual questions: Where are we going? Where do we come from? What is our business? What relations are we to one another? Do we sell opium? How old is my mother-in-law? How many grandsons has she? What age am I? Have I any children? Is the venerable gentleman with the white beard much over eighty years old? Which of the younger men is my husband? What relation is the other one? And so on. To all of which we give the appropriate answers, fully commented on by our friendly hearers.

Their minds were soon satisfied upon all these points, for, traveling thus *en famille*, they at once understand and sympathize with us. And then I began to tell them what it was we really had come to China for, seeing it was not for trade of any sort, not even for the merchandise of opium. How earnestly those women listened, the old grandmother sitting on a straw mat on the ground, the inn-keeper's good wife holding my hand so kindly, and all the others gathered round. It was a long time before our midday meal was ready, and almost without interruption we told them the story of Jesus. It seemed so clear to them. They understood our words without difficulty, and learned by heart several little sentences putting the gospel simply. The old grandmother especially seemed to understand and welcome the truth; and the inn-keeper's wife, a very intelligent woman, repeated to each new arrival what I had been saying, as her friends kept coming in. It was a delightful hour, and took me back in heart to many such in this dear province long ago before I went down to the coast.

At last dinner was ready, and we were called. It was hard to leave these women, and I lingered as long as possible. Just then there was a fresh stir, and an interesting-looking new-comer was pushed to the front, all the others eagerly clamoring: "Stay, Oh stay a little while and teach her. She is a doer of good deeds. She has much credit, and is always thinking of the future life. She wants to know the doctrine. We are stupid, but she can read and will understand. Do stay and teach her."

Meanwhile the young woman had seated herself quietly at my feet, and was looking up steadily into my face with eager, expectant eyes. She was unusually intelligent and interesting in appearance, about twenty-seven years of age, pale and silent, with a wistful sadness that went to my heart. Gladly I took the hand she laid on mine, and began to tell her as well as I could of the love of God. But in a few minutes I was called again, for the third time, and had to go. Hastily I took a little dinner, not to keep the barrows waiting, and we were ready for the road.

As we went out to cross the court-yard, several of the dear friendly women were waiting for us, and this one with the rest. So glad to see her again, I hastened to give her some tracts we had got out on purpose. She took them gladly, and said: "Do tell me more about your Jesus."

The tears came into my eyes as I had to answer, "They are all waiting for me; I must go. You will read the books; they will tell you."

"Never, never!" my heart said, Oh so sadly, as I answered her: "Little sister, I cannot tell; but you will read the books and trust Jesus, and we shall meet again."

That was a bitter moment. Oh, if only some one else were there, or would go there, to tell her the way of God more perfectly! Dear father's prayer comforted me so much that night as he reminded the Lord of these hungry souls, and asked that as one had planted another might be sent to water.—*Mrs. Howard Taylor, in Regions Beyond.*

Canada Leaguers.

THE new Constitution of the Epworth League of the Canada Methodist Church provides for a Missionary Department, and it is greatly to be desired that every League will make a specialty of this most important department of Christian work, not only for the sake of the mission cause, but for the benefit accruing to the Societies themselves.

At this time of the year, when many Leagues are getting down to earnest work and others are considering the advisability of making greater and more united efforts in this direction, it may not be amiss to give some information of a general character.

It is preferred by the missionary authorities that all Methodist young people should contribute through the regular channels; but if some special object is desired, it does not interfere with the workings of the general society should they contribute toward a particular object, provided it is within the limits of the work carried on by the missionary society.

There are three departments of our mission work, each having features of interest peculiarly its own. These are the work in China, the work in Japan, and the work among the Indians of our own country.

In order to have contributions to any of these objects acknowledged in the Annual Report, it will be necessary to forward the money to the Mission Rooms, as the Treasurer can only give credit for money they have actually received.—*Missionary Outlook.*

BISHOP HILL, of Equatorial Africa, said: "It was an African that rendered the needed service of bearing the cross of the world's Saviour to his crucifixion; may it not be that in the crowning day that is coming the very brightest jewels in the Redeemer's diadem will be found to be some of Africa's suffering sons? It was in Africa that the holy Child Jesus, the Son of God, found a needed refuge from the massacre of innocents; may it not be that ere the King comes Africa's blood-bought children may find in the loving Father's unspeakable gift of his only-begotten One a recompense, a rest, a refuge for all their sorrows? It was in Africa that Arab and English, American and Portuguese, vied with each other in producing what Livingstone called the 'open sore of Africa,' and to-day the chief characteristic of that land of human woes is the familiar sight of innumerable heavy-laden burden bearers—little children, feeble women, overworked men—sighing from morn to night for the Rest-giver and the ushering in of the kingdom of righteousness and peace."

THE College Young Men's Christian Association is assuming great importance. Among the 85,000 young men connected with our higher institutions of learning less than one half are professing Christians. The work began in 1857; in 1877, 25 Associations had been organized. At the beginning of 1896 we may report 440 Associations in our American colleges, with a membership of 25,000 young men. These Associations have a threefold object: First, to bring the students to Christ, then to guard and develop them in Christian life, and finally to send them forth to work for Christ. Mr. Wishard's journey around the world in behalf of this work in our foreign missionary colleges is well remembered on all our mission fields, and illustrates the important bearing of this movement in our foreign missionary work. —*Missionary Herald.*

OUR FELLOW-LABORERS.

The American Board.

THE annual meeting of the American Board, held at Madison, Wis., October 10–13, while not remarkable in any feature, was yet a continual feast of good things. The debt of $116,238 was embarrassing and depressing, and had led to damaging retrenchment; war and persecution had wrought serious harm, but in spite of all the spiritual results were at a maximum. New missionaries had been sent out to the number of 44, of whom 13 were men. The Word had been preached in 26 languages. This table will supply a summary of facts:

Missions	20
Stations	100
Out-stations	1,107
Places for stated preaching	1,429
Average congregations	69,151
Ordained missionaries (15 physicians)	184
Physicians (besides 9 women)	13
Other male assistants	6
Women (wives, 185; unmarried, 183)	368
Whole number of laborers sent	571
Native pastors	241
Native preachers and catechists	508
Native school teachers	1,533
Other native laborers	568
Total of native laborers	2,870
Total of American and natives	3,441
Churches	421
Church members	40,187
Added during the year	3,055
Whole number from the first	128,648
Theological seminaries and classes	16
Pupils	230
Colleges and high schools	65
Pupils in the above	4,227
Boarding schools for girls	63
Pupils in boarding schools for girls	3,394
Common schools	1,026
Pupils in common schools	39,366
Whole number under instruction	50,406
Native contributions	$89,145

—*Missionary Review.*

India.

A CANADIAN missionary writes as follows to the Toronto *Presbyterian Review* in regard to the Bombay Decennial Missionary Conference: "From every part of the field came cheering news. From all sides we were told of large numbers, sometimes whole villages or castes, that had lost faith in their old systems and seemed to be turning toward Christianity. The low-caste people seem especially to have come under the Spirit's power. One told us of a sweeper caste (the sweepers are a very low caste), now head master of one of the most important and successful of the high schools of the Methodist Episcopal Church in India, in which the Brahmans are glad to get a seat. Dr. Kerry, of Calcutta, told of a village community of over two thousand Christians, amongst whom, when a few years ago the work began, and one hundred were baptized, the committee at Calcutta were so suspicious of the movement that they sent out a deputation to inquire into it. The deputation asked them a great many questions, and not receiving satisfactory answers, were about to condemn the whole movement, when an old man arose and said: 'We cannot answer your questions, sir, but we can pray; let us pray,' and suiting the action to the word, prayed in such a way as to move the whole deputation to tears. Another said: 'There is general belief among Hindus that their religion is doomed, and among the low castes especially, that Christianity is their only hope.' In the Church of Scotland Mission on the Himalayas, ten years ago they had about one hundred members; to-day they have nearly three thousand. Mr. Duthie, of the London Mission, at Nagarcoil, represents a Christian community of sixty thousand, with 268 congregations that for over thirty years have received nothing from home. Another veteran said that twenty-four years ago he was in charge of a congregation of converted thieves. It was hard and discouraging work. To-day no finer congregation can be found in NorthIndia, not a trace is seen of their old position, and not a few of the children are their best workers."—*Herald of Mission News.*

Eastern Equatorial Africa.

FROM Eastern Equatorial Africa comes an account of an enterprise at Taveta which illustrates the vigor with which Africans can carry on work when under

efficient supervision. The account from *The Church Missionary Intelligencer* is as follows: "The spot where the mission is situated at Taveta, which, previous to its occupation, was a mere desert, has now become a veritable garden, Mr. A. W. McGregor says; indeed the natives call it 'Mahoo' (happy land). This is owing to the industry of the native lads who are under instruction at this mission. By them, mainly, a new church, holding over 200 people, has been erected. Other natives are being attracted to the place, and are consenting, as conditions of residence there, to attend the services, to send their children to be taught, and to refrain from work on the Sabbath. In a private letter the Rev. A. R. Steggall mentions that the mission boys—some forty in number—constructed a canal during the months of October and November for the purpose of securing irrigation for the crops, in the event of rain failing. The canal is two and a half miles long, and through its help Mr. Steggall hopes to have a sufficiency of food to maintain his large household of boys for several months. Locusts, which were so destructive to the to the crops through a wide district of East Africa a few months before, made their appearance again at Taveta in November. This time, however, they ate nothing, and Mr. Steggall suspected that they were depositing their eggs. This proved to be the case, and a few weeks later the young locusts devoured the young maize on which Mr. Steggall had relied." —*Missionary Herald.*

THE Hermansburg Mission has given up its work in Australia and New Zealand, and some stations in South Africa. These withdrawals were the result of the unhappy division which had taken place at home, some of the missionaries adhering to the section which refused to coöperate with any but high Lutherans. The three fields in which the work is carried on are the Zulus, where are 23 missionaries, with 67 native helpers, at 24 stations, and where there is a Christian community of 2,521; the Betschuanas, with 27 missionaries and 161 native helpers, at 24 stations, having a Christian community of 19,258; and the Telugus in India, where 10 missionaries, with 63 native helpers, occupy 9 stations, and the Christian community numbers 1,796. Last year there were 2,624 baptisms, and the native contributions amounted to £1,063. The total income was £12,044. There are 21 candidates in training in the mission-house.—*Missionary Review.*

THE seventy fifth annual report of the British and Foreign Sailors' Society says: "For the benefit of seamen this society unites in various ways, 97 ports, and in the ports there are 100 stations, 87 institutes, rests, bethels, reading-rooms, and homes, while for work afloat there are 3 floating bethels, 3 steam launches, 28 sail and row boats, 150 workers, including missionaries, colporters, matrons, Christian boatmen, and helpers." Its income last year, including balance brought forward, amounted to £22,318. Three new sailors' institutes, at Falmouth, St. Petersburg, and Dover, are now in progress.—*Missionary Review.*

THIS is the report for the past year of the Missionary Society of the Methodist Church in Canada. The receipts from subscriptions and collections were $174,-242; from juvenile offerings, $25,667; from legacies, $14,114; from the Indian Department (grant for Indian schools and institutes), $14,035; from miscellaneous sources and sundries, $6,094; making the total income $234,153. The total expenditure was $242,955, which leaves a deficit of $8,801. The report of the Domestic and Foreign Missionary Society for 1893 shows an income of $42,858.

THE Presbyterian women of Canada work through a society which has 585 auxiliaries and 240 mission bands, raised $42,911 last year, and expended that amount in China, India, the New Hebrides, Trinidad, and Manitoba.

MISSIONARY GLEANINGS.

This testimony, taken from the *Mission Gleaner*, speaks volumes for the value of British rule: "She said, in answer to my question: 'My work has been among the Telugus in the Madras Presidency. It is only a little missionary settlement, very far from any English colony or English garrison. There have been weeks at a time when my fellow workers were away on journeys, that mine has been the only white face within fifty miles. Afraid? Never! My color was my safeguard. Where the English govern they govern. Since the mutiny of 1857 there is not a Hidu who does not believe that the eye of the government is so ever upon him that to strike down a white man, though it was at midnight, in the jungle, were to feel the noose about the neck. It is wonderful — the safety the English have bought in India for themselves and all of their color.'"

Rev. Mr. Dearing, of Yokohama, relates the following: "In going to the war in Korea, many who have entered the Japanese army have left their families without suitable provision, and large sums have been raised to care for them. In Taira, where there is a Baptist church, money was raised for this purpose, and the question came up, 'Who shall keep and manage the fund?' By common consent the fund was placed in the hands of the pastor of the Baptist church, Osaka San, as the people said: 'Christians are honest and kind, therefore it is best to intrust the money to him.'"

Rev. H. Loomis, of Yokohama, has compiled the missionary statistics for 1894, and he finds that the Church members now number 39,240, with an addition of 3,422 for the year. The number of missionaries is 226, of unmarried women 210, and a total, including wives, of 625. There are 364 organized churches, 258 native ministers, and 536 other native helpers.

"The Church of Christ in Japan" (the Presbyterian Church) has just appointed a missionary to work among the Yeta, the pariahs of this land, a degraded people of uncertain origin scattered through the Japanese islands. The Japanese hold them in utter contempt, and they have suffered a good deal of oppression. Buddhism shuts them out from all hope of a future life. In some places, as butchers, tanners, and hunters, they have accumulated considerable wealth, but in others they are in a most degraded condition— poor, ignorant, dirty, and half naked, given to thieving and all sorts of wickedness. The new mission is to be established in Usabori, where the Yeta are very miserable and sunken.—*Missionary Review*.

Idolatry in China receives colossal sums yearly from a vast army of givers. In this heathen land all families give something to idolatry; in Christian lands some families give much, others give nothing to their religion. Heathenism depends upon every one, Christianity upon a few. I know only one solitary thing that heathenism can teach us, and that is how to raise vast sums of money from a great army of small but persistent contributors.— *Golden Rule.*

Though himself by no means a Christian, the late Maharajah of Mysore was no foe to the gospel, and was a ruler truly enlightened and of a benevolent heart. Educated under English influence, he was a firm friend to the paramount power. He was also a steadfast friend to reform of many kinds, only a few months ago greatly limiting the practice of child-marrying.

The French Governor at Gaboon has had an interview with Dr. Nassau and Mr. Marling, and the happy result is a reversal of the injunction against school work in the vernacular. The ladies at Benito have permission to reopen school with the assistance of a French-speaking African.

Hungary is rejoicing over great advances made toward religious freedom. Within two years, under the lead of Premier Wekerle, three bills have become laws which establish civil marriage, regulate the religion of the offspring of mixed marriages, and provide for the civil registration of births, marriages, and deaths. And it looks as though the emperor would find no rest until he gives his sanction to a bill establishing freedom of worship for Protestants, Jews, and all.

"On the 6th of January," writes Mr. Price, "an old man was received into the Hangchow church who had been a slave to opium twenty-six years. He broke off in one week through the power of prayer and the use of a hundred cash worth of medicine. He has a praying wife, who for years past has been a faithful Bible woman under Mrs. Stuart."

A woman in Persia, whose husband was dead, and who had two children and a sick mother to care for, wishing to give something, cut off her beautiful hair, sold it and brought the money to the missionary, saying, "I had nothing else to give."

It seems incredible that 23,000,000 widows are to be found in India, of whom 10,165 are under four years, and 51,875 between the ages of five and nine; but so it is.

The Church of Scotland has a missionary debt of £2,506, but five of its African missionaries have just sent each one month's salary to aid in its extinction; and, moreover, 42 native Christian workers at Blantyre and 20 Domasi boys have done the same thing. The "self-denial" donation of these last alone amounts to nearly £4.

Three centuries ago, when the Japanese had won a victory in Corea, they sent home the ears of 3,600 victims of the war as a trophy of their success. Now the best steamers of the Japanese Government are put at the service of the Red Cross Society, and as much care is taken of the Chinese sick and wounded as of the Japanese.

Bishop William Taylor reports that his Angola mission has acquired property to the amount of $37,484.31, and that the net profits last year, after supporting the mission, were $762.11. It is planted in a region peculiarly favorable to the system of self-support.

The first building for Christian use ever erected in Tokyo, Japan, is only twenty-five years old, and now there are ninety-two churches and chapels in that city.

At Lovedale the attendance last year was 725, of whom all but 33 were native Africans, and these pupils paid last year for tuition, etc., £1,885 ($9,425).

TREASURER'S DEPARTMENT.

Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

RECEIPTS FOR JUNE, 1895.

Alabama Conference.

J. B. K. Spain, Tr.	$ 1,200 00

Arkansas Conference.

Oakland and Fairview, G. B. Griffin, per O. H. Tucker	$ 6 50
Valley Springs Ct., W. R. Biggs, per O. H. Tucker	5 29
Bellefonte Ct., J. W. Griffin, per O. H. Tucker	6 60
	$18 39

Louisiana Conference.

W. B. Thomson, Tr.	$ 105 50

East Texas Conference.

Edon, C. H. Smith	$ 65 00
Tyler, T. B. Vinson	25 00
	$90 00

Florida Conference.

F. Pasco, Tr.	$ 145 00

Holston Conference.

L. L. H. Carlock, Tr.	$ 400 00

Kentucky Conference.

Vanceburg Ct., F. K. Struve	$ 10 00

Los Angeles Conference.

Lompoc Ct., Q. A. Oats	$ 12 15

Louisville Conference.

Bowling Green, A. G. Fraser	$ 5 00
Marion Ct., J. D. Fraser	12 00
	$17 00

Memphis Conference.

W. R. Hays, Tr	$ 200 00

Mississippi Conference.

Binnsville Ct., A. G. Hawkins	$ 15 05
T. S. West, Tr	90 00
Yazoo Ct., H. W. Featherston	75 00
Williamsburg Ct., H. W. Dawson	5 00
	$185 05

Missouri Conference.

J. A. Merchant, Tr	$ 1,200 00

Montana Conference.

Bozeman, M. H. Hauffman	$ 15 00

North Alabama Conference.

S. L. Dobbs, Tr	$ 98 05

North Carolina Conference.

M. Mial, Tr	$ 376 43
Carteret Ct., Philip Greening, per F. D. Swindell	5 00
	$381 43

North Georgia Conference.

W. A. Hemphill, Tr	$ 1,500 00
Fairmount and Shiloh, J. A. Sharp	8 00
	$1,508 00

North Mississippi Conference.

W. S. Shipman, Tr	$ 20 00
W. S. Shipman, Tr	5 00
W. S. Shipman, Tr	10 00
W. S. Shipman, Tr	2 50
Corinth Sta., W. C. Harris	64 00
	$101 50

Northwest Texas Conference.

Duffan, M. M. Smith	$ 5 00

Southwest Missouri Conference.

C. H. Briggs, Tr	$ 74 40

South Georgia Conference.

Ed F. Cook, Tr	$ 593 32

Texas Conference.

John E. Green, Tr	$ 588 95

Specials.

Rev. O. E. Brown. Returned on travel.	$ 150 00
A Friend, per Bishop Galloway	10 00
Bishop Galloway, returned on travel	51 00
Mrs. A. M. Hughlett, of R. M. A	14 05
F. D. Swindell, returned on travel to Louisville	4 95
Mrs. M. A. Smith, of Nalls, N. C	60
C. W. Johnson, Largo, Fla	10 00
	$240 60

Do Without Week.

Millard Mial, Tr. N. C. Conference	$ 46 86
John M. Pike, Ocalla, Fla	5 00
Lancaster Ct., F. S. Pollitt, Tr	5 00
	$56 86

Debt Payment.

Wm. B. McDaniel, Chattanooga, Tenn.	$ 100 00

Bills Payable.

Springfield Bank	$ 5,000 00

Donations Directed.

J. A. Cunninggim, for J. B. Cox	$ 20 00
F. L. Kerns, of Rosebuds, for B. G. Marsh	190 00
A Friend, Columbia Ct., for Japan	100 00
Gross Alexander, for Industrial School	5 00
E. F. Cook, Tr. South Georgia Conference, to Durango. Reported	31 50
C. A. Tague, for 2d year of W. R. Weakley	75 00
	$421 50

Recapitulation of Receipts.

Alabama Conference	$ 1,200 00
Arkansas Conference	18 39
East Texas Conference	90 00
Florida Conference	145 00
Holston Conference	400 00
Kentucky Conference	10 00
Los Angeles Conference	12 15
Louisiana Conference	105 50
Louisville Conference	17 00
Memphis Conference	200 00
Mississippi Conference	185 05
Missouri Conference	1,200 00
Montana Conference	15 00
North Alabama Conference	98 05
North Carolina Conference	381 43
North Georgia Conference	1,508 00
North Mississippi Conference	101 50
Northwest Texas Conference	5 00
South Georgia Conference	593 32
Southwest Missouri Conference	74 40
Texas Conference	588 95
Specials	240 60
Do-Without Week	56 86
	$7,246 20
Debt Payment	100 00
Donations Directed	421 50
Bills Payable	5,000 00
	$12,767 70

Disbursements for June.

Brazil Mission Conference	$ 1,255 00
Bishop's Travel	350 00
Central Mexico Mission Conference	1,871 36
China Mission Conference	1,479 40
Florida Conference	30 00
German Conference	778 00
Japan Mission Conference	1,160 25
Mexican Border Mission Conference	1,397 83
Montana Conference	890 00
New Mexico Conference	1,150 00
Northwest Mexico Conference	1,828 99
Western Conference	445 00
Western Virginia Conference	87 66
Expense	1,469 97
Interest	114 11
Donations Directed	772 39
Bills Payable	5,150 00
	$20,229 96

MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

China.

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., Suchow, China.
Post-office, Shanghai.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, at home on leave.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, Shanghai, China.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China.
Post-office, Shanghai.
Rev. R. A. Parker, Sung Kiang, China.
Post-office, Shanghai.
J. B. Fearn, M.D., Suchow, China.
Post-office, Shanghai.

Japan.

Mrs. M. I. Lambuth, Kobe, Japan.
Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
Rev. S. H. Wainright, M.D., Kobe, Japan.
Rev. J. C. C. Newton, at home on leave.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, at home on leave.
Miss N. B. Gaines, Hiroshima, Japan.
Miss A. D. Bryan, Hiroshima, Japan.
Rev. C. B. Moseley, Matsuyama, Japan.
Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Tokuyama Japan
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu, Japan.
Rev. C. A. Tague, Iwakuni; post office, Hiroshima, Japan.
Rev. S. E. Hager, Oita, Japan.
Rev. W. P. Turner Kobe, Japan.
W. J. Callahan. Nakatsu, Japan.
Rev. W. R. Weakley, Kobe, Japan.

Brazil.

Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C. Tucker, Caixa 454 (Correio Genrol), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Caixa 290, Sao Paulo, Brazil.
Rev. John M. Lander, Juiz de Fora, Brazil.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
Rev. J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.
Rev. W. B. Lee, Caixa 454 Rio de Janiero, Brazil.

Central Mexico.

Rev. W. D. King, Avenida Balderas No. 3, City of Mexico, Mexico.
Rev. D. F. Watkins, D.D., Avenida Balderas No. 11, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. J. B. Cox, San Luis Potosi, Mex.
Rev. K. J. Yearwood, Monterey, Mexico.

Mexican Border.

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Cadareyta, Mexico.

North-west Mexico.

Rev. John F. Corbin, El Paso, Tex.
Rev. Robert C. Elliott, Durango, Mexico.

New Mexico Conference.

Rev. W. D. Clayton, Albuquerque, N. M.
Rev. C. C. Eddington, El Paso, Tex.

Indian Mission.

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Wynnewood, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. J. J. Lovett, Vinita, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Keokuk Falls, Ind. Ter.
Rev. J. W. Lloyd, Atoka, Ind. Ter.
Rev. C. M. Coppedge, Whitfield, Ind. Ter.

German Mission.

Rev. Jacob Kern, San Antonio, Texas.
Rev. W. A. Knolle, Industry, Texas.
Rev. P. H. Hensch, Giddings, Tex.

Florida Conference.

Rev. C. A. Fulwood, Bartow, Fla.
Rev. T. J. Phillips, Live Oak, Fla.
Rev. T. J Nixon, Dade City, Fla.

Western Conference.

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.
Rev. H. D. Hogan, Hillsdale, Kansas.

Western Virginia Conference.

Rev. C. W. Shearer, Prestonburg, Ky.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. S. F. McClung, Ravenswood, W. Va.

Denver Conference.

Rev. M. H. Neely, Denver, Col.

Montana Conference.

Rev. R. H. Shaeffer, Helena, Mont.
Rev. S. B. Tabor, Stevensville, Mont.

Columbia Conference.

Rev. H. S. Shangle, Oakland, Oregon.
Rev. R. A. Reagan, Albany, Oregon.

East Columbia Conference.

Rev. J. W. Compton, Palouse, Wash.
Rev. M. V. Howard, Pendleton, Ore.
Rev. E. G. Michael, Island City, Ore.

Pacific Conference.

Rev. Samuel Brown, San Jose, Cal.
Rev. M. B. Sharbrough, Fresno, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Colusa, Cal.
Rev. W. F. Coffin, Merced, Cal.

Los Angeles Conference.

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

West Texas Conference.

Rev. A. E. Rector, San Antonio, Texas.

THE DOOR OF HOPE, NASHVILLE, TENN.

THE

METHODIST REVIEW OF MISSIONS.

NEW SERIES. SEPTEMBER, 1895. VOL. XVI. NO. 3.

THE NASHVILLE DOOR OF HOPE.

BY MRS. T. H. HADEN, *née* JENNIE CONWELL.

No phase of mission work presents such difficult and delicate problems as the rescue work among fallen women. It is, and in the very nature of things must be, woman's work for woman. Only women, and women whose hearts are full of love and sympathy, women who can dare to face anything for the sake of those whom the Master came to seek and to save, can do this work. It must be as one of our city missionaries said to a fallen, suffering woman a few days ago: "I am here because I love you, and want you to be saved." The poor girl had crept close to her side during a prayer, and said to her: "I love you for coming here," while tears rained from her eyes at the touch of a loving heart burdened with sorrow and compassion for her shame and suffering. Yes, suffering. I want to emphasize that because it may come as a new thought to some other woman as it came to me. Not until I became familiar by almost daily association with the work of our own city missionaries, the Misses Tucker, did I realize that there came to these women hours of suffering so bitter and wild that in sheer desperation they were ready to go "anywhere, anywhere, out of the world," to do anything to escape from themselves and their agony. It is in such hours as these that the helping hand of some pure, true woman is needed, and a tender voice to say, "God loves you, God wants you. Christ died for you, come with me."

In our city we have made what is only a beginning of the work that is needed to be done, but that beginning has been made in so wonderful a way and is so full of encouragement, that I can but feel that the story of our "Door of Hope" will be a help to other Christian workers whose hearts have been directed to this line of work, and whose prayers are going up daily for the way to open for them to enter in.

The real beginning of the work dates back to 1872, when the pastor of McKendree, with a noble little band of consecrated men and women from that grand old church, began work in a locality well known in Nashville

as "Hell's Half-acre." No better description could be given of it. It is just that. From all human standpoints it was a discouraging outlook, but preacher and laymen kept working and praying, never relaxing their zealous efforts to bring to their Father the lost children around them. Sometimes, in their efforts to reach a certain class, they were repulsed and refused admittance, but again doors would be opened to them and they would be allowed to enter and hold a prayer service. As the work went on, and it became known that there was preaching every Sunday, and prayer meetings in the week, at Crawford Street Mission, it was not an uncommon thing for several women from the vicinity to creep in, sometimes from mere curiosity, perhaps, but sometimes, certainly, from a sincere longing for help, if they could find it. Now and then one was converted and gave up her sinful life, and the earnest workers thanked God and took courage. In this way was laid the foundation of what has recently developed into regular, systematic work in our city for the rescue of fallen women. When our veteran city missionary, Rev. G. W. Winn, came to the work he found this phase of city mission work open to him, and took hold of it with love and zeal. To his assistance came a noble Christian layman, member of a sister denomination, and the two together have been a strong force for good in this peculiar line of work. I should love to dwell at length upon the help given by this layman, but he would not have me do so. The Master knows him, and some day there will fall from his lips: "Inasmuch as ye have done it unto one of the least of these ye have done it unto me." Brother Winn has gone home to heaven, but the memory of his consecrated labor rests like a benediction upon many a heart in this city, and many lips to which he carried the "cup of cold water" in the name of his Master thank God for his coming to their hearts.

A little more than three years ago, Brother Winn's attention was called to one particular house, and he and his fellow-laborers tried again and again to gain admittance and reach the proprietress and inmates, and were again and again repulsed. "I prayed three times a day for six months," he said, "that the Lord would show us some way to reach the soul of that woman." The case seemed a hopeless one, but he kept on praying, and one night, to his great joy, that woman appeared at the mission, bringing with her one of the inmates of her house. After that her doors were not closed against them, for she was deeply and truly penitent and praying for help. Christian women were found to go to her and point her to Christ, and soon she was happily converted. At the very threshold of the new experience she tried to influence the girls in the house to come with her and leave the awful life they were leading, but when she found she could not win them, she told them they must leave her. The house in which she was living and also the one adjoining it belonged to her, but they could not be rented except for such uses as she

had determined should not be made of them again, so, after closing down her own establishment and notifying the renters of the other house that they must leave it or the life they led, the question of support faced her, and it was a hard question to meet. By selling her furniture, and through the aid of friends God had sent to her, she was enabled to rent some rooms on a respectable street, and from this time began to work as a missionary among the class from which she had been rescued. There was no organized work, however; she was new to the Christian life, not familiar with the Bible, and felt the need of some experienced woman to guide her. About this time a series of providential movements led to the employment by the Parsonage and Home Mission Societies of our Churches, of the Misses Tucker, of Covington, Ky., as city missionaries. Miss Tina reached Nashville September 15, 1893, ready for whatever there might be to do, having laid all her natural shrinking from this peculiar feature of the work at the feet of the Master. She had said: "Here am I, send me," and when He said *go*, she did not hesitate. Her first visit was to Miss Jennie Williams, the woman of whose conversion I have written, and with whom she was to begin her mission and rescue work, to arrange plans and methods. Into her ear was soon poured forth the sad history of this woman's life—a history all too common. Left an orphan at six yeas of age, and betrayed into a life of wrong-doing when but a child of fourteen, she had for more than twenty years continued in it. "And in all these years," she said to Miss Tucker, "no one but old Brother Winn ever spoke to me about my soul." Is it not hard, that living in a Christian city, within a stone's throw of Christian homes and churches, not one hand had ever been held out to help her, not one voice had ever said, "You are lost, but Jesus can save you. Come to him!" From the first, Miss Tucker trusted her fully, believing in the thoroughness of her repentance and conversion, and they began at once to work together. I must be pardoned for being personal just here, for the first two weeks of Miss Tucker's life in Nashville were spent with me, and I had daily accounts from her own lips of her experiences in the slums of this city. As I heard her talk, evening after evening, of the sin and shame she had seen, the terrible suffering she had found, my heart was stirred as it never was before with love and pity and yearning compassion for the sinner, and a deeper realization of the awfulness of the sin from which there must be rescue.

As the work went on I was in a position to see Miss Tucker almost every day, and hear from her its progress and needs. One day that I shall never forget she came to me in distress. In one of her visits, a day or two before, she had talked and prayed in a house where there were two young girls of about eighteen, who had just entered upon the life of shame. After the prayer, one of them came to her, threw her arms around her, and in a passion of sobs begged to be taken away at once. "Let me

go with you now," she cried, "don't leave me here!" That could not be done, but Miss Tucker promised to make arrangements for her, and return the next day and take her away. She did so, but the proprietress, who had happened to be absent on the first visit, had returned, and she was refused admittance. This experience showed us the necessity for a rescue home—a house that should be ready, with a Christian woman in charge of it, to receive at any hour one who needed and would accept its protection.

It was a hard financial year, money was scarce, and those who most longed to establish the home had not the means to do so, so the prospect seemed dark, almost hopeless. The thought was not abandoned, though, and prayers were daily rising for the way to open. About this time the Convention of Christian Workers met in Atlanta, to which Miss Tina Tucker was sent from Nashville. Here she met Mrs. Whittemore and heard of the "Door of Hope" in New York, and the large results of its establishment. After seeing and talking with Mrs. Whittemore, she returned to Nashville full of renewed faith and zeal for the opening of a similar home here. Soon after her return there came a call for the Misses Tucker to assist in revival services in the churches of the city, and it was thought best that they should respond to the urgent request. This work brought them in close contact with the women of the churches, and enabled them to present the claims and needs of the other line of work, as they had not been able to do before. For some weeks in this way they were removed from active personal work among the fallen women, and were to a certain extent, separated from Miss Jennie Williams, seeing her only at intervals. She told them little of her circumstances, until one day they found her without a dollar, her resources entirely exhausted, no avenue of support open to her, and forced to return to one of her own houses, where she had said she would never live again. All this time there had been no income from them, for she steadfastly refused to rent them for immoral purposes. She was almost in despair, for it seemed as if her way had been completely hedged up, and there seemed nothing for her to do. The good women gave her all the money they had with them to supply the immediate necessities of food, etc., and then came up to the Mission Rooms to consult Dr. Lambuth, that strong and wise friend of missions at home as well as abroad. After thinking a moment he said: "Why not rent one of Miss Jennie Williams' houses from her and open your Door of Hope?" It was a thought that made their hearts leap for joy, as it seemed to open the way for the home and for the support of the woman who had been true enough to risk starvation almost rather than take money for the traffic of souls.

But where was the money to come from? It was decided to call the committee from the Parsonage and Home Mission Societies together, and ask that the Misses Tucker be allowed ten days to present the matter to

the churches and ask for help. This was done, and the result was that the rent of the house and salary of a matron was pledged at once, the services of a worthy Christian woman were secured, and on June 19, 1894, the Door of Hope was dedicated by Dr. Lambuth to the "Divine Service." The rent of the house is a support for Jennie Williams, and she is devoting herself to the work of rescuing others from the life she had left forever. She can go anywhere into the lowest dens of the city with perfect safety, sure of being treated with kindness and respect. Her old companions have perfect confidence in her, and she has done good that cannot yet be estimated in winning souls from that awful life of sin and misery. Her services are invaluable to our missionaries, to whom in a sense she is both guide and guard.

What of the results, do you ask? Perhaps you will not think them large, but they amply repay us for what has been done to secure them, and we thank God for them. About twenty-five girls so far have been in the home. They can enter at any time, are not bound by any pledge to stay for any given length of time, and the only effort made to keep them is through love and prayer. Some stay but a day or two, and wild with the craving for morphine or whisky, with which they have been accustomed to drown their suffering, go back into the old ways. But in many instances, more than I can now relate in detail, they have remained, have been converted, and some have helped in the rescue of others. The first girl who entered was converted and went home to her parents in another part of the State, and we hear that she is leading a pure life, and trying to win her family who are not religious to the Saviour who has saved her. Another was married from the home, she and her husband both converted, he now leading the prayer meeting in the little country church to which they belong. Another closed her house and came to the Door of Hope, and is now living an honest life in Southern Kentucky. This woman was one of Miss Tucker's first burdens after reaching Nashville, and she never ceased to work and pray for her until she was won. Several girls have gone home to their mothers, and one has found a good home in another State. There are now at the home several girls, all of whom are converted and fully determined to be true to God and the right henceforth. Instances of good done might be multiplied to prove that the work is worth the doing—really and truly "Divine Service."

Has not our Door of Hope done enough in these few months to justify its existence? Is there not need for one in every city and town in our land? A Door of Hope, indeed! Shall we be blameless if we do not help to open this door to those against whom every other door but that of sin and shame is closed?

God help us all to think on these things.—*St. Louis Christian Advocate.*

THE EDUCATION OF THE MISSIONARY.

BY REV. O. E. BROWN, VANDERBILT UNIVERSITY.

THE present era is distinctly a missionary era; another of "the birth hours" of history has struck, and "the fullness of the times" for universal evangelization has been ushered in. Those who have most of the mind of the Spirit, those who are most deeply versed in reading the signs of the times, discern assuredly that the providences of our God and Father are all converging toward a world-wide conquest in the name of Christ. The Church of God, at the peril of her very right to live in this day, must be devoted to the work of Christian missions. Hence, Dr. George Smith, of Edingburgh, very truly says: "The training of the best young men and women for missions to non-Christians . . . and the selection of the best of these, form the highest functions of Churches, committees, and secretaries."

It is to this question of the educational fitting for the best missionary service that the present article is designed in a brief way to direct attention. In the search for light upon this truly fundamental problem of missions, it is natural to turn first of all to those whose personal experiences and wide observations on the mission-fields entitle them to a most considerate hearing. For the sake of giving added weight to the testimonies, the witnesses have been chosen from localities and conditions widely separated from each other.

Bishop Thoburn's rich experiences in India have found expression in a very thoughtful address on "The Young Missionary's Call and Equipment." In this address he says: "I assume at once that there should be an education in every case. If not acquired before the call is received, the young missionary should at once make it a leading object to secure the best possible training within his reach. . . . In all foreign missions we greatly need not only men of fair education, but of real scholarship. . . . I always look with peculiar interest upon any young man enlisted for the foreign field who gives promise of eminence in the field of scholarship."

In the summer of 1883, Dr. Harold Schofield, one of the noblest workers with which God has blessed the China Inland Mission, voiced in those memorable, prevailing prayers what he felt to be the most urgent need of China. "One special burden on his heart was the need for men of superior gifts, training, and social culture. . . . Often during those summer months he earnestly sought from God an outpouring of his Spirit upon young men in the home colleges and universities; that the choicest and best from Oxford, Cambridge, and other such centers might be sent to the crowded cities and towns of China."

At the Detroit Convention of the Student Volunteer Movement, in the Sectional Conference on Japan, the testimonies as to the kind of men

needed for that land were very decided. These are the words of George W. Knox, of Tokyo: "Now for a man who can lead, . . . who can go to Japan and wait and take young men and train them up into the ministry; for men who can be *specialists* at home and who can be *specialists* in Japan, there is still in Japan a field for a limited number of such men." Dr. Launby, of the Canadian Methodist Mission, expressed the conviction that no evangelist who has not all the qualifications of an educationalist can find anything but a very narrow sphere of usefulness in Japan. He adds: "We must have theological professors. I believe that the work of the theological professors will be the most permanent in Japan."

Turning thence to Central Africa, there comes a testimony of unmistakable value. Mackay of Uganda in 1882 wrote to his father: "I am so far from thinking my education has been wasted in coming here that I only wish that I had got double the amount of education, not in book learning, but also in practical skill."

As to the New Hebrides, Dr. John G. Paton speaks with like clearness. When in 1864 seven volunteers responded to his appeals for helpers, he records: "I did not wait and take them out with me. They had matters to look after and learn about that would be infinitely helpful to them in the mission field. In addition to their regular clerical course, some medical instruction was an almost absolute prerequisite." The course implied above means "three or four years' study at one of the national universities, crowned by a degree; and four years' thorough mastery of the Bible in the two original languages, of apologetic and systematic divinity, of the history of the Church, and of practical home mission work and preaching." To the above may be added as of equal value the testimony of Mrs. John G. Paton, given in writing from Aniwa, New Hebrides, 1871. She says: "We think that it is here, in the foreign mission field, that a man of burning enthusiasm and magnetic eloquence, a man of power and genius finds warfare worthy of his steel in trying to break off the time-riveted fetters of idolatry. Undoubtedly it is the very men who are most needed and best qualified to fill the higher posts in civilization who are also wanted; indeed, who only are fit to be entrusted with the overthrow of Satan-worship in the darkest places of the earth. . . . Sanctified common-sense and high culture are means of grace among savages as among others, when they are laid upon the altar to God. No missionary can have too many resources within himself, or accomplishments, to bear up against the down-dragging influences of heathen surroundings."

Let one more testimony suffice. Dr. Edward A. Lawrence the gifted and highly privileged author of "Modern Missions in the East," gives a very able discussion of fitness for missionary service. He says: "A full academic and theological training is desirable. . . . The missionary must be prepared to cope with the keenest intelligence of subtle heathen-

ism, . . . he must be ready to teach as well as to preach, and in almost any branch. There are few who take this up as a life-work and are otherwise qualified who would not find their usefulness far more enhanced by added training than harmed by the delay of a few years at the beginning."

Such unanimity of conviction among persons of varied antecedents and such diversified fields of service cannot well fail of being very impressive and convincing. It only remains to ascertain more definitely the character of the education which is most desirable for the missionary. On this subject it seems but simple wisdom that the training should be of three varieties—viz.: (1) *Collegiate*, (2) *Biblical*, (3) *Special*, relative to the candidate's particular mission field.

I. *Collegiate training.* The reasons for counting a collegiate course, if not a collegiate degree, as ordinarily an essential part of missionary equipment are many, while only a few can here be specified.

1. A missionary ought to be a tested man, and the sifting process of a collegiate course furnishes an exceptionally fine test for both mind and character. Degree men are picked men. As one has put it, the noblest order of our time is the order of higher education. Strength of mind, steadfastness of purpose, intensity of application, and worthiness of aim are all but guaranteed by a successful course in any reputable educational institution.

2. A missionary ought to have a trained and discriminating judgment. No other line of life makes heavier draft on one's ability to reduce vexed and delicate problems to their final analysis, to grasp and apply essential principles clearly and accurately. Acuteness of insight, breadth of view, quickness of perception, and judiciousness of decision are quite vital to missionary efficiency, and are the very qualities of mind which it is the province of education to foster, if not produce.

3. Education will usually assure, in a large measure, the delicacy and refinement of feeling, the true and nice sense of propriety, and the readiness of attention and adjustment to new social requirements which are so needful for the greatest success of a missionary. Culture and courtesy are close akin, and especially in the East a considerate and courteous spirit as well as a due regard for the best forms of polite life are of too great value to be at all ignored.

4. A missionary candidate ought also to give some evidence of linguistic gift, and a more effective test for this quality cannot well be found than the language study of a good college course. To be called upon to formulate a Christian speech and literature out of a grossly heathen tongue, or to master and Christianize a language which already embodies a vast and classic literature, these are tasks which require no little proficiency in language. Failure here gives reason for serious questioning as to one's fitness for very wide usefulness on the mission field.

The study of mental, moral, social, economical, and historical sciences will furnish the missionary with the needed data and training for forming true ideas of national character and characteristics; for measuring current social forces, for weighing, judging, and molding civil, educational, and religious institutions.

II. *Biblical training*. If any person needs to be "a man of one book," that person is the Christian missionary, and that book is the book of God. Failure of thorough mastery and full personal appropriation of "the word of life" means leanness of soul and deficiency of service. This biblical training of the missionary should be at least along two lines. In the first place he should be at home on all the great subjects of biblical teaching, and in the second place he should be well versed in using the Word in personal work. The scientific and practical branches of biblical knowledge are mutually dependent. The scientific knowledge that does not find practical personal experience is dead; while the practical knowledge, which is not grounded in the scientific, is capricious.

1. The scientific knowledge of the Bible, which the missionary especially should covet, has a few features which it is well to emphasize.

(1). First of all, it is a well ordered knowledge of divine truth in the several progressive periods of its revelation. It grasps the great historic process by which God has increasingly revealed his universal purpose of redeeming grace, and has at length given the light of the knowledge of his glory in the face of Jesus Christ. The missionary especially needs to know that educative providence which has brought the human heart to be conscious of its sin and its Christ-need, and which has taught it to find its completeness in Him who is full of grace and truth. He, if any one, needs to know in its "divers portions" and "divers manners" the teaching of that spirit which "searchest all things; yea, the deep things of God."

(2) Again this scientific biblical knowledge is a knowledge of revealed truth in its due and true proportions. No one needs nicer steering than the missionary between the Scylla of doubt and the Charybdis of dogmatism. He, if possible more than other men, needs a clear discrimination between the original and derivative, the central and circumstantial, the essential and incidental in the Christianity of to-day. He must hold, in the grasp of a certain faith, the central, fundamental, and eternal truths and principles of our religion as taught by Christ in person, and through his inspired and authorized agents. Petty dogmatism, provincial peculiarities, and individual eccentricities in teaching can nowhere be productive of more lasting mischief than on the mission field.

(3) This scientific knowledge of the Bible is that of revealed truth in its broad relation to the other sacred books and religious systems of the world as well as to the modern gospels of humanitarianism and secularism by those who would move with greatest reassurance for the supplanting of any non-Christian religion. "The gospel of the glory of God" is not

fully appreciated until its comparative as well as its intrinsic worth is clearly and intelligently grasped.

2. The practical knowledge and use of the Bible involves two things which are also deserving of emphasis—viz.: (1) the art of imparting truth to those who are "of the truth," and (2) the divine art of winning hitherto unwilling souls to Christ.

(1) As one of the chief offices of the missionary consists in the training of native Christian workers and providing religious instruction for the young, it is self-evident that he must not only thoroughly know the Bible himself, but must also have the masterly gift of enabling others to make his knowledge their own. As a practical religious guide and teacher he should not only be able to present Christian truth so that it can be understood, but if possible so that it cannot be misunderstood.

The whole round of Christian service affords no undertaking more arduous than that of elementary religious teaching, and he must be very exceptionally gifted who can succeed in such a work among those of heathen lands without ample previous training.

(2) As to the work of winning souls for Christ, Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, makes a telling statement. "Many a man," he says, "goes out to the mission field without ever having been trained as a personal worker. In the blanks we use in our Board for candidates we have added these questions: 'Have you been used in bringing men to Christ? Are you a personal worker? Are you justified in believing that God has blessed you in bringing souls to him?' You may have a theological education, have an exceptional character, a good Christian spirit, but you may lack the most essential Christian qualification of all; that is, the faculty of soul-winning."

Bishop Thoburn's words in this respect are also very weighty: "The missionary should be a soul-winner, and his right to this title should be fully tested before he is sent abroad. The great work of his life is to be that of winning souls for his Master, and if he does not learn how to do this before he leaves his native land it is by no means certain he will acquire the divine art after reaching a foreign field."

One more thing under this head needs to be insisted upon, and it is this, that the teachers and medical workers who are in the employ of our Mission Boards have as much need of the mastery of practical Christian truth and of the holy art of using it in soul-winning as do the ordained missionaries.

III. There is space for only two considerations as to a missonary's special training for his immediate field.

1. There should be ordinarily a course of special study before leaving the home land. It does not seem wise for a candidate to offer himself for mission work in general, and at once upon being assigned to a definite field to depart for it in a large measure ignorant of its general features,

conditions, and history. A good degree of information—geographical, ethnical, and historical—would certainly best be acquired before the home-leaving. At least there should be familiarity with the history and state of religion and Christian missions in the chosen field.

2. There should be also a well-ordered course of study and training for the missionary to take up as soon as he reaches his destined field. A home for receiving and training young workers on the mission field scarcely yields in importance to a training school in the home land. Every missionary should be left quite free, for a term, to study the language and the people, which are to constitute the medium and the subjects of his life-work. He should enjoy the guidance and teaching, the most discerning and attentive help of the wisest and godliest of his seniors in the work. And this relationship would best be recognized as something more than simply informal and discretionary. Some simple lessons, some timely counsels, some inspiring touches of loving sympathy and Christ-like life at the very first, may avert mistakes and failures which only the work of years could undo.

The limits of this paper will admit of only a single cautionary statement in conclusion. The above ideal of missionary training has been presented with the one prayer that it may help to a most judicious and enlightened selection of missionary candidates, and may incite those candidates themselves to a most patient and thorough preparation for their God-given work. It is not meant as an effort at fixing any arbitrary standard or mechanical prerequisite for missionary service. Spiritual and intellectual fitness, and not any prescribed method of fitting, is the chief thing. It must be procured that none of those whom the Holy Ghost would have separated unto him for this great work shall be rejected by the Church of God. "God has his own universities," says Mr. J. Hudson Taylor, "and his ways for training men for service. . . . Let us see to it that we do not reject God-given men simply because they may have been brought up in widely different social circles."

HOW TO RUN A CHINESE SUNDAY SCHOOL.

BY REV. F. J. MASTERS, D.D., SAN FRANCISCO, CAL.

The churches of our Eastern cities and towns have now an opportunity for work among the heathen without the necessity of crossing the seas or even going beyond the bounds of their own cities. During the last fifteen years thousands of Chinese have migrated eastward. Boycotts, persecutions, and hard times in California have scattered them abroad, till there is now scarcely a city or town in America where Chinese have not settled.

The presence of these strangers in the midst of Christian communities has suggested to many of the Lord's followers such thoughts as "What

can we do for their enlightenment and salvation?" "What a monstrous inconsistency for our Churches to send missionaries to China while we neglect the needs of the Chinese at our back door!"

In New York, Brooklyn, Boston, Washington, St. Louis, Chicago, New Orleans, and other places successful Sunday schools have been opened, where thousands of Chinese have been brought under Christian instruction, and scores have been converted to the Christian faith. The extraordinary energy, zeal, and success with which Chinese mission work is carried on in some of these cities is enough to shame our Californian churches out of their indifference. Just think of one hundred and thirty Chinese Sunday schools within a three hundred-mile radius of New York city hall, among the few scattered Chinese residents there, and only eighty-one schools among the dense Chinese populations within a seven-hundred-mile radius of San Francisco, nine out of ten of which depend upon Missionary Society grants for support!

How to Start a Sunday School.

Organize a band of interested workers who will visit the different laundries, stores, workshops, or kitchens where Chinese are employed in your town, tell them of your proposed school, and get them to promise to attend. Some bright cards of invitation, printed in English and Chinese, and some Chinese Gospel tracts will be helpful. If you have no printed cards, write the name of school and street on a slip of paper, so that the Chinaman can ask direction from any friendly person he meets on the street. It will be well to call for him, and take him to school for two or three Sundays until he knows the way and gets acquainted. A Chinaman has been known to walk back and forth in front of a church for an hour, occasionally peeping in, and longing for a kind voice to invite him inside. If you realized how shy and timid the Chinese are you would go out of your way to welcome them and make them feel at home. They have been so often swindled by white men that it may require some persuasion to convince them that you are honestly seeking to do them good and not trying to make money out of them. Besides, the church doors have not always been opened to them, and they may doubt their welcome to yours.

Selection of Teachers.

Care should be taken in the selection of teachers. It is a mistake to suppose that anybody will do to teach Chinese. It is astonishing with what unerring instinct a Chinese recognizes a person of good manners. Much mischief and unpleasant scandals have arisen by employing giddy young girls and unconverted people to teach in Chinese schools. Seek out your most consecrated workers, male or female, married or single, who have the best interests of the Chinese at heart and will work for the glory of God rather than with the hope of a crape dress at Christmas, or because teaching Chinese Sunday school is the newest fad.

Have Strict Discipline.

Make every pupil and teacher abide by the rules. The Chinese expect it and praise those schools where discipline is enforced and the rules are not changed every week. Do not allow any discrimination against any class or clan. The Chinese belong to clans and guilds, and sometimes there is a disposition on the part of an influential scholar to exclude those who do not belong to his family and set. Do not permit the use of your schoolroom for any association or meeting of Chinese that is not distinctly of a Christian character. Do not make more of one than another, or permit one to domineer over the others. Do not allow the Chinese to run your school and dictate who shall be their teacher. Deal fairly with all alike. Don't allow your school to be degraded into a kind of show, menagerie, or place for gossiping with the scholars. Don't pet them. It has been said that on the Pacific Coast the Chinese are unreasonably kicked and cuffed, and on the Atlantic coast unreasonably caressed and coddled. Surely there is a middle course between these two extremes.

How Many in a Class?

It is a question whether the best work can be done with one pupil to one teacher, or by the class system. The largest Chinese Sunday schools in New York and Boston provide a teacher to each scholar. On the other hand, in California, where pupils are many and laborers few, the schools are doing good work with as many as fifteen in a class. Much can be said for either system. Under the single pupil system it is claimed: First, that the relation between teacher and taught becomes more intimate, and the pupil is more easily impressed. Second, that when the teacher's whole effort is concentrated upon one pupil, he makes more rapid progress in the too brief time he is able to devote to study. Third, the pupil is able to study at his own pace. A bright scholar's progress is not retarded by dull classmates, and the dull scholar is not depreciated by comparison with one more brilliant. The advocates of the class system, on the other hand, claim that one pupil helps the other—that the bright pupil who catches an idea first can explain it in Chinese to the others, and the dull pupil is spurred to increased effort by the association of brighter minds. It is difficult to decide. Admirable work is being done under both systems. The Chinese no doubt prefer the individual system at first.

Avoid Changing Teachers.

A scholar is more likely to be led into the way of truth by a teacher with whom he has established friendly relations than by a stranger. The native reserve and exclusiveness which is peculiar to a Chinaman is not easily broken down, and when a teacher has succeeded in winning his confidence it is a mistake to place the pupil again in the hands of a stranger. The surest way to break up your school is to change or remove teachers to whom the Chinese have become attached.

Hints to Teachers.

Be regular and punctual. Every Chinaman by nature is a laggard. Let your example encourage him to come regularly and on time. Greet him cordially. Let your welcome shine in your face. Don't despise him as an inferior or treat him as a child or a half-witted person. Don't refer to your scholars as "boys," or call your pupil "John." He will be quick to detect and resent any slight. He has a proper name. Find it out and treat him respectfully. Your pupil may be stolid and stupid. Do not show any impatience. Do not make fun at his blunders. Encourage him to renewed effort. Let him have an opportunity of expressing his ideas. How delighted he will be when he can say something you understand! Stand or sit by his side when singing. Find the page for him and point out the place with your pencil. While prayer is being offered to God the Chinese are amazed to see us sit down and stare about. Let your attitude be reverential, and at all times be on your guard. It is a solemn thought for you that he takes you for his model and guide, and you are molding his character in a hundred ways by your example. Visit him during the week and invite him to see you. Interest yourself in his worldly affairs. If you can assist him in finding business patronage and employment so much the better—you will the sooner win his confidence. Many white people have wronged and cheated him. Let him see in you at least one example of the spirit of Jesus. Do not try to denationalize him. His cue is a mark of allegiance to the Emperor of China. Our laws forbid his naturalization. Why urge him to cut off his cue? Do not make religion too prominent at first. Do not let him feel that you are setting a trap for him. "Surely in vain the net is spread in the sight of any bird." Daniel Quorm would say, "Catch 'em by guile"—holy guile.

Hints to Superintendents.

Don't make the preliminary exercises so long that you will have to curtail the time for lessons. Sing English hymns until you have a Chinaman who can lead the singing of Chinese hymns. Read aloud every line and make the whole school repeat together. It will be well to explain difficult words and sing a verse at a time. The Chinese are fond of singing, and can be taught to sing as well as any people.

Make your school bright and attractive. Get good pictures and charts to illustrate your lessons, taking care to select only those pictures with decently draped figures. Some of our Sunday school pictures of Scripture women are positively indecent from a Chinese standpoint. By the aid of a good picture a Chinaman can see in five minutes what you have been taking nearly an hour to describe to him.

Get some Chinese tracts and books on gospel subjects. Stamp the name of your church and school upon them. Form a little circulating library. The book can be changed every Sunday, or each time you call at the

man's house. Encourage the Chinese to contribute to the school funds. Don't make church paupers of them. It will be found that they are always ready to bear their share of the running expenses of the school.

Teaching English.

Begin with A B C like everybody else. You do not understand your pupil's language, so you must teach him your own before you can instruct him. Special prominence must therefore be given to teaching him to read English, because it will be the vehicle for imparting knowledge. Besides, it is what he wants to learn above all, and you can use it as a bait to bring him under gospel influences. As an ignorant heathen he will at first see more benefit in learning your language than in learning your religion. You will first get him an English primer. Let him have his own book to take home and study at leisure. He will lay it open before him while at work and place it under his pillow at night. The American Tract Society publishes several good primers in English and Chinese, by Rev. I. Condit, which contain considerable Bible instruction. An ordinary primer, however, like Appleton's, without a word of Chinese, is good enough. Indeed, the student makes better progress where he has got along independently without these mental crutches.

Religious Teaching.

While you are careful not to force religion upon a beginner before he can possibly know what it all means, do not go to the other extreme. Do not forget that the great object of your school is to teach gospel truth. English teaching is only a means to that end. After your pupil has read half through his primer, he will be able to take up "Easy Lessons on the Bible," "First Steps," "Stories and Pictures from the Life of Jesus," and such like simple books. Books with plenty of illustrations are the best. If you prefer a book with Chinese explanations, send to Rev. F. J. Masters, 916 Washington Street, San Francisco, for "Easy Questions on the Bible" in English and Chinese; price, $2 per dozen, including postage.

Let every pupil have a New Testament in Chinese. The English Bible should not be used as a reading book at first. The beginner will soon discover that it is not the English of everyday life. He will then lose interest and drop out. Do not attempt too much at first. God only knows how dark and ignorant your pupil is. Remember that when he first comes to your school he is profoundly ignorant of the simplest gospel truth. Truths that are self-evident to you will need explaining to him. The spirituality and unity of God, the nature of sin, and the necessity of an atonement will need to be stated plainly again and again. Begin at first principles—the simple rudiments of our faith—and don't bewilder him by trotting out some theological hobby of your own. Avoid cut and dried theological expressions and prayer meeting idioms. If you tell him he is a sinner, be careful to explain that you do not imply that he is a

State convict. Try and get down to his level. Adapt your teaching to his ideas, instead of shooting over his head. The writer remembers meeting a Chinaman in Los Angeles who asked what his teacher meant by saying all the time, "Give your heart to God." The phrase was meaningless to him, or only suggestive of a physiological difficulty. Tell him to love God with all his heart, and he will understand you better.

I would not advise the use of the International Lessons except for the Christian scholars. The Chinese like to read a book through, and not by skips and jumps. When the pupil is ready for the Bible take him through the four Gospels. The history of Jesus never fails to interest. Let your chief effort be to make him a Christian rather than a sectarian. It is a most difficult undertaking to make a Chinese inquirer understand our Protestant denominational differences. The Chinese Church of the future will no doubt have its sects, but they will not follow ours. They will divide on points and along lines peculiar to their own habits of thought.

Do not be impatient if you do not see immediate success. It may take a long time to remove deep-rooted error, habits, prejudices, and vices, and the trees that "our Father hath not planted," before a soil is ready for your seed. And how long we sometimes have to wait before there is a sign of a green shoot! Seeds may have to be planted over and over again, and watered with tears, before there is any harvest. Never forget that divine truth is spiritually rather than intellectually discerned. Rely upon that blessed Spirit who gives wisdom to the teacher and enlightenment to the taught—and remember that your labor is not in vain in the Lord.

Price list of Chinese tracts and books, hymn book, and Sunday school lesson books, in English and Chinese, can be obtained from the Superintendent of the Chinese Mission of the Methodist Episcopal Church, 916 Washington Street, San Francisco.

Bibles and Testaments in Chinese can be obtained of the American Bible Society in New York City, or at 1037 Market Street, San Francisco.

THE SLOWNESS OF THE MISSIONARY SPIRIT.

A Contrast with Roman Catholicism.

BY REV. J. C. C. NEWTON, D.D., KOBE, JAPAN.

Propagandism has at times in the history of religious movements outstripped evangelistic effort.

For three hundred years there existed a marked difference between the Roman Catholic and Protestant Churches, but strange to say the difference is to be counted in favor of Romanists. And what was that difference? It was a difference of attitude toward the evangelization of the heathen. Even during the life of Martin Luther the Church of Rome

was fully alive to the importance of propagating her faith among the distant idolatrous nations of Asia, as well as in the new world of North and South America.

In 1622 Pope Gregory XV. founded the famous *Congregation de Propaganda Fide* in Rome, consisting of thirteen cardinals, two priests, a monk, and a secretary, richly endowed it, and it became the center whence were sent forth a vast number of missionaries into foreign parts. Books for the mastery of the many foreign and barbarous languages were here prepared, and the sacred writings of false religions translated for the use of those who went forth; houses were built for the residence and instruction of pagan youth every year sent back to Rome; and charitable institutions established for the relief of converts banished from their native country on account of their Christian faith.

In 1627 Pope Urban VIII. added another great institution, the Seminary for the Propagation of the Faith, the gift of a rich Spanish noble. Here young men who were to be sent forth as missionaries were instructed with great care in the languages and sciences. These two are the richest missionary institutions in the world.

The missionary spirit spread to France, where in 1663, by the authority of the king, a Congregation of Priests for Foreign Missions was founded; and the bishops themselves established the Parisian Seminary for Missions Abroad. These congregations and colleges were amply endowed, both by the revenues of the Church and by large bequests of rich nobles, and legions of missionaries sent into every quarter of the globe.

The discovery of America and the opening of India, in both of which Spaniards and Portuguese took the lead, was a great stimulus to the Church of Rome, and so we find the various orders of Franciscans, Jesuits, Augustines, and Capuchins pushing their way into all the lands of the Eastern seas, and converting—at least in outward form—multitudes of pagans.

It looked at one time as if the Jesuits were about to capture not only Japan, but also China, for the Church of Rome. In the former country they claimed 600,000 converts within fifty years after they came. In the latter they won the favor of the emperor to such an extent as to secure a decree from him in 1692 granting full permission to his subjects to embrace Christianity. In 1700, as a mark of his regard for the Jesuits, he ordered a magnificent church to be erected within the palace grounds.

Of all those monkish orders, the Jesuits are the most noted, and the most crafty. Of all the Jesuits Francis Xavier stands forth the most conspicuous. He went to India in 1541 or 1542, in company with the Portuguese Viceroy. A few years later he pushed on to Japan and labored two years. His last year was spent in trying to gain an entrance into China. Failing in health, he died on a little island off the city of Canton. A shrunken mummy, said to be his body, is still adored by

Roman Catholic pilgrims who visit the church at Goa; but the body is minus two toes, bitten off by a relic-hunting lady. Even as early as Xavier's death, 1552, the Romish converts in Southern India numbered, it is said, 300,000.

Another man famous in the annals of the Jesuits was Robert de Nobili, who with his fellow missionaries came, in 1606, to India, pretending that they were the latest emanations from Brahma, and therefore being the latest Brahmans, were sent with new revelations to the people of India. Wearing the orange-colored robes of high Brahmans, and practicing certain rites of worship, they succeeded in duping many into the belief and acceptance of a Brahmanized form of Christianity. This lasted for more than a century—conversion based on a lie.

Our readers are all doubtless familiar with the labors of the French Jesuits among the Indians in Canada, and of the Spanish monks on the Pacific coast, in Mexico, Central and South America.

The point in this brief reference to Roman Catholic missions is this: That while the Protestant Church was not yet awakened to the duty of converting the nations, the Romanists got the start by about three hundred years, and secured an entrance and a footing into heathen lands. To this day the footing so advantageous to them is being used to the disadvantage of Protestant missions. On the one hand, just to the extent of their influence, they prejudice the minds of the people against us; on the other, the frauds and compromises which they have made with heathenism work out serious obstacles which we have to overcome.

It seems so strange that the great reformers should have been blind to the duty of carrying the gospel of the true God to the idolatrous nations, but it seems stranger still that the Protestant Church in Germany, Switzerland, France, Sweden, Holland, Scotland, and England should have remained so long asleep. By a closer analysis, however, of the spirit of the Reformation, we see that it worked (1) through the aid of political and civil authority, and while therefore it did work out personal liberty for the individual, it sacrificed and obliterated the duty of every individual Christian to spread the gospel; and (2) reason or intellect as a basis of private judgment in the study of the Bible was exagerated into the dry intellectual orthodoxy of the seventeenth century and the barren rationalism of the eighteenth century. The missionary spirit cannot spring up or thrive in such ground. That atmosphere is too cold, and warms not the dormant conscience into action in behalf of the perishing millions in the regions beyond. When Luther looked out upon the world he saw the mission of the Church against the Romanists, the Jews, and the Turks; little further could he see, and with slight exception the eye of the great Protestant Church of Europe was as blind to the outlying heathen nations as was that of Luther. The Protestant Church lived right on through the greatest age of discovery the world has ever seen, and for three hun-

dred years there was only the feeblest movement for the enlightenment of those newly-discovered countries. Even to this day it remains that the Germans—Luther's own countrymen—are doing less missionary work than any other great Protestant people.

THE BIBLE AND MISSIONS.

BY REV. GEORGE S. SAVAGE, D.D., WINCHESTER, KY.

Rev. Dr. A. T. Pierson, the eminent author and public speaker, has said: "The Bible is the greatest missionary and the Bible Society the greatest missionary society in the world." He has added, moreover, that no missions have been permanently successful without the use of the Bible. It is notable that Bible and missionary societies originated about the same time. They move out on parallel lines. There are clear indications of divine approval in their coöperation. The nations of the earth must have the Bible, and they must have it in their own tongues wherein they were born. The Bible societies must translate and publish the Scriptures, and the missionary societies use and distribute them.

The missionaries have made all of the four hundred translations in use, and the Bible societies have gladly given permanent form to their monumental work by publishing these translations. In no department of Christian enterprise has the providence of God been more visible and his blessings more abundant than in the combined Bible and missionary work of the century.

The translations require a very high order of scholarship, and persistent and arduous toil. The translation of the whole of the Bible, some thirty years ago, into the Arabic language by Rev. Drs. Smith and Vandyke, required the unremitting toil of a quarter of a century; and the translation of the entire Bible for the inhabitants of the Gilbert Islands, which was finished in 1894, demanded the mind and heart and energies of the Rev. Dr. Bingham and his scholarly wife for thirty-two years. But these two translations opened the Scriptures to one hundred and fifty millions of people. Both of these translations were published by our American Bible Society.

The various societies give some twenty new translations to the world annually. Just now the British and Foreign, the American, and the National Bible Society of Scotland, are engaged in four standard translations of the Holy Scriptures for China, that mightiest empire of the world, with its four hundred millions of throbbing souls. The Mandarin, Classical, Colloquial, and Easy Wenli, with the hope that they may thus reach the entire nation. This gigantic movement was the outgrowth of that recent great Missionary Conference held in Shanghai.

God moves in a mysterious way
His wonders to perform.

Religiously, we live in an eventful period of the world's history. God in his providence has opened the wide, wide world to the eye and heart of his Church, and bids her enter in and occupy. Our Father would not have done this if his Church was not in a condition to respond. This is an age of great achievements in secular interests; why not in the religious world?

"Say not ye, There are yet four months, and then cometh harvest, behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Livingstone and Stanley have mapped out the Dark Continent to us, and God's Word is a lamp and light for the darkness. It is believed that the last hermit nation has been opened for Christian effort.

When Morrison went to China in 1801, his first work after mastering the language was to translate the New Testament for the people; for what could he do in that mighty empire without showing them that which is noted in the Scriptures of Truth? When Carey went to India his first duty was to give to the people the Bengali Testament. Thus these far-seeing and pioneer missionaries realized the importance of the open Scriptures, following the example of the first Christian apostles, who sent forth their written epistles to all to whom they proclaimed the gospel.

Just now all eyes are turned to Africa, Corea, China, and Japan. In 1833 the first Protestant missionary from the United States, Rev. Melville B. Cox, went to Liberia. Stricken down with the African fever,

No mother near his grief to share,
Or sister kind to aid him,

he sent a message home from his dying pillow which thrilled the heart of the whole Church. "Let a thousand fall, but let not Africa be given up." Now there are sixty-three translations of the Scriptures for the Ethiopian Continent, and most of them since the marvelous explorations of Livingstone and Stanley.

Corea has been a football, to be kicked at will by China and Japan.

First by one, then by the other,
Then by both—then by neither.

But the indications are that the hand of God will be seen in the independence of the little nation. But what about it as a missionary field? A few missionaries on the outer picket line saw the doors just a little ajar, and they pressed their way in and found a most wretched and debased people; but knowing the purifying and uplifting power of the Scriptures, they went diligently to work, mastered the language, and a few months ago gave to the inhabitants the Gospel of St. Matthew and the Acts of the Apostles, and before the close of the year 1896, the whole of the New Testament is to be completed

In China, that first lone missionary, the immortal Morrison, who trans-

lated the New Testament in a basement, and toiled, unsupported by the home Church, for seven long, weary years before he baptized his first convert; and continued to the completion of his twenty-seven years of toil—sowed wider than he thought, and builded wiser than he knew. China now numbers 60,000 converts to Christianity, and, humbled by defeat, is riper for the great harvesting than ever before. Bishop Galloway believes in China and her possibilites under the gospel. A great awakening and pentecostal power has come to our own Kentucky missionary, Brother C. F. Reid. May some of us live to see the abundant harvest in store for this mighty empire.

Japan, under the influence of an open Bible, has fulfilled the Scripture: "A nation shall be born at once." Opened first in 1852, the first missionary landed in 1859. The first convert was baptized in 1864, the first church organized in 1872. In 1888 the venerable Dr. Hepburn completed the translation and publication of the New Testament, and in 1889 the Old Testament, and laid them down with tears of gratitude and prayers to the Father of all humanity as an offering to Japan from the Christians of America. These are recent dates. Our readers are quite familiar with the wonderful triumphs of truth in this Island Empire, with its 502 theological students, its 23,000 children in Sunday schools, its model system of public schools, in which the New Testament is taught in some places as a Christian classic, and where 16,700 copies of the New Testament were, by official approval, donated to the soldiers *en route* to the field of conflict during the late war with China.

The work of the Bible societies is quickening the missionary spirit and impressing the mind of the world. The total number of copies of the Scriptures issued since the Bible society era of 1804 is 250,000,000, and now nearly 8,000,000 copies annually.

The readers of the REVIEW will be particularly interested in a brief outline of the work of our own American Bible Society since its organization in 1816. It has issued 59,995,558 copies of the living Oracles of God in the seventy-nine years of its existence, in about one hundred languages and dialects. The fiscal year of the Society closes on the 31st of March. During last year the publications were 1,581,128 copies—an increase over the previous year of 327,551 copies.

Where the most of the American missionaries are operating abroad there will be found the greatest amount of foreign distribution by this Society. A few illustrations: In Cuba and Latin America 92,475 copies were distributed, an increase over any previous year of 16,253. In Mexico 27,864 copies. In China 305,715 copies, an increase over the previous year of 130,500 copies. In Japan 113,939 copies. What a seed-sowing! The field is the world, and the seed is the Word of God; and yet there are vast areas that have neither been entered nor occupied, though God has laid this joyous burden upon the hearts of his redeemed.

A great work has been accomplished; a greater work remains to be done.

An event of interest to the Methodist Episcopl Church, South, is that Rev. A. P. Parker, D.D., has been substituted for Rev. H. Blodgett, D.D., on the committee for the translation of the Easy Wenli in China, Dr. Blodgett having returned to the United States.

In the closing words of the last Annual Report of the Bible Society just received, "Christianity is preëminently a book religion. The object of this Society is to provide the nations of the world with this book. Without it the labors of the great army of missionaries sent forth from Christian lands would have been in vain. The managers of this Society would therefore again invite the hearty coöperation of all friends of the Bible."

UNITED STATES MINISTER DENBY ON MISSIONS IN CHINA.

EXTRACTS from the dispatch of the Hon. Charles Denby, United States Minister to China, addressed to the Secretary of State, were given in the daily press a few weeks since. Through the courtesy of the Department of State a copy of the dispatch has been received and we are able to give it entire. Mr. Denby's long residence in China and his unusual opportunities for observation give special interest to his utterances.

LEGATION OF THE UNITED STATES,
PEKING, March 25, 1895.

To the Hon. Walter Q. Gresham, Secretary of State, Washington, D. C.

SIR:—During my recent short stay in the United States so many inquiries were made of me touching Christian missions in China, and the work that they are doing, that I have concluded to send to you my views of this important subject.

I beg to premise that my official position causes me to be more guarded in expressing my views than I would otherwise be. I suppose the main, broad, and crucial question to be answered touching missionary work in China is, Does it do good? This question may properly be divided into two. Let us look at them separately.

First, does missionary work benefit the Chinese? I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than twenty charity hospitals in China, which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr's hospital in Canton is one of the great institutions of the kind in the world. The Viceroy, Li Hung Chang, has for years maintained at Tientsin, at his own expense, a foreign hospital.

In the matter of education the movement is immense. There are schools

and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by these schools. They show progress in a great degree. The educated Chinaman who speaks English becomes a new man. He commences to think. A long time before the present war the Emperor was studying English, and it is said was fast acquiring the language. Nowhere is education more sought than in China. The government is, to some extent, founded on it. The system of examinations prevailing in the district, the province, and Peking is too well known to require comment. The graduates become expectant officials. There is a Chinese Imperial College at Peking, the Tung Wen, presided over by our distinguished fellow-citizen, Dr. W. A. P. Martin; also, a university conducted by the Methodist Mission. There are also many foreign orphan asylums in various cities, which take care of thousands of waifs. The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Edkins, translated a whole series of school readers.

Reflect that all these benefactions come to the Chinese without much of any cost. Where charges are made they are exceedingly small, and are made only when they are necessary to prevent a rush, which in this vast population would overwhelm any institution. There are various anti-opium hospitals where the victims of this vice are cured. There are industrial schools and workshops.

This is a very brief and incomplete summary of what missionaries are doing for the Chinese. Protestants and Catholics from nearly every country under the sun are engaged in this work, and in my opinion they do nothing but good.

I leave out of this discussion the religious benefits conferred by converting Chinese to Christianity. This, of course, is the one supreme object and purpose of the missionaries to which all else is subsidiary, but the subject is not to be discussed by a minister of the United States. There is no established religion in the United States, and the American Buddhist, Mohammedan, Jew, infidel, or any other religionist would receive at the hands of his country's representatives abroad exactly the same consideration and protection that a Christian would. I can only say that converts to Christianity are numerous. There are supposed to be 40,000 Protestant converts now in China, and at least 500,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing, that their lives are pure, that they are devoted to their work, that their influence is beneficial to the natives, that the arts and sciences and civilization are greatly spread by their efforts, that many useful Western books are translated by them into Chinese, that they are the leaders in all charitable work, giving largely themselves,

and personally distributing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion.

In answer to these statements, which are usually acknowledged to be true, does not do to say, as if the answer were conclusive, that the literati and gentry are usually opposed to missionaries. This antagonism was to have been expected. The missionaries antagonize the worship of ancestors, which is one of the fundamental principles of the Chinese polity. They compel their converts to keep Sunday holy. The Chinese have no Sabbath. They work every day except New Year's day and other holidays. No new religion ever won its way without meeting with serious opposition.

Under the treaties the missionary has the right to go to China. This right being admitted no amount of antagonism can prevent its exercise.

In the second place, let us see whether and how foreign countries are benefited by missionary work done in China.

Missionaries are the pioneers of trade and commerce. Civilization, learning, and instruction breed new wants which commerce supplies. Look at the electric telegraph now in every province in China but one; look at the steamships which ply along the coast from Hong Kong to Newchwang, and on the Yang-tze up to Hankow—handsome foreign cities, object lessons to the Chinese. Look at the railroad being now built from the Yellow Sea to the Amoor, of which about 200 miles are completed. Will any one say that the 1,500 missionaries in China of Protestants, and perhaps more of Catholics, have not contributed to these results?

Two hundred and fifty years ago the pious Catholic fathers taught astronomy, mathematics, and the languages at Peking. The interior of China would have been nearly unknown to the outer world had not the missionaries visited it and described it. Some one may say that commercial agents might have done as much; but they are not allowed to locate in the interior. The missionary, inspired by holy zeal, goes everywhere, and by degrees foreign commerce and trade follow. I suppose that whenever an uncivilized or semi-civilized country becomes civilized that its trade and dealings with Western nations increase. Humanity has not devised any better, or even any as good engine, or means for civilizing savage people, as proselytism to Christianity. The history of the world attests this fact.

In the interest, therefore, of civilization, missionaries ought not only to be tolerated, but ought to receive protection to which they are entitled from officials, and encouragement from other classes of people.

It is too early now to consider what effect the existing war may have on the interests of missions. It is quite probable, however, that the spirit of progress developed by it will make mission work more important and influential than it has ever been.

MISSIONARIES AND THEIR SONS AT THE HAWAIIAN ISLANDS: A REPLY.

BY MRS. MARY A. RICE.

[The following paper has been addressed to *The New York Evening Post* by Mrs. Rice, who went with her husband, William H. Rice, as a missionary to the Hawaiian Islands in 1841. Her husband died in 1863, but Mrs. Rice has remained, much beloved by all residents of the Islands, being now nearly eighty years of age, so that she is affectionately called by them "Mother Rice." Her reply to an article in the *Evening Post* in February last, entitled "A Missionary Disgrace," is so calm and temperate, and covers the case so fully, that we reprint it here for the benefit of those who have been disturbed by the article referred to.]

In reading the article in *The Evening Post* of February 27, entitled, "A Missionary Disgrace," the statements were so incorrect that I could only say, "An enemy hath done this," remembering Matthew x. 25. After mature reflection, I must consider the article a series of great mistakes. I cannot allow even the shadow of nearly eighty years to prevent my striving to vindicate the characters of my friends of more than half a century whose lips are now sealed in death.

With regard to the amount of property owned by missionaries and their children—"four-fifths" of the property of the islands. This must include the property of all the foreigners, and the largest landholders are not the children of missionaries. Some fine plantations are owned by persons who have no connection with the mission, while there is not a plantation owned entirely by any son of a missionary. There are several plantations—corporations they may be called—whose shares can be purchased for a small amount, and this is a favorite investment of teachers and others of small means, and some missionaries' sons have bought in these corporations. No one of them is a manager of a plantation, but several have some work on the plantations. Several children of the missionaries have gone to other lands, and nearly the same number remain here. These sons are clergymen, lawyers, judges, doctors, surveyors, teachers, and clerks; nearly all in moderate circumstances, but useful and respected. There may be ten who, men of integrity, have developed rare business abilities and are rich for this country, not millionares such as you have. Some of the families are saved from actual want by the patrimony of their parents being invested here, which yields to their children a frugal living.

In the present government there are about one hundred officeholders; ten of these are descendants of missionaries. Of the eight who composed the Military Commission there was not one. What is one to understand by "fifty or sixty years of unbroken missionary government?" The Kamehamehas were a kingly race and governed their people. Kamehameha III. and Lunalilo were inclined to seek the advice of missionaries. The four others who have reigned within my recollection were not, but pursued their own plans. When Kamehameha V. was asked to sign the

free liquor bill, he replied: "I will not sign the death warrant of my people." No entreaties of missionaries could prevent the elected king, Kalakaua, from signing this bill, and the dire effects of the act only those who strive to do Christian work among the natives can understand. It did not avail when we begged the ex-queen not to destroy the remnant of her people by making opium free. But that act and the lottery bill and claiming absolute power, contrary to the expressed wishes of her mission friends, prevents the fiction of an unbroken missionary government. There has been a settled conviction in the minds of the thoughtful natives, as well as of foreigners, that the power to rule this land wisely passed away with the extinction of the noble house of the Kamehamehas, and the flooding of the islands with liquor.

"Suddenly the tone changed." When and where? We have been sensible of no change. The revival of sorcery and the free liquor have corrupted many of the young people and given to the islands a class of idle, dissolute men, many of whom took part in the late uprising, and God has been gracious to this land that they did not gain the power. But very few of the good Church members had part or lot in that affair. The good Hawaiians are the best of people, and our heart cling to them as to our children.

As to leprosy, there is no missionary who could be spared to live among them. Only three or four survive of the many who greeted us when we came to the Islands in 1841, and they are feeble. Three persons have come from the States to take their places. Dr. Hyde gave up his salary for the support of the latest helper. Upon these men rests the whole burden of the work. We have a native ministry, but they are to be educated, and a constant supervision of the churches is needed. This the churches at the leper settlement receive with the others. A few days since a young leper, the son of an Hawaiian pastor, wrote to me that the Sabbath school was flourishing and the "two native churches doing splendidly," and added: "Perhaps I was stricken with the disease because I was needed in the work of Christ here."

One of the successful sons of a missionary has built a home for boys, and another a reading room, and we try each week to send them fresh reading. As for the Mongolians, the missionaries of the American Board had nothing to do with their coming, but we receive them as those for whom we must work. The son of our former Seamen's Chaplain with his wife, a missionary's daughter, born in China, devote their lives to the Chinese. Already their church building has been enlarged, and schools are sustained for Chinese children, even to kindergartens. The Japanese also have, besides their own gifted pastor, the labors of a missionary's son and his wife, a missionary's daughter, who devote their time to the Japanese and native work. Then the Portuguese Church is outgrowing its building, and no one acquainted with the two Portuguese pastors and the

superior women who labor with them in the schools would speak slightingly of the Portuguese on the Islands. One plantation, partly owned by missionaries, has a German colony, with church and schools and a highly educated pastor. Besides this, an owner employs a Japanese and also a native colporter.

Not only has the work of the Master been forwarded in the lines given above, but we are anxious for the many young men coming to these shores from Christian lands. For this reason our Young Men's Christian Association building is being enlarged at a cost of about $15,000, more than half this amount having been contributed by the sons of missionaries. A son of a missionary, who, on the smallest of salaries, has labored for years in the first native church, is dependent for a home on the patrimony of his parents. Many daughters of the missionaries have married, suitably, men who are a power in the land, and few parents can sympathize with the grief expressed in Genesis xxvi. 35. Daughters of missionaries, who were Israelites indeed, and who have passed on, have taken up their work and carry it on in a remote, lonely portion of the Islands. Another has taken the work left by her parents, though it involves great self-denial. More than one of the missionaries has given back to the Board a larger amount than ever received, while others, not able to return all, have given what they could. Besides all that is required to carry on the many different missions, we have schools to sustain, something between a home and an asylum, where work is taught as well as books. There is a constant demand for help in all these different missions, and we are grateful that to some persons God has given means to carry on this work.

"I am become a fool in glorying, but ye have compelled me." I cannot endure the thought of being "a disgrace" to the dear Church of Christ which he has purchased with his own blood, and whose interest we have earnestly sought for more than sixty years.—*Missionary Herald.*

All honors shrink into nothingness when compared with the privilege to which Christ calls his followers, to "Go into all the world and preach the gospel to every creature." How miserably have his blood-bought people responded as yet to their Master's summons! Only here and there can those be found of whom it can be honestly said, "He and she have done what they could." No doubt *much more* is now being attempted in missionary work than two generations ago; but not a tithe, not a hundredth part of what ought to be done. It is well to offer continually the prayer, "Thy kingdom come;" but not till the Church of Christ shakes off her sloth, and every member of the body devotes himself heart and hand, with burning devotion, to the work of the Lord, can we expect that he will open the windows of heaven, and pour out a blessing that there shall not be room to receive it.—*H. K. Wood.*

REGIONS BEYOND.

FOURTEENTH CROSSING OF CENTRAL AFRICA.

Once more has Central Africa been traversed, once more yielded up fresh secrets to an explorer's eye. A recent number of the *Mouvement Géographique* tells the interesting story of Count von Götzen's journey from Pangani to Banana, which, though not a long one, has proved rich in most interesting discoveries. The explorer, who belongs to the German army (Lieut. of the Uhlans of the Guards), and possesses a large fortune, undertook the expedition at his own expense, attracted by his love of hunting and by *le charme des pays inconnus.*

It is interesting to recall the names of the thirteen who preceded him in traversing Africa:

Explorer.	Route.	Date of Start.	Length of Journey.
1. Livingstone.....	Loanda to Quilimane.	1854	1½ years.
2. Cameron	Bagamoyo to Catumbella.	1873	2½ "
3. Stanley.....	Bagamoyo to Banana.	1874	3 "
4. Serpa-Pinto.....	Benguella to Durban.	1877	1½ "
5. Wissman	Loanda to Sadani.	1881	1 " 11 months.
6. Arnot.....	Durban to Benguella.	1881	3¼ "
7. Capello and Ivens.	Mosamedes to Quilimane.	1884	1¼ "
8. Gleerup.....	Banana to Bagamoyo.	1883	2½ "
9. Lenz.....	Banana to Quilimane.	1885	1¼ "
10. Wissman.....	Banana to Quilimane.	1886	1½ "
11. Trivier.....	Loango to Quilimane.	1888	1 "
12. Stanley.....	Banana to Bagamoyo.	1887	1¾ "
13. Johnston*.....	Benguella to Quilimane.	1891	1¼ "

* Dr. James Johnston, of Jamaica, formerly a student at Harley House.

Several of these journeys, such as Stanley's first discovery of the Congo, and his second in quest of Emin Pasha, are among the most fruitful in scientific results yet made in Africa. Lieut. Götzen's ranks well beside them, much of his route having lain through previously unknown country, and including the first survey of Lake Kivu and the Mfumbiro Mountains; the discovery of an active volcano, Virunga, in the watershed between the Nile and Tanganika basins; and the first exploration of the Kagera tributary of the Victoria Nyanza, and the Lowa tributary of the Congo.

Starting from the eastern side at Pangani, with a band of European helpers, 400 porters, and 33 soldiers, a party altogether of 518 persons, Connt von Götzen cut across the southern part of the Massai, to the mountainous land of Irangi, and Gruivi peak, a remarkable mountain, which raises its head nearly ten thousand feet. To the southwest of this mountain he saw for the first time Lake Umburre, a vast sheet of water. Passing by Meatu, Von Götzen crossed the road of Baumann; at Nindo

he cut that traversed by Stanley with Emin Pasha, called at Ushirombo, a French mission station of the *pères blancs*, and came out at last at the river Kagera, near where Stanley made his observations. He made a complete exploration of the basin of this river, whose course is characterized by a succession of long, narrow pools. Some of these had been previously seen by other travelers; but Mohazi, one of the largest, was discovered by Van Götzen. Near to its southern extremity is situated the town of Kisege, which is the residence of the chief of Ruanda, who is known by the title of "kigera." This monarch authorized the traversing of his territory, and the expedition turned northward from this spot towards the range of the Mfumbiro Mountains.

We know already a good deal about these mountains. Speke, Stanley, Stuhlmann, and others had obtained a glimpse of them; but Von Götzen is able to give us now a scientific description of them. The Mfumbiro chain separates, on the north of Ruanda, the basin of the Nile from that of Lake Tanganika. It is crowned by five peaks, of which the highest, which is towards the west, and called by the natives "the place of sacrifices," is an active volcano. Fire and smoke escape from its crater, which has been reached, and opens at the height of 12,220 feet.

To the north of this wonderful volcanic wall is spread the great sheet of the Albert Lake, one of the western reservoirs of the Nile. At the south, Von Götzen discovered a second lake quite as large as the Albert Edward—the Kivu, which he saw to be the headwater of Lake Tanganika, with which it communicates by the Rusisi River. This new lake is at a much higher level than the Albert Edward, lying at an altitude of about five thousand feet. The Rusisi must consequently be a broken, torrent-like river, with cataracts and falls, like the Semliki, which flows to the Albert Edward.

Between the Mfumbiro Mountains, Lake Kivu, and the Rusisi River to the east, and the Congo to the west, extends a region which had never been visited by a European. Map-makers had marked there in dotted lines the supposed course of the Lowa River, the confluence of which had been seen by Stanley in December, 1876, on the right bank of the Congo, rather above Kiboge. At that point it was a magnificent river a thousand yards wide where it joined the Congo. The natives told Stanley it came from the east, and was formed of two rivers, and if he walked a day's journey up the river, he would find a great cataract with a "very loud voice." Up to the present time we had no further information about this Lowa. Now Von Götzen has partially traced its course.

We cannot know much at present till more particulars of his journey are available, but Von Götzen seems to have followed the Lowa straight down to the Congo, through the virgin forest, in which Stanley had such painful experiences with Tippo-Tib in 1876, and which he again traversed in a more northerly line in 1887 on his relief expedition for Emin Pasha.

From the confluence of the Lowa it is but a short distance to the station of Stanley Falls, where the steamer *Princess Clementine* transported Von Götzen's party to Stanley Pool, whence, *via* caravan, they reached the coast. The explorer is now at home, and will doubtless soon publish a sketch of his travels.

Meantime the call of God comes once more to every Christian in this fresh opening to us of Central Africa.

"From sea to sea" across the continent, this lieutenant in the German Kaiser's army has gone at his own expense, just for the sake of hunting and the interest of seeing unknown lands. What of the soldiers of the army of the Lord? Who among them will go to the mountainous uplands of Irangi and Mfumbiro, to the people of those newly found great lakes, the multitudes of the Kagera River basin, or the scattered forest tribes along the Lowa's course?

Inarticulately, their degradation and age-long ignorance are asking: "Who will show us any good?"

Lord, lift up the light of thy countenance upon us, that we may be able to reply.—*Regions Beyond.*

MALAYSIA AND ITS PEOPLE.

Malaysia includes the Malay Peninsula and the many islands, large and small, southeast of Asia, the chief of these being the Philippines, Sumatra, Java, Borneo, New Guinea, Celebes, Madura, Bali, Lombok, and the Moluccas, with a population of about 64,000,000.

The people are divided into two great classes, the Malays and the Papuans, the latter being of the Negro or Polynesian type, with black, frizzly hair and beard, dark and sometimes black complexion, thin lips and broad nostrils; but the Malays are the predominant race.

The Malays are divided into four great tribes, a few minor semi-civilized tribes, and a number of others who may be termed savages.

The four great tribes are: 1. The Malay proper, who inhabit the Malay Peninsula and almost all the coast regions of Sumatra and Borneo. They speak the Malay language, use the Arabic characters in writing, and are Mohammedans in religion; 2. The Javanese, who inhabit Java, part of Sumatra, Madura, Bali, and part of Lombok. They speak the Javanese and Kawi languages, which they write in a native character. They are of the Mohammedan religion in Java, but of the Hindu in Bali and Lombok; 3. The Bugis are the inhabitants of the greater part of Celebes, speaking the Bugis language, and Mohammedan in religion; 4. The Tagala of the Phillippine Islands speak both Tagala and Spanish and many profess Christianity.

The Moluccan Malays inhabit chiefly Ternate, Tidore, Batchian, and Amboyna Islands; are Mohammedans and semi-civilized. The savage

Malays are the Battak and other wild tribes of Sumatra, the Dyak of Borneo, the Jakun of the Malay Peninsula, the aborigines of northern Celebes.

Captain Henry Charles Everill, in the *Bulletin of the Geographical Society of California*, gives the following account of the natives of the Malay Archipelago.

The first and oldest race now in existence are the Negritos, or Semangs, as they are called in the Malay Peninsula. They are, as the name implies, a dwarf Negro race, who undoubtedly were the first aboriginal race that we know of which inhabited the Malayan countries. They are still to be found in the Philippines, the interior of Borneo, near the dividing range of the Malay Peninsula, in the interior of Formosa and Hainan. In appearance they are much like the Andaman Islanders, and undoubtedly are of a very low type of humanity.

The Battaks inhabited a portion of the interior of Sumatra, and were once a powerful nation, and one of the few Malayan races who have not adopted Mohammedanism. They have no religion that I know of, and are very superstitious, believing a deal in the charms of their gurus (priests, or charm doctors). They are more industrious than the Malays on the coast, and breed large quantities of poultry, buffaloes, and ponies. They also manufacture kyris, or dagger blades, and cultivate tobacco, rice, sugar, pepper, etc. They have one very peculiar custom, which is that of firing guns, or hollow bamboos filled with gunpowder, while a woman is giving birth to a child, in order to frighten away the devil, who, they imagine, is waiting to enter the open womb.

The Tagala of the Philippines corresponds to the Battak of Sumatra, but probably is also allied to the Negrito by blood, the Negritos having intermarried with the invading Malays in the earlier times of the Mohammedan invasion.

The inhabitants of the Sumatran Islands are a Malayan race not Mohammedans, and up to recent years uncivilized. In all probability the Nicobar Islanders, the Battaks, and the inhabitants of the outlying islands of Sumatra, are of the same race. Some people contend that the Sundanes of Java are originally descended from the Battaks, who crossed the Straits of Sunda and settled in Java, near Bantam.

There are altogether eleven different nations in Sumatra alone, and several distinct written characters. The Battaks have a pictorial alphabet which is very easily understood.

The Malay types of the Philippine and Sooloo Islands are very clever in the manufacture of cloth, which is made into sarongs, slendangs, etc. It is very strong, and often embroidered with silk, or gold and silver threads. They are said to manufacture fifty different textures, using various materials made from the fiber of the pineapple, fiber of palms and pandanus, manilla hemp, some of the finest shawls being worth almost their weight in gold.

The Sooloo Islanders are lighter in color and have better features than the Philippine Islanders. Some of the women are very pretty.

The Dyaks are a Malayan race, and relatively occupy the same position in Borneo as the Battaks do in Sumatra. They are not Mohammedans, and have lost ground ever since the Mohammedan conquest. The land Dyaks are "head hunters," who, on certain occasions usually festive or mourning celebrations, go hunting heads for trophies. The sea Dyaks were all pirates, and formerly prided themselves upon their prowess upon the waters quite as much as even the ancient Norseman or Viking did. They have the reputation of being brave, and many Europeans consider them a better race than the Borneo Malay proper.

In Sumatra alone there are eleven different races or nations of Malays, but to trace the distinction would be more wearying than interesting. The Achinese proper are undoubtedly mixed with the descendants of the Arab and Hindu traders. They are a very brave race.

Your real Malay, or "Orang laut," *Anglice*, man of the sea, prides himself on being descended from the original Menang Karboo (literally, victorious buffalo) race. This race once occupied the once powerful State of Menang Karboo, on the west coast of Sumatra, and from there spread to Palembang, Singapore, the present native Malay States, and Quedah.

The three principal races in Java are Javanese, Sundanese, and Madurese, all of Malay type, but the Sundanese more resemble the Battak Malays of Sumatra than the other races.

The Dutch rule in Java has been a very successful one, at least as far as an increase of population is concerned. In 1715 the population of Java and Madura was 4,615,000. It is now about 25,000,000 or 26,000,000. In Madura the population more than doubled in fifteen years.

The Javanese is usually a very contented animal—give him food, a little tobacco, as little work as possible, his *wayong*, or theater, which is often nothing more than a transparent screen, behind which flat black figures are manipulated so as to be seen through calico, the performers giving the words in different tones and keys after the manner of that ancient but historical drama, Punch and Judy. Historical dramas and old legends are mostly played in Java.

The native music of Java is the *gam-e-lang*, a band of from ten to forty performers, who each have a number of bowl-shaped instruments before them, which they strike with a small padded stick. Some of these bowls are brass, and some wood with brass straps across the top. The orchestra is led, usually, by a kind of one stringed fiddle. This music is melodious and extremely soft and mellow in tone. I have heard it on a still night five or six miles away. Javanese dancing, like that of most of the Eastern votaries of terpsichore, consists more in the movements of the body than of the lower limbs, and women do the dancing while the men look on.

The women of Java enjoy far more liberty than their Mohammedan

sisters in India, Turkey, or Arabia. They are commonly as free as the men. None of the Malay races shut up their women, and I don't think their faces are ever veiled, excepting, of course, on the occasion of their making the pilgrimage to Mecca and Medina, when, for ceremony's sake, they must strictly comply with all the customs and rules that the Prophet especially laid down in the Koran for the guidance of the fair sex.—*Gospel in All Lands.*

BIBLE WORK IN ALGERIA.

ALGIERS is a city of 95,000 inhabitants, including the suburbs. Unlike Tunis, the French are the most numerous section of the population, constituting nearly one-half. The Moslems number about 28,000, and the Jews 6,000. The last are the most wealthy. Algeria being a French province, the Arabs have not the same privileges as in Tunis, which is at present a Regency under French protection nominally ruled by a Bey. The mosques in Algeria are, under certain regulations, open to visitors; while in Tunis no Christian is permitted to set foot in them. It happened that our visit was paid during the sacred month of Ramadan, when all Moslems are required to abstain from food and drink between sunrise and sunset. It is a cruel law, particularly for such as have to work all day under a burning sun. By a natural reaction it leads to disgusting excesses at night. While I was in Algiers a poor Arab was caught eating within the prohibited hours. He was dragged into the streets and savagely beaten, and had to be rescued by the police and placed in the prison to save his life. I met several Arabs with muslin tied over their mouths lest a fly should accidentally enter and their fast be broken. Pharisaism is common to all religions. On the other hand, when in the dining saloon of a train I saw an Arab Sheik not only eating heartily in the daytime but drinking freely of wine. French influence is undermining Mohammedanism, not with truth and purity, but by infidelity and immorality.

Algiers is the headquarters of this society's North American Agency, which includes Algeria, Tunis, and Tripoli. Mr. J. May has recently been appointed the Agent, in succession to the highly-respected Rev. J. Lowitz, who died last year. He is a French citizen, and having been educated in the closest connection with the Church of Rome he is able to enter into the thoughts and feelings of those with whom he has largely to do. Besides French he speaks English, Italian, Spanish, and Arabic. There is a depot centrally situated in the Rue Tanger. It is kept by Colporter Gautet and his wife. He spends most of his time in colporting in and around Algiers. He is a recent addition, as his colleagues are, to the staff. But he is not a novice in the work, having spent six years previously in France and North Africa in the service of the Geneva Evangelical Society. I saw much of him, and he impressed me most favorably.

While provision is made for the religious wants of British visitors during the winter by the English and Scotch Churches, very little evangelistic work is done among the native population. The North African Mission has but one missionary in Algiers, the Rev. Eugene Cuendet. He and Madame Cuendet devote themselves to the Kabyles. They are a very numerous and important race, once Christian, but conquered by the Arabs and compelled by them to be Mohammedans. They cherish a strong animosity toward their conquerors, and are cordially hated in return.

There is a considerable English colony occupying the charming suburb of Mustapha Superieur during the season. Among them are a number of friends of this Society, who have for some years supplied the Agent with the valuable aid of a Consultative Committee. It was my privilege to make the acquaintance of several of these influential friends, chiefly through the kind introduction of the Countess of Harrowby. On March 15th a meeting on behalf of the Society was held in the English Library, at which H. M. Consul, Sir Lambert Playfair, K.C.M.G., presided. The Rev. Wynne Jones, the English chaplain, and the Rev. P. Wilson, the Presbyterian minister, took part in the meeting, and Mr. T. G. Edwards and I gave information of the Society's work. The collection amounted to £16. An important step was taken in reorganization and enlargement of the committee, of which Sir Lambert Playfair kindly accepted the presidency, W. L. Wigram, Esq., the secretariat, and A. Dunlop, Esq., the treasureship.

One of the greatest friends of North Africa is the Rev. J. Pearse, who has dedicated his life to its evangelization, and was the founder of the North African Mission. He and his excellent wife, although advanced in years, are devoting themselves with the ardor of youth to the enlightenment of the French colonists and the Kabyles. He earnestly called my attention to the miserably-neglected condition of the former. There are 333 communes and 702 small villages, inhabited almost entirely hy French emigrants and their descendants, a large portion being Alsacians and Lorrainers, many of whom are Protestants. They are mingled with and surrounded by a large mass of French-speaking Moslems; and no spiritual provision whatever is made for these multitudes. Mr. Pearse says, from personal knowledge, they are sinking lower and lower morally, and drifting into infidelity. In some villages the vices of these French colonists are a scandal even to the Mohammedans. Many of those who were religiously brought up in their former homes are longing for some godly instruction to be given to their children, who they say are growing up heathen.

No evangelistic work is being attempted by the French Protestant Church. Everything is left to be done by foreigners. A colporter has occasionally visited some of these villages, and, after selling through the day, has spent the evenings in reading the Scriptures to the people gathered

in one of the cottages. The message sent by the colonists to Mr. Pearse was: "Do let us have more of these young men; they are the kind that will do us good." I laid the statements of Mr. Pearse before the committee, and they have approved the engagement of a colporter specially for these French colonists. My hope is that the success granted this pioneer will lead to the appointment of others, for many are urgently required. The committee have also sanctioned the employment of a Bible woman for the Arab women and Jewesses in Algiers.

Being much interested in all that I heard about Kabyles, I made an excursion with Mr. May to Tizi-Ouzon, thirty-one miles from Algiers. The mountainous territory inhabited by them is the most beautiful in Algeria. Nothing I saw elsewhere could compare in loveliness with the valleys between Setif and Algiers. The Kabyles are small in size, very agile, and far more industrious than the Arabs. They would be more agreeable company if they were cleaner in their person and dress. The women do not cover their faces, and are rich in earrings and other ornaments. The Kabyle villages are on the tops of the high hills. We ascended Belloua, 2,300 feet, under the guidance of a sharp donkey-lad. He excused his donkey eating an occasional mouthful of grass while it was Ramadan on the ground that he was an unbeliever. The view from the crown of the hill was the most extensive and magnificent I had seen. As we turned round a mass of rock we found ourselves near two splendid eagles. They surveyed us with composure, and then leisurely floated away. We passed through a Kabyle cemetery very rude and uncared for. Indeed the graves formed part of the road to the village. They were rectangular, and bordered with narrow strips of stone level with the surface. At the head of each grave was a crock for water let into the ground, but they were all dry. On one spot was a heap of rough stones covering the bodies of those slain by the French when defending their homes in 1871. Altogether it was a melancholy sight.

The Kabyle houses are low, dirty, and dark, having neither window nor chimney, and you have almost to crouch down to the ground to enter the door. But they are a more approachable and less fanatical race than the Arabs, and are therefore more open to Christian effort. And on this account several attempts have been made to establish mission stations among them. This society has already published the Gospels of St. Mark, St. Luke, and St. John in their languages, and the Rev. E. Cuendet is now translating the Acts and the Epistle to the Romans. An occasional grant has been made by the committee to assist him in the work.

On Monday the 19th, Mr. May and I started at 6:15 A.M., for Oran. The scenery might have impressed me more favorably had it not rained all the way. Oran is an important city of 60,000 inhabitants, of which upwards of a third are Spaniards. Mr. M. Ben Oliel, a colporter of this Society has labored here for many years. He has been obliged to resign his po-

sition from severe attacks of rheumatism, which prevented his itinerating. We had several pleasant interviews with him. He quits the service with deep regret. We also inducted his successor into office, Paul Barthez. He was born of Protestant French parents in 1868, and was converted in 1884. He speaks French, Spanish, and Arabic, the languages of three-quarters of the population. He has spent four winters colporting in Algeria in connection with the Geneva Evangelical Society. On our return journey we made a detour to the ancient city of Tlemçen near the border of Morocco. In the flourishing days of the Moors Tlemçen rivaled the chief towns of Spain in population, literature, and architecture. Some of its mosques are unsurpassed in arabesques, richly colored tiles, and carvings.

There are five missionaries belonging to the North African Mission resident in Tlemçen, from all of which we received a cordial Christian welcome and kind attentions. The principal object of our visit was to prepare the way for the reception of the Society's colporter. These friends cordially promised to assist him in his efforts to spread the Holy Scriptures, a work necessary to the efficiency of their own labors.

The next morning Mr. May and I returned to Algiers, and the remainder of the day was occupied in farewell visits to those whose kind coöperation had so largely contributed to the success of my mission and to the pleasure of my visit. The chief impressions left on my mind from all I had seen and heard were these: The vastness of the field, the urgent need of the Society's work, both independently and as an indispensable auxiliary to the labors of other societies, and the extreme difficulty of the enterprise. I would earnestly commend the Agent and colporters to the Christian sympathy and prayers of all who are fervently longing for the extension of the kingdom of our Lord Jesus Christ.—*Bible Society Recorder.*

A NON-HEBREW JEWISH BIBLE.

It is not generally understood that though all Jews are able to read Hebrew, the great masses of uneducated Jews do not understand it. The only language with which they are really familiar is a sort of patois which is known as the Judæo-German dialect or yiddish. In England there is literally nothing printed for them in their own language except translations of atheistic and socialist writings. It has been put into the heart of Mr. Bergmann, of the London City Mission, to give his poor Jewish Brethren the Holy Scriptures in this, their own language, which they can read and understand. It is hoped that an edition of 10,000 copies will soon be issued. "When some time ago," writes Mr. Bergmann, "I showed a proof copy of the Pentateuch to a learned Jew, he was so overjoyed that he took off his skull-cap (which all pious Jews wear), and, kissing my hand, said: 'That will indeed be a great boon to our Jewish people all over the world.'"—*Missionary Record.*

EDITORIAL.

THE RIOTS IN CHENGTU.

CHENGTU is the capital of the large province of Sze-chuen, in Southwest China. During the last three days in May an excited populace destroyed the entire property belonging to American, English, and French Missions. Bishop Dunaud, in charge of the Roman Catholic *Missiones Etrangéres de Paris*, which has been established in the province for one hundred and fifty years, and which claims 30,000 converts, was severely wounded.

The *North China Herald* of June 7th states that the loss of property by the four Protestant Missions—Canadian Methodist, China Inland Mission, two others, and the Roman Catholic—has not been paralleled in this century. The paper of July 5th announces the perpetration of further outrages at several points in the upper reaches of the Yang-tse River, and points to the direct complicity of Liu Ping-chang, retiring Viceroy of the province.

This Viceroy has steadily opposed the opening of the upper Yang-tse to navigation; has thrown every obstacle in the way of an honorable settlement of claims for former outrages on Roman Catholic missions in the province, and has been throughout his administration an unrelenting enemy to Christianity and civilization. Placards and slanderous attacks posted on the streets of Chengtu have been traced to his official authorization. The following is a translation of an extract from one of these:

> At the present time we have ample evidence that foreigners deceive and kidnap small children. You soldiers and people must not be disturbed and flurried. When the cases are brought before us, we certainly will not be lenient with them.

Another placard, which was posted a day or two before the riots, reads:

> It is hereby notified that at the present time foreign barbarians are hiring bad characters to steal small children that they may extract oil from them for their use. I have a female servant, Li, who has personally seen this done. I therefore exhort you good people not to allow your children to go out. I hope you will act in accordance with this.

When the Chinese government permits one of the highest officials in the empire to slander European residents and inflame the passions of the populace after this fashion, it is time foreign powers should enter a vigorous protest. And when destruction of property and jeopardy of life are directly the outcome of official influence, the Central Government should be called to account. American citizens in Shanghai have held a public meeting, in which Drs. Reid and Allen took a prominent part. Consul General Jernigan was present, and heartily seconded the appointment of an Investigation Committee to ascertain the actual facts before they should be laid before the United States Government.

The Ku Cheng Massacre.

Our ink was scarcely dry before we received the news of the murder of ten missionaries at Ku Cheng, about ninety miles above the treaty port of Fu-chow. This diabolical deed was the organized work of a band of eighty Vegetarians—a secret society. This society, aided by the literati, has been fomenting disturbances for years, but has grown active and malignant since China's humiliation. It is very clear from the accounts that high officials are in complicity with them; inflammatory placards were again allowed to be posted; a large garrison of soldiers was at hand, but did not interfere, and it was only after the rioting ceased that official proclamations here, as at Chengtu, ordered the people to observe the provisions of the treaty.

Telegram from Shanghai.

The following has just been received by cable:

Shanghai, August 6, 1895.

Lambuth, Nashville, Tenn.: Horrible massacre. More danger. Move Washington.

Parker and Reid.

Upon receipt of this a telegram was immediately sent to Dr. S. L. Baldwin, one of the Secretaries of the Missionary Society of the M. E. Church, in New York, pledging coöperation with other Boards in representation at Washington City. Also, in conjunction with Dr. Chester, Secretary of the Southern Presbyterian Board at Nashville, a telegram was sent direct to the Secretary of State, asking for prompt action. The following reply was received from the State Department:

Washington, D. C., August 7, 1895.

To Rev. W. R. Lambuth and Rev. S. H. Chester, Nashville, Tenn.:

Your telegram of to-day is believed to relate to the Ku Cheng murders of British subjects. No American injured. Department is in communicatian with Minister and Consuls and with Navy. Would it be convenient for you to send me by mail a complete list of all Chinese stations maintained by your Societies, with names of Americans thereat? Alvey A. Adee, Acting Sec. of State.

Associated Press telegrams report that Minister Denby, our representative at Pekin, has made "sweeping and peremptory demands" upon the Chinese Government for the fullest protection of all Americans living in China.

While our own missionaries are not in the area of the present disturbance, we have thought it wise to take every precaution for their safety. It is especially for those living in the remote interior that prayer should unceasingly be offered. There are men and women whom no human power can succor. Many belonging to the China Inland Mission are two months' journey overland from coast ports. Whether American or British citizens, Methodists or representing other denominations, we are under obligations to see that the great powers of Christendom shall insure every protection guaranteed by international treaty, and that claim is laid in prayer before God's throne to that protection which he only can give.

RELIGIOUS MOVEMENTS IN OUR COLLEGES.

THE year has been one of great revivals in our colleges. Over thirty-four hundred have been converted through the instrumentality of College Y. M. C. A. workers alone. The winning of young student life for God and humanity means much. It means everything for the brain and heart of the generation to come. We need not wonder, however, at large results when these students, through Mr. John R. Mott, their leader and Secretary, accept the following as their fivefold responsibility. "*First*, to study the religious problems and possibilities of the college world with faithfulness and perseverance; *second*, to throw ourselves with unselfishness and true heroism into the Christian work of our colleges; *third*, to give to the point of real sacrifice, and yet joyfully, toward the $12,000 needed during the year for the proper prosecution of this transcendently important work; *fourth*, to strive to offer 'the effectual, fervent prayer of a righteous man,' which 'availeth much in its working;' *fifth*, to be filled with the Holy Spirit; for it is absolutely impossible to do the work of God without the power of God."

While the Y. M. C. A. work in some of our cities has been open to criticism, though on the whole doing a vast amount of good, the college movement has been conducted with wisdom, and accompanied by great spiritual power. In Mr. Mott's report for 1894–95, we note that the number of college associations has increased from 445 to 513. With the exception of three or four in the Rocky Mountain region, every one of the forty or more State universities has an association, nearly all of the denominational institutions, and "every institution of higher learning in Canada—save those of the Roman Catholic Church."

The supervision of this extensive movement has demanded the time and energies of a number of the choicest men in the country. Among them Mr. F. S. Brockman, of Vanderbilt University, has given personal direction to the work in the South. He has visited seventy-five institutions, organized twenty associations, attended sixteen conventions, worked up the Southern Students' Convention at Knoxville, and besides much other work been instrumental personally in the conversion of a large number of students. Mr. Brockman has volunteered for missionary work in the foreign field, and will, without doubt, be accepted by our Board of Missions, having given full proof of qualifications for such service.

Another phase of supervisory work has been the establishment, under Mr. Clayton S. Cooper, at 80 Institute Place, Chicago, of an Information Bureau, through which extensive correspondence has been conducted, and "the most exhaustive reports on the religious life and work of the college associations have been collected and tabulated."

Some of the facts brought out by this careful study of the field are that in the United States and Canada there are 200,000 college men, 30,000 new students entering our institutions annually. Many of these matricu-

late in the professional schools of our great cities, and as a class form the most difficult part of the student field to deal with. A notable element in this class is made up of medical students. In eight leading cities—Boston, Baltimore, St. Louis, Cincinnati, Louisville, Indianapolis, Memphis, and Atlanta—twenty-five associations have been organized in as many institutions, representing an aggregate of ten thousand students. Mr. Mott can well ask his fellow-workers: "Who can measure the power of such a comprehensive student body if permeated with the Spirit of Christ and true to his purposes in the world?"

A comparison of the extent of the work in 1888 with that of 1895 shows the remarkable progress of this movement. The number of Associations has increased from 299 to 513, membership from 19,000 to 33,000, Association buildings from 4 to 23, professed conversions from 12,000 to 34,000, and men in Association Bible classes from 2,280 to 8,000. These figures not only demonstrate what has been done, but the forces that may be generated for the moral uplifting of the Commonwealths in which the professional life of the nation plays so important a part. The added fact that there are 125 universities, normal schools, and technical colleges under State control, with over 20,000 students beyond the pale of Church supervision, enforces the need of adequate provision for cultivation and fostering care.

The Student Volunteer Movement holds close relationship to this College Association work. While some mistakes were made in the initial stage—though the man who never makes mistakes never makes anything—since the organization was perfected in 1888 steady progress has been made. Institutions to the number of 400 have beeen visited this year, and 25,000 students addressed upon the claims of Christ and the heathen. An educational department has been established, and 1,200 students have been steadily pursuing the four courses of study. A number of missionary libraries have been placed in colleges, and $4,000 worth of books sold to students. The indomitable energy and life purpose of these men cannot be called in question when we add that $30,000 was contributed by them for missions last year, and *an average of two a week have sailed for foreign fields during the last nine years.*

Cornell was at one time said to be the most godless institution in the country. Only 40 men out of 600 were interested in Christian work; now over 400 are actively engaged. Not one professor could be secured to teach the Bible; now there are a number doing good work. In Mr. Mott's class of 330 there was not to be found a man who felt called to be a preacher or a missionary; to-day there are twenty in preparation.

At Yale College a few years ago there was but one professing Christian student. There are over 800 this year, with 215 in Bible classes, and these support a missionary in Japan, costing them $1,000 annually.

These are unmistakable indications that in Christian Endeavor, Epworth

League, and Student Movements, God himself is present and moving. Christianity is not a spent force. The Spirit of God, with vast creative energy, is reinforcing the life of the world by re-vitalizing and inspiring the youth of Christendom.

DENS OF DEATH.

Mulberry Bend, the darkest, foulest slum in New York, has been blotted out. Our readers who are familiar with the story of the rescue of Delia, the "Blue Bird of Mulberry Bend," will be profoundly thankful. The August *Review of Reviews* says: "It marks the triumph of conscience and common sense, and a dawn of a better and brighter day in municipal government."

The Bend has a history which almost baffles description. Forming a part of the notorious Five Points for over half a century, it has bred many a foul brood. These "skin buildings" were put up as tenement houses by landlords who collected their outrageous rents through mercenaries who spared neither flesh nor blood. Early settled by Irish, its native American population was less than five per cent. in 1865, and only six churches were found in the ward among 406 dram shops.

Italians followed the Irish, and multiplied until they fairly swarmed in the old rookeries, or burrowed under ground. So great was the mortality that the quarter was designated "dens of death." Jacob Riis, in writing of the old days, says: "I recall more than one nocturnal visit I made to the locality before the police, impelled by the dread of a pestilence, drove most of the tramps out. In certain houses that were given over to them they could be found after nightfall huddling in the halls and on the stairways in a shuddering double file that reached clear to the roof on rainy nights. 'Sitters,' the police called them. They could hardly be termed lodgers. Bottle Alley, Bandit's Roost, and Moloney's Court were so many names synonymous with bloodshed and murder. I believe it not exaggeration to say that there is not a foot of ground in the Bend that has not witnessed a deed of violence. I counted back nineteen murders in the one block, of which I had personal cognizance."

The conviction gradually forced itself upon the reformers of New York that the connection between such crimes and such homes was as close and logical as that between the houses and their high mortality, and yet it took twelve hard years of fighting and vexatious delays before the law providing for small parks or breathing places could be carried into effect. A great stride was made last winter, when it was further enacted that all unsanitary property should be subject to expropriation, on the principle that a house unfit to live in should be destroyed for public safety.

The question is asked by Mr. Riis as to how much better off the city is when the poison and poverty of the Bend, or any other slum, is scattered?

He replies: "Its virus is not scattered. The greater and by far the worst part of it is destroyed with the slum. Such a slum as this is itself the poison. It taints whatever it touches. Wickedness and vice gravitate toward it and are tenfold aggravated until crime is born spontaneously of its corruption. Its poverty is hopeless, its vice bestiality, its crime desperation. Recovery is impossible under its blight. There is a connection between the rottenness of the house and that of the tenant that is potent and positive. Weakness characterizes the slum criminal rather than wickedness. Chameleon like, he takes the color of his surroundings. It is not where they shall go, but that they shall not go there at any rate; that is the important thing. In this much are we, are they better off, that there will never be another Mulberry Bend for them to go to. In its place will come trees and grass and flowers; for its dark hovels light and sunshine and air."

The Work of Reform Goes On.

To such men as Parkhurst, Roosevelt, and Richard Watson Gilder New York owes an increasing debt of gratitude. The reforms already inaugurated will be followed by others. Open air playgrounds for public schools, fire escapes, pure air and God's own daylight for small rooms and dark alleys. Child life alone demands the effort when a rear tenement shows a mortality among children of 61 per cent. against 29 per cent. in a single house on a lot.

The day is coming, and is not far off, when our Southern cities will take on a larger growth. An influx of foreigners has already begun. Segregation, with its attendant evils, will follow. Wise legislation and prudential measures should grow out of a thoughtful consideration of conditions in London and New York which have brought plague spots of leprosy upon those great cities. In the North, like true Americans, they now attempt to cure what can no longer be endured. Timely prevention with us may obviate the necessity for surgical interference in the future.

Married—July 27, at 5 o'clock P.M., Rev. Thomas H. Haden to Miss Jennie Conwell. In the beautifully decorated parlors of Wesley Hall a large number of interested friends witnessed the impressive ceremony, which was performed by Drs. W. F. Tillett and W. R. Lambuth. Mrs. Haden, a granddaughter of Bishop Soule of revered memory, is well known to the Church through her valuable services in the Mission Rooms. Having been in touch with missions for so long, she goes well qualified for service on the foreign field. Mr. Haden, who graduated with the first honors of his class from the Theological Department of Vanderbilt University, is justly regarded as one of its strongest men. He will be a valuable addition to the Japan Mission Conference and to the Faculty of our

Kobé College. Immediately after the ceremony Mr. and Mrs. Haden left for Chicago, *en route* to Vancouver, sailing for Japan August 5th, per steamship "Empress of India."

Bishop E. R. Hendrix, Dr. J. C. C. Newton, and Miss Ida M. Worth were also passengers on the same steamer. The Bishop goes out to hold the Japan and China Mission Conferences. In company with the now sainted Bishop Marvin, he visited China in 1877. He will doubtless rejoice over the forward movement in that mission, and with no less interest and gratification will he study the development in Japan, a field entered by our Church since his visit to the Orient. Dr. J. C. C. Newton, after a period of recuperation, returns to his loved employ with renewed vigor of body and spirit. The departure of this faithful missionary is especially trying, inasmuch as his wife and daughter remain in America for at least another year. Miss Ida M. Worth, of St. Louis, Mo., a graduate of the Scarritt Bible and Training School, and highly recommended for the work, will assist Mrs. M. I. Lambuth in the Kobé Industrial School.

The hearts of those on the field will be made glad by this reinforcement, and we bespeak for these outgoing missionaries the prayerful remembrance of the Church at home. May they and the presiding Bishop go in the fullness of the power of the Spirit. Let Him, whom even the winds and the sea obey, keep them in the hollow of his hand and give to them the fulfillment of the promise, Lo I am with you alway.

The *Church Missionary Gleaner* mentions the fact that "last August thirty missionaries, belonging to various missions, met at Hebron—one of the places except Mecca most zealously guarded by the Mohammedans—and held a kind of convention for prayer and the study of the Word of God." The chief agency in breaking down the prejudice of the Mohammedans is probably the work of the Mildmay Medical Mission in that land. One of the missionaries wrote: "Truly He who stood at Abram's tent door long ago in Mamre's plain was very present with us, and more than one has gone away to Jerusalem, or Beyrout, or Cairo, to thank God for that work at Hebron." Steadily the kingdom of Christ is breaking down the barriers in the strongholds of the False Prophet.

The United Brethren sent, last December, six new missionaries to carry on the evangelical and educational work on the West Coast of Africa. Hard times may arrest the mission work of other Societies, but the work of the Moravians moves steadily on.

OUR MISSION FIELDS.

CHINA.

Trusting Jesus to Carry Him Home.

DR. J. B. FEARN writes from Suchow, China, rejoicing that the gospel of Christ "is the power of God unto salvation; to the Jew first, and also to the Greek." The Chinese, too, know and believe, and are enabled to put their trust in the Saviour when they enter the Valley of the Shadow of Death.

"Every thing is moving along slowly, but surely and steadily. Dr. Walter and I are the best of friends, and we are working together. I was over the other day to see a patient with her, and she sent me two opium patients to-day—sons of quite a wealthy woman she had operated on successfully some while ago. Thus the work is being spread. Bless the Lord for it! Just a few days after I arrived here, Dr. Hart operated on quite a wealthy man from Nanzing. I got a letter from Dr. Marshall the other day, telling me that the man had given $200, and asked that it might go toward building a hospital at Nanzing.

"I have seen some of the fruit of our missionaries gathered in, and I can say that the Chinese can be brought to a saving knowledge of Jesus Christ, which a great many do not believe. One of the pupils from Dr. Parker's school, having typhoid fever, came into the hospital some two weeks ago. When I took charge, on the 15th, the young man, about 21 years of age, was quite low. Despite my best efforts in his behalf, last Sunday night it became evident that he would soon leave this world. One of our missionaries was talking to him, and asked him how he felt in his heart. He replied: 'I feel all right in my inner heart, but am worried in my outer heart,' which means the same that we hear on death-beds at home, that as far as he was concerned it was all right, but he did not want to leave his old father and mother. As I write to-night I am thankful that the Chinese can trust Jesus to carry them safely home. Is it not worth a life spent in even China to see a soul take its leave from this world of suffering and want, fully prepared to dwell with its Redeemer? How glad my heart feels when I realize that Christ has granted me the sweet privilege to come out and do a little in his vineyard! I cannot yet speak to these people, but whenever I have an opportunity I nod my head in the way peculiar to the Chinese and give them a smile, praying that they may see something of Jesus in me, and may at some time inquire the way of eternal life. The words I have so often sung in the meetings held by Rev. Sam Jones come to my mind:

Scatter smiles and sunshine wherever you may go;
How much joy and comfort we can all bestow!

The rainy season is now with us, and every thing is molding, keeping one busy looking round to wipe it off. My Bible molded overnight, and I said: 'This will never do, for it might seem to those who are not accustomed to the Chinese rainy season as if I had not been using it.'

"My prayers constantly ascend that the work at home may prosper, and new missionaries be sent out."

JAPAN.

An Increasing Number of Inquirers.

THE work in Nakatsu, Japan, is constantly increasing in interest, as is evidenced by a letter from Rev. T. J. Callahan:

"I have gradually gotten together a class of inquirers, composed of older, more mature men, most of whom come three or more times each week. I teach them the Bible in Japanese, and on week days English about thirty minutes each time. From this interesting class we hope to see several, if not all, gathered into the fold.

One is a young teacher in the common school in a town about nine miles from Nakatsu. Though engaged in teaching for six days in the week, on Sunday he walks the nine miles to be taught the Bible, and then back home the same afternoon. Last Sunday was rainy and the roads muddy, so I did not expect him; but though a few minutes late, he was on hand. Not long ago he had a holiday, and came to have me teach him; but as I was just starting off on a trip to the country, I asked the Bible woman to talk to him. He staid for several hours, and returned in the afternoon to have Mrs. Callahan give him some more.

"Another interesting character is an ex-policeman, who began to come about two weeks ago. I never saw him until he came into my study, nor was he known to any of my Japanese friends. Before coming here he had never heard anything of Christianity, but now seems deeply interested; he comes three times each week for instruction. Hardly a day passes that some inquirer, oftener many, does not come to hear of the true way. Through the young man whom we baptized in February quite an interest in the study of the Bible has been aroused among the policemen of the Nakatsu office, where this young man is a secretary. Two of them have bought Bibles, and are, I am told, reading them diligently at home or as they have leisure in going their rounds. I have bought a lot of pocket Testaments for just such men. Thus far I have been unsuccessful in arranging a time at which these men could come to me for instruction, on account of their leisure coming so irregularly, but hope to be able to do so soon. The number of inquirers is increasing almost daily. To-day a young man sent to me an urgent request through a friend, who is already coming, asking if I would teach him the Bible; that he wanted to learn about Christianity.

"I trust the next Conference will see the wisdom of sending another man with me to Nakatsu if I am returned. Though the needs are so great for country work, I feel every time that I go away, even for one day, that in going to try to arouse an interest on the part of some one, I am going away from some one who is now ready to be taught. What am I to do? My wife does her best to receive as many of those who come in my absence as she can; but, besides the household duties, she has her hands full already of her own special work for the women and children. How can the Church at home hold back when we need help so much? I never saw so many people hungrily pleading for the bread of life.

"There is more that is disagreeable than before, on account of the war spirit and its results, with boatmen, trainsmen, coolies, and even some policemen, but there is far more than ever that is heart-stirring.

"The attendance on the 'home chapel' continues all that is asked for. You remember the preaching place is in the lower part of our hotel-home, and for that reason convenient for Mrs. Callahan to attend. Being on one of the principal streets, it is easily reached from any part of the city, and on Sunday morning I hang out a blackboard with notices of the services for the day, written in an attractive style, so that all who wish may find us.

"The Sunday school at the 'home chapel' is growing all the time. Mrs. Callahan finds the Bible woman whom we have secured a valuable assistant.

"My time is well filled up; so some time since I had my helper to begin a class, principally for the benefit of the young secretary in the police station, for giving intruction in the cardinal doctrines of Christianity, and how to teach them; also a little on general Church history. This young man is an earnest Christian, and as he will quite likely enter the army next fall, he is anxious to be able to teach to others the way that has given him peace of mind. As referred to before, he has already been doing good work among the policemen.

Since her Bible woman came, Mrs. Callahan has organized a woman's meeting and another Sunday school in a distant

part of the city, which promises to outstrip the home school in numbers.

"Now for the work outside of Nakatsu. At Hochiza, four miles away, we have regular weekly preaching, unless there is some unavoidable hindrance. In the beginning we had to labor under some disadvantages; but it is growing in interest, and quite a number of people are now anxious to learn who at first were all but open in their opposition. There, as at several other places, we have received messages from people who want to hear the gospel, but whom we have not time to look up. Recently my helper and I made a tour of inspection for the purpose of mapping out work for next year if I am given an additional helper, which is so much needed. At Takata, a place about fifteen miles distant, where we had preaching several times, we had an audience of about 150 people, who listened most quietly to all we had to say, and then seemed loth to leave. Continuing east next day, we crossed the mountain and found a rich stretch of thickly populated country. At Turukawa, which is the center of a fine section, we had preaching; and although we were told that on account of it being on the eve of a great celebration, when all the people were busy making preparations, about twenty people gave us a quiet and evidently a most thoughtful hearing. So far as we could learn there, it was the first time Christ had been preached among them.

"On account of having to push along to get home for the Sunday services, we could not hold any other preaching services, but three other places were visited, which must by all means have work opened in them. I cannot leave my work here, which demands my daily attention, unless some one else comes to take it up, and that country must have the gospel preached in it; so the only solution seems to be the sending of another man here.

"The Lord has wonderfully blessed us in giving us opportunities for work. The harvest will come, I am sure, if the seeding is in faith."

Itinerating by Boat.

REV. C. A. TAGUE, of Hiroshima, Japan, sends the following account of how the gospel has been preached to one of the neglected islands of the Inland Sea. Resting upon the promise, "My word shall not return unto me void, but shall accomplish that whereunto I sent it," we wait expectantly a rich harvest from this seed-sowing:

"This island, called Oshima, lies on the border of my circuit. I was surprised on looking up the statistics to find that the people residing on this island number between sixty and eighty thousand. Until recently we have preached only in two or three villages, but at every service the people seemed unusually anxious to hear the gospel. On inquiry we found a reason for this. Many persons from there have gone to Hawaii and to America; have there become Christians, and have written back to their friends and relatives of their experiences. I was also told that a Buddhist priest had been sent by the people of Oshima as a missionary to the Japanese in Hawaii, but had there been converted to Christianity. The people having heard much about Christianity have seemed peculiarly anxious to hear the gospel from Christ's servants, and so, after consultation with Brother Wilson, we decided to make a special effort to reach the people as a whole. To do this it became absolutely necessary to use a boat, as the villages all lie on the seashore, with nothing but mountain paths connecting them. So far as I had ever heard, however, no foreigner in Japan had ever attempted the use of a boat in his work, though many thought this the only plan for evangelizing certain parts of Japan. Hitherto passport regulations have been too difficult to make this attempt. We decided to try it, however, and for the purpose hired a boat and took with me two helpers, a teacher and a cook, which, with the boatman, made a party of six. We went around the island, a distance of about sixty miles, put a tract into as

many homes as possible, and preached for a longer or a shorter time in seventeen of the most important villages. We lived on the boat, doing our work from there. When we could not get a house we preached on the streets. Thousands of people heard the gospel, many of them for the first time. When possible we held after-services, at which we had very many to stay and inquire about Christianity. Altogether we spent seventeen days in the work, and we came away feeling that God would bless the seed we had sown, and in his own good time would give the "increase." I should add that Brother Wilson was with me for a part of the time.

"The islands of the Inland Sea have been neglected thus far, seemingly from necessity. May we not hope that new passport regulations have become less strict, that these neglected places may be looked after?"

Incouraging and Interesting.

We are indebted to Rev. Samuel E. Hager for a recent report of the work in and around Oita, Japan. One of the most important duties of the missionary on the field is to keep those who are "holding the ropes" informed as to the progress of the work. We appreciate the fidelity with which Brother Hager fulfills this duty, and rejoice that he sends so favorable a report:

"The work of this quarter has been in some respects the best of the year. There have been more faithful efforts on the part of all workers to reach a larger number of people and convince them of the important message borne. The larger gatherings at our chapels we take for an increased desire to hear of Christianity. Work under such a condition of things is bound to be encouraging as well as interesting.

"Not long ago my assistant in the English school opened a new chapel at Natsuhara, about eight miles west of Oita. Here a congregation of 150 or 200 can be assembled in an hour or two's notice. At Kitsuki the congregations are increasing at each monthly visit. At the beginning of the year we had only five or six hearers, but at our last meeting there were at least 40. One young man is apparently greatly interested. Last Thursday night in Oita my English schoolteacher made allusion to the creation as set forth in Genesis, whereupon a Buddhist priest asked for the privilege of asking some questions and making some statements. At the close of the sermon he was permitted to do so. His talk was little better than child's talk, but gained the cheering applause of the immense crowd that was gathered to witness the Buddhist priest 'do up' the Christians. But the priest was badly foiled in his attempt, and retreated in bad order. However, the next day's paper praised the plucky little priest in the highest terms. There are many well educated priests; scholars in their own line of things, but there are many very ignorant ones, and they are usually the ones who get into a heat and passion when they hear something new.

"Recently my personal teacher and I went to Saiki, where we had some excellent meetings. The people listened with eagerness to the old, old story. Among our hearers were several priests, who conducted themselves admirably. Some marveled much at the new religion we preached, and some were amazed to see such a young foreigner using the Japanese language with so great fluency. But you know some Japanese wonder at the foreigner's skillful use of Japanese if only he can respond *wakarimasen* (I do not understand) to the questions they ask him.

"Our Church membership has not increased during the quarter. But on the whole the Church is in good condition. One of our local preachers was recommended by the last District Conference to the Annual Conference for admission on trial. The same young man graduated from the theological department of Kwansei Gakuin this month."

MEXICO.

Persecution for Christ's Sake.

REV. R. C. ELLIOTT.

The first part of my journey, about 40 miles, was pleasant traveling; it was by train, and accompanied by my wife and baby. A previous invitation had been accepted by which my family was to be entertained by the agent and his good wife at San Gabriel, which consists of a ranch, and the depot stands at the head of a beautiful valley stretching northward as far as the eye can reach. Heavy clouds were encircling the tops of the mountains, and the rainy season having set in in good earnest, I thought it best to reach Panuco, some 15 miles distant, as early as possible. The agent very willingly placed his best horse at my disposal (a service that he has kindly rendered "the cause" many times before), and in two hours I was among the brethren in that little mining town. The afternoon was passed in visiting my faithful flock, distributing tracts and inviting to the evening service. Two sad cases were presented to me by the brethren. The first was that of an orphan girl, whose deep piety had always impressed me. She was passing through the fires of persecution for Christ's sake. I immediately went to see her, and learned that she had suffered severely at the hands of her nearest relatives. She had just recovered from a brutal attack inflicted upon her by her own brother. Repeated blows upon the head with a rail had caused blood to flow freely from ears and mouth. I encouraged her to "stand fast in the faith;" offered her an asylum at the mission in Durango, which she gladly accepted, had a season of prayer, and left her. The other case was that of a young woman who had been a useful member, but had married a fanatical Romanist about six months ago, and from that time to the present had never been permitted to attend services. The members informed me that she had been compelled to be confirmed a Catholic on the previous Sunday at the point of a dagger. This is Romanism. At the Church Conference I explained that she could not hold membership in two churches at the same time, and the vote resulted in the removal of her name from the register. I took occasion to impress upon my people the words of St. Paul in 2 Corinthians vi. 14–18: "Be ye not unequally yoked together," etc. Methodists must not marry Romanists.

At night we felt the presence of the Lord while I talked to them on the sacrifices we should make for Jesus. In order to reach another appointment for the Sunday's services, I would be compelled to leave next day, but the brethren desired another service, and at eight next morning I preached again; then, with many an *adios*, parted from them.

I reached Gabriel just before a heavy rain, and in time for dinner. Next morning I left by stage for San Juan del Rio, a distance of about 45 miles. The only other occupant for the first part of the journey was a woman, respectably attired, but a slave to the national vice—intoxicants. After a long, level run came miles of shaking, bumping, and jolting over enormous beds of volcanic rocks, until we arrived at Ojus Azules. Why it should be called *ojus azules* (blue eyes), I cannot tell; every eye I saw there was as black as jet. The *hacienda*, for such it was, stood in the center of a great hollow square, surrounded by about 50 or 60 uninviting houses of one room, in which lodged families, young and old, without any privacy. The houses were without chimneys, and walls and ceiling black with smoke from the *braseros*, upon which cooking is done; the smoke, after meandering all around the dwelling, finally makes an *exit* by the low, narrow doorway, which answers for entrance, light, and ventilation. In one of these, set apart as a dining-room, I took dinner and engaged a liberal-minded Mexican in conversation. I found him to be one in a great multitude in Mexico who, disgusted with the absurdities of Romanism had rejected religion altogether. I talked to him of a religion that he was ignorant of, gave him some tracts, and finally secured a subscription to our Mexican Church organ, *El Evangelista*.

MEDICAL MISSIONS.

My Chinese Patient.

YEARS ago, while living at Pao-ting-fu, a little man made his appearance at my hospital with a large tumor on his neck. He had never seen a European before, but came with his mind fully made up for an operation, owing to reports he had heard of us in his country home from patients who had been at the hospital. Against the remonstrances of his friends and neighbors he had sold his little property in order to get money to live on. His simple reply to these remonstrances was that his life was made a burden to him by his tumor, and he was going to try the foreign doctor, and in the expressive idiom of his language, if he was "cured well" he could earn more money, and if he was "cured dead" he wouldn't need it. The foreign doctor tried to persuade him against so formidable and risky an operation, but without avail.

Fortunately he lived through it, and the healing of the wound went on normally until delayed by a rather severe attack of erysipelas.

Before this danger was passed he sent word by the gatekeeper that he must go home, as his money was spent. I replied that he must on no account go then; that I would feed him myself; but the next morning he was missing. The gatekeeper said he went with his little roll of bedding at daylight, saying that he was already greatly indebted to us for what we had done for him, and could not think of burdening our hospitality by eating our food. So he vanished into the unknown from whence he came, and we concluded that he would probably die. Months afterwards one of our colporters, reporting the incidents of a tour in a region seldom visited, asked me if I remembered such a man. I said I did, but supposed he was dead. He said he was not; he had found him alive and well and preaching the gospel at a fair.

While in the hospital he had seemed very stupid; no one thought he had taken in much of the truth; but he had bought and paid for a little elementary book, and learned to read it. The simple explanation had remained in his memory, and after his recovery at home he had taken his book with him when visiting the little fairs where all the business of neighboring villages is done; he had been notable as the man with the large tumor, and now when he came around without it he was naturally an object of curiosity.

They said he kept a kerchief around his neck, and when the crowd gathered round him he would say: "My friends, when I was in the hospital they taught me of a religion there that is far more precious than the cure of my body. I have a little book here which tells about it, and if you will sit down and let me read and explain it to you, then I'll show you my neck."

And so a self-appointed evangelist had been telling his story. That place is one of the most encouraging of the out-stations around Pao-ting-fu; a circle of believers is gathered there, and the little patient remains a humble and converted Christian.—*Dr. Peck, in Missionary Herald.*

A Scatterer of the Seed.

THE medical mission is also valuable as an evangelizing agency, since through it a large class is reached that otherwise would probably not hear the gospel, and the majority come from distant villages, rarely if ever visited by any missionary. During the past five years upwards of a thousand different villages, ranging from two to two hundred miles distant, have been represented in our dispensary and hospital patients. Patients do not come alone, but most frequently with one or several friends, who together with the patient hear the gospel message, and either by what they hear, see, or receive, or by the Scripture leaflet given to each, carry the seeds of gospel truth to their distant villages.

Then again, in native states where the medical missionary is a competent physician and surgeon, serious cases will be very frequently referred to him for treatment and consultation. A great many native doctors in this part of India, and especially the poorly trained hospital assistants in government service, seem to shrink from the responsibility involved in the treatment of complicated cases. The other day a high-class Mohammedan woman came to our hospital with serious disease of the knee joint, a case in which an operation gave the only hope of saving the woman's life. She had previously gone to a native doctor in charge of a large state hospital, who told her that her disease was incurable, but to take cod liver oil and she would get strong. The operation was undertaken in our mission hospital some time afterward, more to save her life than to eradicate the disease, and the patient's life was saved when there seemed but little hope left. The report of the successful treatment of such cases spreads rapidly, and in a short time brings large numbers from far and near, who are thus brought under the influence of the gospel message. Excellent surgical work is done by English surgeons, mostly in the large cities in India; but in the rural native states and remote English territory the medical missionary has a wide field and large opportunity for usefulness.—*Church at Home and Abroad.*

THE Zenana and Biblical Medical Mission was founded in 1852, is undenominational, and works in co-operation with the Church Missionary Society and other Protestant missionary societies. It has stations at 33 centers in India and Ceylon. The society employs 94 European missionaries and assistants, 197 native Christian teachers, nurses, etc., and 69 Bible women; or 342 laborers employed in the work. During 1893 no less than 15,539 patients were attended, of whom a considerable number were zenana women living in strict seclusion. The attendance at the dispensaries numbered 44,483. Three native Christian women are being trained as doctors in India, two of whom will complete their course in 1894. The society has 68 schools, with 2,746 pupils, and 93 students training for mission work. Four new stations were occupied last year; 14 new missionaries were sent out, two of whom are doctors and two trained nurses. —*Missionary Review.*

A LATE number of the *Church in China* contains some interesting extracts from an article on "Medicine in China," by Dr. Suvoong, a Chinese gentleman who received his medical education in the city of New York. He says medicine, as practiced by the Chinese, is in a deplorable condition. If a man dies, it is not for want of medicine and drugs, for the druggists conscientiously collect, with much expense and labor, tigers' bones, bears' legs, harts' horns, etc. Tigers' bones, ground into powder, are used in plaster for internal injuries. Bears' paws are boiled to a jelly and used as a powerful alterative for the weak and aged. Harts' horns are sawn into thin disks and boiled down and given for renewing wasted vitality.

NOT less than 202 medical missionaries are in the foreign field who hold British diplomas and degrees, though what are these to the twenty-six thousand physicians to be found in the United Kingdom! Edinburgh sent 45; Glasgow, 27; London, 12; Dublin, 9; Aberdeen, 7, etc. Of these healers 29 represent the Church Missionary Society, 28 the Scottish Free Church, 19 the London Missionary Society, 14 the United Presbyterians, 12 the English Presbyterians, 10 the China Inland Mission, 9 the Church of Scotland, 9 the Society for the Propagation of the Gospel, etc.—*Missionary Review.*

DR. PAULINE ROOT, of the Madura Mission, has had 20,000 patients, with nearly 5,000 surgical operations. They came from 216 villages. Dr. Mary Niles, of the Canton Mission, has had 6,000 patients, with 600 surgical operations.

WOMAN'S WORK.

A New Hospital at Bombay.

THE opening by Lord Harris, on January 12, of the Parsee Maternity Hospital brought to a successful completion an enterprise which does no little credit to the Parsee community in Bombay, and which is destined to be of inestimable service to it. The enterprise may be traced to at least as far back as 1884, and what is remarkable in it is the rapidity with which one of the most distinguished medical men in the community has been able to associate his co-religionists in a great practical sanitary reform, carried out against the prejudices of a mistaken orthodoxy, and in opposition to the habits and traditions of centuries. When Dr. Tremuljee began his crusade against practices which added enormously and unnecessarily to the dangers of the lying-in room, he was confronted not only by the indifference and sometimes even the pronounced hostility of his community, but by a certain skepticism among his professional brethren, some few of whom were in no hurry to believe that the old Parsee custom of secluding women in the lowest and dampest and worst ventilated room in a house was as hurtful as the enthusiastic reformer made out. This was ten years ago, and in the interval all the skepticism, the prejudice, and the hostility have disappeared.

Dr. Tremuljee saw at a very early stage that if his doctrine was to make way in the community, it must be taught to them at least as much by example as by precept; and so, not long after he had first raised his voice against the unsanitary practices which endangered the lives of the mothers of the Parsee community, he was able, in a temporary hospital, to show the advantages of the new way over the old. The records of this temporary hospital, with its immunity from the risks attending the traditional insanitary surroundings of the Parsee sick room, illustrated and emphasized in a very practical way the doctrine that Dr. Tremuljee had been preaching to his neighbors. The hospital became an important object lesson, which the poorest could understand, and, with the increasing and ultimately embarrassing popularity which the institution attained, the success of the reform became assured. That reform has become an accomplished fact, and neither the rich nor the poor amongst the Parsees now need to be told that the old practices are pernicious and should be discarded. Yet we gather from some of Dr. Tremuljee's remarks that he by no means believes that the reformer's mission is at an end. He advised his brethren to strike against landlords, and compel them to provide airy rooms on the upper floors for sick women; and he spoke loudly in denunciation of the ignorance and worse of the Indian midwife, asserting that while "infant marriages and enforced widowhood caused commotion in the community, the evils arising in connection with these questions were as nothing compared to the wholesale murders that have been perpetrated in their midst by ignorant midwives, though no one had uttered a word about them." His resolution to open a class to educate Parsee women for this work will add largely to the usefulness of the hospital, and will help on reform in a direction in which admittedly there is serious need for improvement. Dr. Tremuljee found willing and generous coöperators in the work that has just been completed, and they and he may be heartily congratulated upon the success which has been attained.—*The Zenana.*

MRS. UME TSUDA, in writing of the women of Japan, says:

"We as a nation have been accused of lacking a religious spirit. Some have indeed gone so far as to say that we are not capable of the highest religious sentiment. What stronger proof need we have of the fallacy of such an opinion than the enthu-

siastic devotion and lofty ideals awakened by the spirit of patriotism? Men and women, educated and uneducated, even down to the lowest ranks of society, have shown themselves capable of understanding the highest ideals of self-sacrifice for a cause which they have been taught as sacred. For it life is not to be considered. The principle held to must be maintained at any cost, firmly and resolutely. Reverence, love, and service for the Emperor are qualities appreciated by all, and stories of devotion and self-abnegation always touch the hearts of the people as nothing else can. It is not our countrymen's love for war and bloodshed that has won the battle of the past months. The high standards of duty, as taught from the mothers' lips, the appreciation of them, and the ability to live up to them are the great motive powers which make Japan so strong before her enemies. Surely we have proved our capacity to hold lofty sentiments and comprehend noble ideas. If we have not yet shown deep religious zeal, is it not the fault of the old religious teachings which have failed to satisfy the heart rather than any characteristic lack on the part of the Japanese nation?

May we not look forward to the time when the truths of Christianity shall be well understood, and take deep root in the hearts of the people? Shall we not then see the same love, devotion and zeal displayed in religion which now appear in patriotism and loyalty? One may venture to say that nowhere will there be found more earnestness and self-sacrifice, more patience and resignation, than among the women of Japan, when the beautiful teachings of Christ are comprehended by them. There is a wonderful future for Christianity in this country when once the way is opened. May God grant that the time may be very near when many will hear and receive the new message, and will show in their lives the fruits of their religious beliefs as markedly as for many generations past they have shown the teachings of their forefathers!

"In giving the above ideas of the Japanese spirit the writer by no means intends to imply that Christianity will efface patriotism from the hearts of the people. It is too deeply implanted for this. Christianity will only tend to strengthen the feeling of devotion to the country and to a cause. Without in any lessening the zeal, it will make it run into broader channels, and the result will be a purer and higher type of patriotism than has ever been known in any country in the world."—*Japanese Evangelist.*

Sir Arthur E. Havelock, Governor of Ceylon, was recently presented with an address by the Tamil women of Batticaloa. They thanked his Excellency for continuing the grant in aid to the Women's Medical Mission, and asked for a continuance of help. The governor in his reply said he found himself in a novel position, as he had never during his career as a colonial governor received a deputation from the female sex, and certainly such a gathering of Oriental women he had never before witnessed. "The East is indeed changing when a woman of rank reads an address in a public hall in presence of her countrywomen, urging public duty and philanthropy on one of Her Majesty's representatives."—*Missionary Review.*

The missionaries sent out by the Woman's Missionary Society of the Methodist Church, Canada, number 32, and are to be found doing faithful and effective work in China and Japan, as well as among the Indians, French, and Chinese of the Dominion. The receipts of the Society last year were $34,837, derived from 571 auxiliaries with 13,645 members, and 273 circles and bands with 6,414 members.

Several months ago one hundred and eleven old women living in Fukushima prefecture spent a month in visiting temples and shrines in order to pray that the Japanese army might be victorious. Two of them were over eighty years old, the remainder ranging from that age to less than sixty.

THE SUNDAY SCHOOL.

From Darkness to Light in Polynesia.

"THIS is unquestionably a visitor from the spirit world!" exclaimed the famous warrior Potai, in awe-struck tones, as the apparition of "a mighty canoe without paddles or outrigger" rose above the horizon, and, seemingly possessed of life, approached the coral-bound coast. Throngs of armed natives gazed intently at the white-sailed wonder, as on it came. A memorable day had dawned, one that inaugurated a new era in the island's history; the white man had come. In other words, Captain Cook had discovered the island of Mangaia, one of the seven that constitute the Hervey Group, over which in 1888 the British Government assumed a protectorate.

But it was many years after this that another vessel—"God's ship"—arrived, with the two brave natives of Tahiti, bringing the islanders news of salvation.

"With the Tahitian New Testament wrapped up in their shirts and secured to the top of their heads, these intrepid men leaped into the surf and swam ashore, in the presence of many hundreds of heathen. As Davida's feet touched the reef a long spear was thrust at him by a warrior, who exultingly shouted: 'Thou shalt never catch sharks!' meaning that the new God should never win victories on Mangaia. Providentially, the present king of the island, then a young man, was standing close behind the intended murderer, and at the very moment the lunge was being made arrested the weapon."

By and by there was a Christian village—"God's town"—on the tree-covered rocky shore.

"It was the custom of the early converts, like Nathanael of old, to retire at midday to the seclusion of these trees to pray, each having his own particular tree."

Later on there came a time when the idol house—"the prop of the kingdom"—was burned, and its thirten occupants found their way to the British Museum.

"The Christians' God is the strong God," said the defeated heathen party.

The story of gospel victories throughout Polynesia has been often told, but the special feature of Rev. W. W. Gill's book, "From Darkness to Light in Polynesia," recently published in London, is that it gives the history of the past, as shown forth in legend and tradition, embodied in warrior songs, of which the original verse is printed here, with parallel translations. Dr. Gill has thus made a substantial addition to our knowledge of savage life, as well as adding a valuable contribution to missionary literature. The earlier part of the book shows the "darkness" of Polynesia's long night, the later chapters telling of the dawn that has brightened into a glorious day. The following is one of many similar instances that might be quoted:

"In 1862 I first visited the Loyalty Islands, in the Western Pacific, and found a mission family with their converts in nightly expectation of a threatened attack from a host of cannibals. Years afterward I again called, and found a well-clothed, industrious, law-abiding population, kind and courteous to strangers. A beautiful church, of large blocks of white coral, had been erected by these islanders for their own use. And, strangest of all, there was a band of ex-cannibals, educated, and 'mighty in the Scriptures,' ready to go with Rev. W. A. Murray and myself to instruct the heathen of New Guinea."

—*Regions Beyond*.

Wayside Studies in Comparative Religion.

(On a native boat.)

LAST night I was reading that magnificent passage in Isaiah vi.: "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six

wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

I heard a rustling noise above my head; looking up, I saw two bits of tinsel brass, such as are used in the ornamentation of idol shrines. They were fastened to the low mat roof of the boat, and the wind was curling them up like dead leaves in autumn. They marked the shrine of the boat. To the left hung a bamboo box for holding incense; in the center, the place of honor, dangled the object of their worship, a mass of charms, a score or more in number, most of them simply rolls of paper, now dirty and ragged, but of inestimable value because bearing the name of some divinity at whose shrine they had been purchased; others were dirty rolls of cloth in which was wrapped precious ashes of incense that had been offered at some distant temple. Time and dust had given to the string of wads, paper, and cloth a worn and begrimed appearance, such that were our craft to enter a foreign port she never could pass the quarantine without this being thoroughly fumigated, if not consigned wholly to the flames.

Yet to the minds of the bright young men who managed the boat, and they managed it well, this stood for five powerful gods: A-Ma, the goddess of sailors; Go-Ia, a deified physician; Hut-Chou, the original Buddha; A-Nie, a female Buddha; Hiang-Bu-Sua-Hut, the Buddha of Mount Hiang-Bu.

I asked the boatmen what these were for, and the reply was "Peace."

Would that the truth regarding the condition of the millions in the Far East, thus deluded, might be to many like the later portion of the prophet's vision, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."
—*Rev. J. M. Foster, in Helping Hand.*

A Brave Christian Girl.

A STRIKING illustration of courage is mentioned as having occurred when the "Star" was at Nonouti, where the Roman Catholics have recently landed seven new French priests, and where the people are suffering both from famine and the vicious custom of dancing. Mr. Channon says:

"Here we nearly lost one of our bright school-girls. The father came aboard and pledged Mr. Walker and Miss Hoppin that she should not be kept, but allowed to return if Miss Hoppin would only go ashore with her. This Miss Hoppin did the next day, but no sooner had the father got the girl ashore than he cast off his shirt and declared himself a Catholic, and said the girl could not return. He then gave the girl some tobacco to chew, and ordered her to undress and put on the heathen fringe. All of this she stoutly refused to do, whereupon she was dragged by the hair of the head by her father, crying and sobbing, out of Miss Hoppin's presence. As Miss Hoppin could do nothing to save the girl, she was compelled to leave with a heavy heart. But the girl proved to be of good mettle, and resisted all the threats and coaxing of the priest who was called in to subdue her. Biding her time, the second night after, she escaped in the middle of the night, and after running five or six miles to a village met some school-boys, and was brought off by them in a canoe to the "Star," much to our pleasure. Next day we expected trouble from her father, thinking he would demand her release, but he did not, evidently regarding her as more than his match."
—*Missionary Herald.*

ONE of the foremost incentives to missions is found in the blessedness of giving. Christ spake a new beatitude, recorded and preserved by Paul, who said to the Ephesian elders: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." The full meaning of that last beatitude can be kown only as the work of missions is done as he meant it should be done.—*Review.*

EPWORTH LEAGUE.

The Blind in Heathen Lands.

"WHAT are you doing for the blind?" I asked of a friend who had returned from her missionary field in India. "Not a thing," was the emphatic reply. After going back to her work she forwarded to me an earnest appeal from Miss Reed, the leper missionary, who seems equally interested in the blind, and urged me to agitate the matter in America. I have therefore collected a few facts from the officers and workers of different societies and still more from the *Mentor*, a magazine published in the interest of the blind.

The first fact that confronts us is that blindness is more prevalent in heathen countries than in our own, owing to the want of medical skill. It is even asserted that parents will sometimes put out the eyes of their children to make them more successful as beggars. As in our own land, the blind are found in all classes of society, but are more numerous among the degraded and outcast. Naturally, their intellectual and moral cast is precisely the same as that of the seeing members of their class; but the life to which they are condemned is such that in China it is said of those who have grown up in blindness, "They are hopelessly depraved." Begging is their profession. It is even thought that in India they would not part with their blindness if they could; for it is their stock in trade. Their excuse for rejecting the gospel is that it would spoil their business. Some add fortune-telling to their begging.

In Canton, China, blind girls are sold as slaves to vice. They are taught to sing and play, and then, arrayed in gaudy finery, are taken around at night among the opium-houses, gambling-dens, and low places of amusement.

Now if the heathen world has any claim on Christendom, the blind have a proportional share in that claim. The barriers of distance, language, and custom were not sufficient to keep the gospel out of these strange countries; and where it was found that high-caste women could not come out to hear the public preaching, teachers of the highest order were sent into their homes to instruct them, one by one. Even the outcast lepers have their special missionaries. Let us see what is done for the blind.

The American Bible Society is making some experiments in Japan. The British and Foreign Blind Association has printed an embossed Bible in Arabic, and primers in several of the dialects of India. The Woman's Foreign Missionary Society of the Methodist Episcopal Church sometimes allows all our blind girls to attend the mission schools, and catch what they can from their seeing companions; and in in Lucknow there are a number of blind girls under instruction. In Pekin, Canton, and Hankow, China, small schools for the blind have been founded by the missionaries. There are doubtless other noble efforts of which I have not heard.

What can be done? For the Church to burden itself with the support of any class of impenitent sinners would be both foolish and unjust. To found asylums for the blind would only sanction and perpetuate their helplessness. My friend in India writes facetiously that if the blind are supported in asylums without work, all India would go blind. And if work is required, the blind themselves would not live there. What then? Give them a Christian education, and let this include physical culture, to make them appear like the seeing, and a training in some useful work that they may earn a decent living. Then provide industrial homes for such as need and appreciate them.

I am told that this cannot be done, for want of teachers trained for the purpose, and a special literature. At this point I have good news indeed. Every year our American State Institutions are graduating young men and women who are eminently qualified to teach a class of blind

pupils in a seeing school, and who would be valuable assistants in other respects, although perhaps not competent to assume charge of a special mission.

Sometimes a blind girl is the only one who will do at all. When Rev. Mr. Murray had opened a school for blind boys at Pekin, he proposed to do the same for girls; but not one would come to him for instruction, and he had no female assistant. In this dilemma a woman of the city engaged one of his smallest pupils to come to her house daily, and teach her what he had just been learning in reading, writing, and music, and as soon as possible she offered herself as teacher. Dr. Niles thinks that the bare appearance of a trained blind woman in the streets of Canton would be an object lesson for the people.

The great difficulty of providing embossed books has been conquered by two inventors—Louis Braille, of France, and Prof. F. H. Hall, of Illinois. The system of point writing known as "Braille's" consists of sixty-three characters which are commonly made with a tablet and stylus at the rate of ordinary writing. When the number of elementary sounds in a dialect does not exceed sixty-three, you have to assign to each sound its representative character, and you have an embossed literature at once. It is obvious that there should be but one arrangement for each dialect. Any missionary can learn to read and write English Braille by sight in a few hours.

Mr. Murray has reduced the Chinese from four thousand to four hundred and eight elements; and by numbering these and using nine of the Braille characters as numerals he is able to teach the blind beggars, whom he picks up in the streets, to read and write in two months. They also read and write music in the same way. His pupils make their own books; one lad turning out as much work as three seeing men in England, and consequently reducing the cost to one-third.

Two years ago Prof. Hall, then Principal of the Illinois Institution, invented a little machine that can write Braille in any language at the rate of eighty words per minute. It costs $14, and operating it is like playing simple exercises on a piano. If I understood one of the Oriental languages, I am sure that sitting here in my own library, and without the slightest assistance from any seeing person, I could translate and copy books enough for a small school.

And if this did not bring the millennium for the blind, Prof. Hall has added the stereotype maker; with the help of a common clothes wringer this machine, which writes on brass or copper, will turn out thousands of embossed paper copies in an incredibly short time, And the blind themselves do all the work. The stereotype maker costs from $115 to $150. It has already been sent not only to England and Germany, but also to Japan and Australia.

Will it pay to educate the heathen blind? They are not likely to marry and found Christian homes, or to become public officers or public preachers. Granting all this, which is not at all certain, they have souls to save and bodies to support. By teaching them such work as the other natives admire, but have not learned to do, and protecting them in the monopoly, they would be made self supporting. In Japan there have been blind poets and musicians, and many practice the massage treatment.—*Clara B. Aldrich, in Helping Hand.*

An exchange states that a Japanese gentleman obtained a copy of the Bible and an exposition of Christianity, and after reading it said: "This is a fine thing in theory, but I wonder how it would work in practice." On the train on which he was traveling he noticed a lady who he was told was a Christian. He watched her attentively to see how she would act, and he said: "If I can see anything in her life like this book I will believe it." He was deeply impressed with her manner and conduct, and the result of that railway ride was that he went to his home determined to make the Bible the guide of his whole life, and become a true and consistent Christian.

OUR FELLOW-LABORERS.

The London Missionary Society.

THE following condensed statement of what has been accomplished by the London Missionary Society during the one hundred years of its existence was made by Sir George Williams, who presided at a recent meeting in anticipation of the centenary of the Society. In contrasting its present condition with the time of its foundation, Sir George said: "Now you have 256 missionaries. Then you had no ordained native pastors; now you have 1,734, making 1,999 ordained ministers supported by this Society. Then you had no native preachers; now you have 6,446, making altogether 7,445 men and women preaching the gospel of the grace of God in connection with this most excellent institution. Then there were no Church members; now you have 86,118. Many of those Church members, those natives in the various countries, have suffered death for Christ's sake; many have attained the crown of martyrdom, and some of you will see and know them in the bright and sunny future. Then you had no native adherents; now you have 417,916. I think that is a splendid result, for which you have to give thanks to-day. Then you had no Sunday schools; now you have 604, and 36,159 children in those Sunday schools. Then there were no local contributions; not a penny was given by the natives; now you have upward of £20,000 contributed annually, and in addition about £7,700 given for educational purposes—making altogether nearly £28,000. That has been the result in so short a time as one hundred years. God put the thought into the hearts of these eight good men who met down there in Change Alley. Now to day we see the blessed, glorious reallity, and we are met to commemorate that reality and to rejoice before God with exceeding gladness. Let us give him thanks that he has so honored and blessed this noble Society.—*Missionary Herald.*

THE United Presbyterian Church of Scotland has 573 congregations, with a total membership of 188,706 and an income of £404,206. These facts assist one to understand the relative extent of the foreign missionary activity of the United Presbyterians. The income devoted to this purpose during the year 1893 was £33,543, besides £4,639 subscribed for Zenana work. Both branches of the work are financed by means of credit balances, by which the necessity of borrowing from bankers is obviated. The European staff consists of 71 ordained, 15 medical, 8 lay evangelists, and 31 zenana missionaries—who are assisted by 19 native pastors, 127 evangelists, and 567 other agents. There are 202 congregations, with 165 out-stations and 18,460 members, almost double the number of thirteen years ago. The greatest part of this force is expended upon Jamaica, where 10,692 out of the whole number of members are to be found. There are 401 members in Trinidad and 898 in Tokyo. Old Calabar has 461 members, Kaffraria 3,311, Rajputana 521, and Manchuria 2,176. The work in Manchuria is worked in harmony with the Mission of the Irish Presbyterian Church. One great attraction of the annual meeting was the presence and speech of Dr. Soga, a native of Kaffraria.—*Ch. Mis. Intelligencer.*

THE policy of the Church Missionary Society of London to turn away no suitable missionary candidate for lack of funds, seemed to be on trial last year. The Society was in danger of closing its fiscal year with a debt of $60,000. But the adverse balance, we learn, was all wiped out, and the Society actually began the new year with a balance in hand of nearly $20,000. This Society is setting an example of faith which should have an elevating effect on all missionary work. Should a missionary society undertake only as much work as the fnnds on hand or in sight will pay for, and no more? or should

they exercise the faith of the Church Missionary Society that when God endows and calls a man to this work he will move the hearts of his people to the means for his support? True, regard should be had to business principles in managing our work for the Lord; but should a missionary society be reduced to a mere business machine, to the exclusion of faith? If faith is excluded, how much of Christ is included?—*Christian Missionary.*

At Aintab, on the Euphrates, in Central Turkey, there are three very prosperous mission churches. They are under the charge of Presbyterian American missionaries. The first church holds 2,000 people, and is frequently full to the doors. The second church has over 800 members, and is looking out for a site on which to build a larger church than their present one, which is insufficient to hold them. The membership of the three churches is over 1,700, and is steadily increasing. One of the churches has an average attendance of Sabbath school scholars of 1,183 throughout the year. "It is the custom in all the churches of that region for the whole congregation, old and young, to meet early on Sabbath morning for the study of the Bible in the Sabbath school, and the preaching service is held in the afternoon."—*Church at Home and Abroad.*

The first misionary party was sent out by the London Society August 10, 1796, bound for Tahiti, and consisted of 30 persons. A "miscellaneous selection" truly, for only 4 of the 30 were ministers, 6 were carpenters, 2 shoemakers, 2 bricklayers, 2 tailors, 2 smiths, 2 weavers, a hatter, a shopkeeper, cotton manufacturer, cabinet-maker, draper, harness-maker, tin worker, cooper, and butcher. Only 6 were married, and there were 3 children.—*Review.*

The Primitive Methodist Missionary Society includes in its operations home and colonial mission work as well as that among the heathen. For the latter work the Society has been content to find its sphere in Africa. It labors in Fernando Po, at Santa Isabel, San Carlos Bay, and Banni; in the Niger Protectorate at Aqua Effy; in South Africa at Aliwal North; and in Mashikulumbweland. The last-named mission has had many strange adventures. Rev. H. Buckenham and his party have now been at work for several months. The amount raised for the African missions of the Society was £2,000, irrespective of a balance of £565.—*Church Missionary Intelligencer.*

The United Presbyterians devote themselves wholly to two fields, which they work with great thoroughness and efficiency, the Nile Valley and the Sialkote Mission in Northwest India upon the borders of Cashmere. The districts occupied number 18, with 288 stations. The ordained missionaries number 26; the married women 24, and the unmarried 17; ordained natives 34, licentiates and students 31, and other workers 482—a total of 537 natives and 70 Americans. In the 43 churches are 11,055 members, and in the day schools 13,514 boys and girls. The additions to the churches by profession of faith were 651 last year, the native contributions for church work were $13,149 (only $400 from India), and for all purposes, $36,849.

The income of the British and Foreign Bible Society for last year was £234,285, and the expenditure £222,848; and hence in this time of general deficits this noble organization attained to the blissful eminence of finding in the treasury a balance of £11,437 ($57,185). The total issues for 1893 were near to 4,000,000, of which more than half went forth from foreign depots. At the annual meeting the Bishop of Sodor and Man declared that "there issues daily from the offices of this society a pile of Bibles, Testaments, and portions equal in height to the Eiffel Tower." Its 600 colporters and 402 Bible women are scattered the world over. Of the latter 291 are toiling in India, and over 100 of the former in China.—*Mis. Review.*

MISSIONARY GLEANINGS.

The Mission to Lepers has for twenty-one years sought to minister to the needs of these sorely afflicted people, of whom there are hundreds of thousands in India, China, and Japan, the majority being miserable outcasts left to beg or starve. The threefold aim of the mission is, to lead the lepers to Christ, to relieve their suffering and want, and to save untainted children of lepers from falling victims to the disease. Thirteen asylums are entirely supported, and twenty others assisted by the mission, which also maintains five homes for the children of lepers. This work is done with the valued co-operation of the missionaries of sixteen different societies. About fifteen hundred lepers are now aided by the mission, 800 of these being inmates of the homes. Spiritually, the results are most encouraging, about 150 converted lepers having been received by baptism into the Christian Church in one year. The indirect results also of such a work, in favorably influencing the surrounding heathen toward Christianity, cannot fail to be valuable.

Rev. O. Cary, of the American Board Mission, in conjunction with Rev. J. B. Porter, of the Presbyterian Mission, has opened a gospel shed near the entrance to the great Industrial Exhibition at Kyoto. There is preaching, tract distribution, and personal conversation for an hour or more each afternoon, while the place is open all day for tea drinking, newspaper reading, or restful lounging. Hundreds of people avail themselves of this chance opportunity for hearing or reading the gospel message. It is an admirable scheme well carried out.

The W. C. T. U. now prepares the quarterly temperance lesson of the International Sunday school Lessons. The lesson for the third quarter (July 21) will be on Leviticus i.–xi. The lesson makes an attractive leaflet for distribution, and can be had at the Methodist Publishing House in Tokyo in the Japanese language.

Speaking of Methodism in Fiji, the *Recorder* says: "Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are nine hundred Methodist churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended, and that the first sound that greets your ear at dawn and the last at night is tbat of hymn-singing and most fervent worship,rising from each dwelling at the hour of prayer?"

The London Missionary Society's *Chronicle*for April gives an account of the "Christian interests in the island of Madagascar," and states that there are 2,000 Protestant churches, with more than 300,000 adherents. More than 1,300 of these churches are connected with the London Missionary Society, and have 280,000 adherents and 60,000 Church members; 893 congregations are in the central province of Imerina, where Christian work was begun in 1820.

Count Ito Prime Minister of Japan, upon sending Mrs. Uta Shimoda abroad to study, said to her: "If you are going to find out the true condition of Europe and America, it would be well for you to give special attention to religion in the homes and its influence on the morality of the people. If there is anything worth seeking at all, it is the religion in the home, and that will be the best thing to bring back to Japan."

The Associated Purity Societies of Kyoto have printed and distributed 30,000 copies of a booklet called *Kei Sho* (Warning Bell). It contains substantially the facts given in the Bushnell-Andrew letter, together with other matter of vital importance.

For half a century after white men had made acquaintance with the fierce and murderous disposition of the Samoans, the island of Samoa was left to itself. Traders shunned it. Yet within twenty-eight years of the landing of the missionaries the islanders were importing goods from England, Australia, and America, valued at $175,000 per annum—not a bad market for so small a community.

The *Fukuin Shimpo* says that in Korea most of the people—that is, the middle and lower classes—believe in Buddhism. Those belonging to the higher class are indifferent to religion. Worship of ancestors is universal. Each family has its special guardian divinity, to which vegetables and animal flesh are offered two or three times a week.

There are eighteen schools of Lamas in Thibet, the largest numbering 490,000 of these monks or priests, who are dispersed throughout the country in 1,026 monasteries. The people generally are willing to learn, but fear the Lamas, who are strongly opposed to their instruction.

A young Chinawoman who had thrice tried to take her life during the six months since her marriage, said, when spoken to by a missionary, "I don't want to live; it is better to die; the sorrows of the unseen world cannot be greater than mine since I was married."

According to the census of December, 1894, the statistics for Buddhism are: 13 sects, 71,839 shrines, and 107,615 priests.

Long before I came to China I had learned to lean on the never-absent help of God. Not by fits and starts, not in times of difficulty or danger, but every moment of my life, though not always consciously, with effort, do I trust him, and he has never disappointed me, but given me far more exceedingly abundantly above what I was able to ask or think. —*Rev. Dr. John Ross, Moukden.*

"Stop!" said a young Afghan on hearing for the first time Christ's teaching, "Love your enemies." "Stop! this faith is certainly from God. 'Hate for hate, and blow for blow,' is in the heart of man; but 'Love your enemies' is clearly from outside man. It is Divine."

In Japan there are over 150 religious papers and magazines of various kinds. Recently it has been decided to issue a sort of Review of Religious Reviews, the first number of which was to appear July 5, 1895, the name to be *Nippon Shukyo.*

The Woman's Foreign Missionary Society of the M. E. Church is erecting a $10,000 Girls' Bible School in Yokohama, and also planning for large buildings in connection with their growing work at Aoyama.

The seventh annual session of the Summer School was held in the chapel of Doshisha College, Kyoto, July 4–14, 1895.

There are said to be eighteen circles of the King's Daughters in Japan, six of them being in Tokyo and Yokohama.

TREASURER'S DEPARTMENT.

Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

RECEIPTS FOR JULY, 1895.

Arkansas Conference.

Charleston Ct., W. S. Bristow.....$ 6 85

Baltimore Conference.

Augusta Ct., R. M. Wheeler. .....$ 50 00

East Texas Conference.

Pittsburg Sta., J. C. Calhoun.....$ 5 00

Florida Conference.

F. Pasco, Tr.....$ 94 50

Indian Mission Conference.

Sans Bois Ct., A. A. Homer.....$ 10 00

Kentucky Conference.

F. S. Pollitt, Tr.....$ 40 00

Little Rock Conference.

Magnolia Sta., R. R. Moore.....$ 110 00

Los Angeles Conference.

Wade Hamilton, Tr	$	24 16

Louisiana Conference.

Covington Sta., W. T. Curry	$	5 00

Louisville Conference.

Springfield, Jesse T. Murrell	$	10 00

Memphis Conference.

Milburn, J. S. Carl	$	17 35

Mississippi Conference.

Utica Ct., W. L. Linfield	$	3 50
Gloster and Centerville, B. S. Rayner		44 85
Providence Ct., W. W. Hopper		40 00
Providence Ct., W. W. Hopper		25 00
		$113 35

Montana Conference.

A. G. Clark, Tr	$	52 60

North Alabama Conference.

Bridgeport Sta., J. L. Brittain	$	96 00

North Mississippi Conference.

W. S. Shipman, Tr	$	3 00
W. S. Shipman, Tr		10 00
		$13 00

North Texas Conference.

F. H. Welch, Tr	$	162 75

Northwest Texas Conference.

Clarendon Sta., J. S. Barcus	$	40 00
Breckinridge Ct., S. J. Vaughn		15 00
		$55 00

Southwest Missouri Conference.

C. H. Briggs, Tr	$	118 75

Tennessee Conference.

W. R. Manier, Tr	$	300 00

Western Conference.

H. D. Hogan, Tr	$	30 00
H. D. Hogan, Tr		30 00
		$60 00

Western North Carolina Conference.

John G. Staples, Tr	$	500 00

Specials.

H. S. Bradley, Jr., Agent Stewart property	$	208 32
A. F. Rogers, Heyworth, Ill		150 00
		$358 32

Bills Payable.

J. T. Curry, note	$	326 00
Fourth National Bank		10,000 00
" " "		15,000 00
" " "		5,000 00
" " "		10,000 00
" " "		10,000 00
		$50,326 00

Donations Directed.

Anonymous, for Corea	$	5 00
Mrs. C. S. Wamsley, for Kobe Industrial School		10 00
J. H. Kirkland, for J. W. Tarboux		250 00
First Church, Shreveport, La., support missionary in China		750 00
Mrs. A. W. Wilson, for Self-help Fund, Japan, for cow		50 00
C. E. C. Hill Sunday School, Charles Stoll, for Day School in China		18 00
Miss M. Fearn, for J. B. Fearn	$	5 00
F. L. Kerns, Tr. Rosebuds, for B. G. Marsh		253 75
C. G. Andrews, for support of J. B. Fearn		25 00
W. P. Turner, of Japan, for support of W. R. Weakley		25 00
W. A. Davis, of Japan, for support of W. R. Weakley		10 00
C. A. Tague, of Japan, for support of W. R. Weakley		100 00
C. B. Mosely, of Japan, for support of W. R. Weakley		68 00
J. T. Myers, of Japan, for support of W. R. Weakley		100 00
Miss Kate Harlan		30 00
		$1,699 75

Recapitulation of Receipts.

Arkansas Conference	$	6 85
Baltimore Conference		50 00
East Texas Conference		5 00
Florida Conference		94 50
Indian Mission Conference		10 00
Kentucky Conference		40 00
Little Rock Conference		110 00
Los Angeles Conference		24 16
Louisiana Conference		5 00
Louisville Conference		10 00
Memphis Conference		17 35
Mississippi Conference		113 35
Montana Conference		52 60
North Alabama Conference		96 00
North Mississippi Conference		13 00
North Texas Conference		162 75
Northwest Texas Conference		55 00
Southwest Missouri Conference		118 75
Tennessee Conference		300 00
Western Conference		60 00
Western North Carolina Conference		500 00
Specials		358 32
		$2,702 63
Bills Payable		50,326 00
Donations Directed		1,699 75
		$54,728 38

Disbursements for July.

Brazil Mission Conference	$	85 75
Bishop's Travel		325 00
Central Mexico Mission Conference		1,927 50
China Mission Conference		6,435 75
Florida Conference		250 00
Indian Mission Conference		4,413 25
Japan Mission Conference		6,850 63
Los Angeles Conference		1,068 00
Mexican Border Mission Conference		1,372 02
Northwest Mexico Conference		989 99
Pacific Conference		801 00
Western Virginia Conference		239 66
Expense		2,151 67
Interest		1,400 85
		$28,311 06
Bills Payable		25,000 00
Donations Directed		190 00
		$53,501 06

MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

China.

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev. C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office, Shanghai.
W. H. Park, M.D., Suchow, China.
Post-office, Shanghai.
Rev. W. B. Burke, Sung Kong, China.
Post-office, Shanghai.
Rev. Moses B. Hill, Nantziang, China.
Post-office, Shanghai.
Rev. J. L. Hendry, at home on leave.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Lochr, Shanghai, China.
Rev. T. A. Hearn, Shanghai, China.
Rev. B. D. Lucas, Shanghai, China.
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Rev. S. H. Wainright, M.D., Kobe, Japan.
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Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, at home on leave.
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Miss A. D. Bryan, Hiroshima, Japan.
Rev. C. B. Moseley, Matsuyama, Japan.
Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Tokuyama Japan
Rev. W. A. Davis, Uwajima, Japan.
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Rev. S. E. Hager, Oita, Japan.
Rev. W. P. Turner Kobe, Japan.
W. J. Callahan, Nakatsu, Japan.
Rev. W. R. Weakley, Kobe, Japan.

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Rev. H. C. Tucker, Caixa 454 (Correio Genrol), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
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Rev. John M. Lander, Juiz de Fora, Brazil.
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Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. J. B. Cox, San Luis Potosi, Mex.
Rev. K. J. Yearwood, Monterey, Mexico.

Mexican Border.

Rev. D. W. Carter, San Antonio, Texas.
Rev. J. W. Grimes, Cadareyta, Mexico.

North-west Mexico.

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Rev. Robert C. Elliott, Durango, Mexico.

New Mexico Conference.

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Rev. C. C. Eddington, El Paso, Tex.

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Rev. A. C. Pickens, Ardmore, Ind. Ter.
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Rev. J. M. Gross, Oklahoma City, Ok. Ter.
Rev. J. J. Lovett, Vinita, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Keokuk Falls, Ind. Ter.
Rev. J. W. Lloyd, Atoka, Ind. Ter.
Rev. C. M. Coppedge, Whitfield, Ind. Ter.

German Mission.

Rev. Jacob Kern, San Antonio, Texas.
Rev. W. A. Knolle, Industry, Texas.
Rev. P. H. Hensch, Giddings, Tex.

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Rev. C. A. Fulwood, Bartow, Fla.
Rev. T. J. Phillips, Live Oak, Fla.
Rev. T. J Nixon, Dade City, Fla.

Western Conference.

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.
Rev. H. D. Hogan, Hillsdale, Kansas.

Western Virginia Conference.

Rev. C. W. Shearer, Prestonburg, Ky.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. C. H. Dowell, Austed, W. Va.
Rev. S. F. McClung, Ravenswood, W. Va.

Denver Conference.

Rev. M. H. Neely, Denver, Col.

Montana Conference.

Rev. R. H. Shaeffer, Helena, Mont.
Rev. S. B. Tabor, Stevensville, Mont.

Columbia Conference.

Rev. H. S. Shangle, Oakland, Oregon.
Rev. R. A. Reagan, Albany, Oregon.

East Columbia Conference.

Rev. J. W. Compton, Palouse, Wash.
Rev. M. V. Howard, Pendleton, Ore.
Rev. E. G. Michael, Island City, Ore.

Pacific Conference.

Rev. Samuel Brown, San Jose, Cal.
Rev. M. B. Sharbrough, Fresno, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Christian, Colusa, Cal.
Rev. W. F. Coffin, Merced, Cal.

Los Angeles Conference.

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. Q. A. Oats, Lompoc, Cal.
Rev. T. J. Duncan, Los Angeles, Cal.

West Texas Conference.

Rev. A. E. Rector, San Antonio, Texas.

HOME AND TRAINING SCHOOL FOR CHINESE WOMEN,
PORTLAND OREGON.

THE

METHODIST REVIEW OF MISSIONS.

NEW SERIES. OCTOBER, 1895. VOL. XVI. NO. 4.

HOME FOR CHINESE WOMEN AND GIRLS.

BY REV. W. S. HOLT, D.D., PORTLAND, OREGON.

In the year 1885 the Northern Presbyterian Church opened a mission to the Chinese in Oregon and Washington. The headquarters were made at Portland, Ore. In this city there are about 3,500 Chinese, while in the entire district there are more than 12,000. The writer and his wife, who had spent nearly twelve years in China, were placed in charge of the mission. There are in Portland more than one hundred Chinese women and girls. Some of them are married women, having their own dwellings; but more of them are chattels, brought here by brothel-keepers, and used for purposes of gain. Naturally, efforts were made to reach these women and girls, without regard to their family or other relatives. Familiarity with the Chinese language and a disposition to be friendly facilitated the effort; nearly all doors were open to the missionary woman. In the course of her visits it was soon learned that not only were women kept there for immoral purposes, but little girls also were owned by disreputable men and women, and these girls were living in brothels, and were destined to a miserable life. Not only so, but occasionally women were found who were weary of their lives, who would be glad to leave the awful places and live respectably in a decent home. But what could be done with them? There was then no refuge for women in our city. Little was known of the Chinese. There had never been a white woman there before who could talk Chinese, or who had been among the Chinese, or who had any special interest in their welfare. Nor was there any place where Chinese children could be cared for. The subject of aid for these poor, depraved captives was laid before our Christian women. At once they recognized the need. How could it be met? While under discussion a crisis came. A poor woman in San Francisco was married to a worthless man. They had an adopted daughter. They also had a friend. The adopted father had threatened to sell the girl. This alarmed the mother. She lent a willing ear to the friend of the family, and ran away with him, taking the girl. The trio came to Portland. The enraged husband got

track of them and followed. At the instigation of a Chinese acquaintance the runaway pair were married here in Portland. When the original husband arrived there was trouble. Shooting was freely threatened. The new husband was a stranger and alone, as his family has scarcely any representatives here. During the contest Mrs. Holt was sent for, whereupon both parties agreed to make no further trouble if the woman would go home with Mrs. Holt and stay with her one year. She consented, the child remaining with the first husband. In the coming of this woman into the shelter of our home the Chinese Home had its beginning.

Not long after, upon returning from services at the mission one Sabbath evening, we found a poor, disconsolate, diseased woman. She had escaped from a house of ill repute. She was told by some Chinese acquaintance that we would receive her. She was taken in and cared for, three of our own children being put in one room to accommodate our two Chinese guests.

Not long after a message came to Mrs. Holt that a Chinese woman was detained in a bad place against her will; would the missionary come to her relief? Of course she would. A writ of *habeas corpus* was applied for. It was given to a sheriff. The officer, the attorney, the missionary woman, and one lady friend went to serve the paper. The street in front of the building was crowded with Chinese. The officer went up stairs, but could find no one. He returned to the sidewalk, saying he could find no one. The women started up stairs with him. A Chinese friend rushed out of the crowd and whispered to Mrs Holt, "Don't you go up there." But she went with the sheriff. The hall above was full of excited Chinese, armed, as we learned afterward. The room was found, the sheriff burst open the door; there was the Chinese woman in the grasp of a man, who held one hand over her mouth to prevent any outcry. She was taken to the court and allowed to join the other refugees in our home.

These events, happening in quick succession, showed that something must be done for such cases. Action was promptly taken. A society was organized within the North Pacific (Woman's) Board to take charge of this work. A house was rented, a matron secured, and the three women already mentioned were transferred to the Home, now organized and in operation, according to law.

Then followed a new and most interesting chapter in the history of the Home. The laws of Oregon authorize duly incorporated societies to take children away from immoral parents or guardians or improper surroundings, and take charge of their training. To help Chinese girls who were in such surroundings was one of the aims of the society mentioned above. Three Chinese girls were known to be in places which brought them within reach of the society. Accordingly, one day the matron of the Home and one officer, and Mrs. Holt and another officer visited the abodes of these girls and took them to the Home. Two of the girls lived with a

widowed stepmother, who was a notoriously profligate woman. The other child belonged to a man and woman who lived together illegally. These children were made the occasion of the fiercest legal battle the Home has ever been forced into. In the case of one girl it was proved in court that the people who controlled her were not man and wife, and that she was not their child. The judge decided that if they would marry and remove to a decent residence they should have the child. They complied with these requirements. But over the other girls the battle waged long and fiercely. Efforts were made to show that the children had good care, and were happy. But there was abundant evidence to establish the reputation of the stepmother. Then a plea was set up that a poor old grandmother in China was pining for her grandchildren. A letter was produced from her, expressing the desire that they might be sent back to China to her. Finally it was decided that they must be sent to China, although they were American born. Their passage was taken on a vessel sailing from Portland to Hong Kong. They were put on board; the ship sailed. But the attorney for the Home had not exhausted all his resources. He went in person to the capitol, where the State Supreme Court was in session, urged his case with such zeal as to secure a mandamus upon the Circuit Judge. He in turn issued orders to the sheriff of the county which borders the Pacific Ocean, and through whose bounds the ship must sail. These orders were entrusted to Mrs. Holt and a warm-hearted lady friend. They took steamer for Astoria, which the ship must pass. Arrived in the small hours of the morning; roused the sheriff; chartered a small steamer; went out and met the sailing vessel; stopped her; removed the girls, and took them ashore. Then, when the vessel sailed out to sea, the girls were returned to Portland. The case went to the Supreme Court, and the children were given over to the Home, where they still are—bright, happy, Christian girls, well on the way to useful womanhood.

The sequel to this incident is that not long after the termination of the suit the Chinese beset the stepmother to refund the large expense incurred in trying to keep the girls. She fled to the Home. There she became converted, married a Christian Chinese, and at the World's Fair at Chicago she posed as the "Chinese Beauty." She is now in China with her husband, and, so far as we know, living a consistent life.

Nearly 40 women and girls have enjoyed its shelter and care. To most of them has come a saving knowledge of Jesus Christ, to all of them an uplift such as they had never imagined in the days of their degradation. Its existence is a constant menace to the traffickers in women. Its door opens at the gentlest touch, night or day. But it only opens inward. No cunning of man or trick of misused law has ever been able to swing that door outward. It is a noble enterprise, carried on in His name, and is doing excellent service for those for whom it was inaugurated.

THE PRESENT RELIGIOUS OUTLOOK IN JAPAN.

BY REV. D. C. GREENE, D.D.*

THE question of self support on the part of the Japanese churches has never been lost sight of, either by the churches or by the missionaries. There has been at times some sharp difference of opinion as to the prominence which should be given to the subject, but there are few mission fields where, on the whole, so advanced a position has been taken. For two or three years past, however, it has been evident that the time was drawing near when the Kumi-ai Churches, certainly, should take a long step forward in the direction of financial independence. Both the Japanese Christians and the missionaries agree in this conviction, and yet the churches have felt very keenly the prevailing financial depression, and have had no small difficulty in raising the money for local needs. Attention has been diverted from the churches by the recent political changes, and the attendance on the Sabbath services has suffered sadly all over the land. Still the desire for independence has been growing.

The causes of this growth have been various. First of all must be placed the rapid development of the national consciousness, and especially to the events of the past year resulting in the admission of Japan to an unlooked-for position in the family of nations. With the new consciousness of strength there has arisen a dread of foreign interference so intense that the ordinary methods of coöperation have become a fertile source of irritation. Happily the questions at issue were rarely personal, so that the relations of the missionaries to their Japanese associates have, with few exceptions, remained unimpaired.

The second great cause of the movement toward independence is to be found in the extreme liberalism of a number of the leading Japanese pastors and teachers. They have felt that the missionaries were unduly conservative in their theological opinions—not at all abreast with the best scholarship of America, not to say Germany—and that coöperation with the mission must involve large sacrifice of their convictions. These leading men have felt, some of them very strongly, that in spite of confessed disadvantages Japanese scholars possess, on the whole, a very great advantage in the study of Christian theology, in that they bring to their task minds free from the prejudice growing out of Christian traditions, and hence that they have important contributions to make to Christian theology. They feel that to yield to the missionaries so large a place as they have hitherto held in guiding the development of Christian thought

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*The Rev. D. C. Greene, D.D., is one of the most eminent and honored missionaries of the American Board. For twenty-five years he has been in Japan, and no one can speak on the subject more intelligently than he. Dr. Greene is as well known for his scholarly attainments as for his noble service in the mission field.—THE EDITORS.

in Japan would be to shirk a responsibility which Providence has assigned to them—a loss not merely to Japan but to the world. Liberalism as now current in Japan seems to take its start from Ritschlianism, or, to speak more specifically, from Prof. Kaftan's "Die Wahrheit der Christlichen Religion." It is, however, much modified by the peculiar attitude of the Japanese mind, the product of their Confucian training. There is, in the case of some at least, a strongly pantheistic cast to the new theories, which leaves little room for a personal God, and no room at all for an objective revelation. One recent writer, though still clinging to the name of theist, eliminates from his definition of God all that we of the West prize in the idea of personality. A Japanese friend, well read in English theology, describes this new liberalism as not Christianity at all, but simply the Confucianism of olden times.

One cannot fail to have much sympathy with the Japanese students in their intellectual unrest. In a measure it is like that which the Greek mind passed through when it first came under the influence of Christian thought; and yet to the missionaries, as well as to the Japanese, it brings serious problems.

So far as can be judged by their preaching, most of the pastors and evangelists are within the limits of a reasonable orthodoxy, but with almost perfect unanimity they stand for freedom of thought. They appreciate the position in which the missionaries are placed, and desire to cast no reproach upon them. I speak of the Kumi-ai Christians as a body, but they insist that the lines of toleration in the general work of the churches shall be made broad enough to cover every one who seeks to spread the spirit of Christ, no matter what his theories about him may be.

Accordingly, at the meeting of the General Conference of the Kumi-ai Churches, held in Osaka the first week in May, it was voted to accept no further subsidy after December 31 from the American Board, or any other source, which might be conditioned upon the right to share in the administration of the Home Missionary Society. Under a resolution passed two years ago, no church which is aided by the American Board is entitled to representation in the General Conference. An effort was made this year to repeal this rule, but without success. The Conference was determined to make it clear beyond dispute that it is an organization of independent churches. As the churches now aided by the Board come up to self-support, their representatives will be admitted to the Conference.

There are now some forty-three self-supporting churches in the Kumi-ai body, and the number will doubtless be increased during the present year, for a very great effort will be made to propagate the spirit of independence. Some doubt is felt of the ability of the churches to carry on the work of the Home Missionary Society without aid, but I think they are able and that they will do it. Great enthusiasm prevailed at the meet-

ing, and the delegates left for their homes with the determination to do their best to prevent any loss to the work because of this stand for independence.

The utmost courtesy characterized the meeting, and while the missionaries may have their doubts about the wisdom of this rejection of all doctrinal tests, they have only sympathy for the spirit of independence and the desire of the Japanese Christians to guide the development of their own institutions. While we do not see how the funds of the American Board could fairly be used to aid in the propagation of some of the views represented in the Kumi-ai Churches, we have not lost our faith in the principle of freedom of thought. With great heartiness we commend these churches, over whose growth we have watched for a quarter of a century, to the guidance of the God of all truth. We believe the leaven of a true faith is in this youthful Church, and that in spite of much which causes us anxiety, its face is toward the light.

The last session of the meeting was a delightful occasion. It was devoted to the missionary work of the churches at home and abroad. The Rev. Mr. Miyagawa, who has recently returned from Port Arthur, told of the new responsibilities which had come upon the Christians of Japan through the war, in Korea, China, and Formosa. The President of the Home Missionary Society, the Rev. Mr. Osada, told of the need of more earnest effort in the home field. It was a genuine missionary meeting of the best type.

In this evangelistic purpose lies our hope. We trust that this keener sense of responsibility may lead to a deeper spiritual life and to a clearer recognition of Him who is our Master and Lord.—*The Outlook.*

THE MISSION OF THE CHURCH.

BY REV. J. R. MOORE, MONTICELLO, ARK.

"As thou hast sent Me into the world, even so have I also sent them into the world." (John xvii. 18.)

A CHRISTIAN is Christ reproduced. The mind, spirit, purpose, life of Christ existing in a man make a Christian. Church membership no more makes a Christian than sculpture makes a man. The sculptor may chisel the marble until the sublimest conceptions of the mind are embodied, and a statue of perfect symmetry and beauty may meet the eye. But it is only a statue. It has no life. A Christian is "born of God;" "not of blood, nor of the will of the flesh, nor of the will of man, but of God." He is a "partaker of the divine nature." Bishop Keener says: "The old man is not shaded off into the new man, nor repaired into the new man, nor polished up into the new man. The old man dies, and the new man is raised up by a distinct creation."

Being "new creatures in Christ Jesus," "the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death." If this be true it follows: That we come by the laws of spiritual life into the purposes and life of Christ, and whatever his mission is on earth it becomes ours. To find, therefore, the mission and purpose of the Church we have only to find the mission and purpose of Christ.

1. One great purpose of the incarnation was the manifestation of God to man. God is a spirit. He is unseen, unheard. He is not recognizable by any human sense. We do not know him, we cannot know him save as he reveals himself. We see enough in nature to reveal the fact of his existence. The whispering winds and rolling thunders are the echoes of his voice. The twinkling stars and flashing lightnings are gleams from his eye. The granite mountains, pile on pile, and the leagueless ocean are the creation of his hands. But these are revelations of power. They do not show the heart of God. The Old Testament is a revelation in part. Here and there are great open doors through which pour floods of light. The holiness, majesty, glory of God appear. But much of it is mysterious and hard to be understood, and we wrest it to our own destruction. The heart craves a revelation of love, not power. We read and meditate, study and scan, criticise and comment, and lay it down dissatisfied, and a nameless longing fills the soul. God seems so far away, so mysterious, so awful. Abject terror seizes and freezes the soul. But Christ comes in the New Testament—a visible, tangible, incarnate personation of God. Christ is God manifested; God walking, talking, living, loving, saving. Seeing Christ, we see God. He speaks. It is the voice of God. We hear him—not as the children of Israel heard him on Sinai, when livid lightnings wrote his name on the blackness, and ominous thunders proclaimed his law. We hear him—not as the blast of the tempest as it sweeps with wing of night and breath of desolation. But we hear him as he spoke with sweet voice to the woman who washed his feet with her tears and wiped them with her hair; or as he said, "Martha! Martha!" or as he sat amid the gathering shadows and said: "Let not your hearts be troubled; ye believe in God, believe also in me." It is the voice of Love. Looking into the face of Christ, we see the love of God, Christ returned to the Father. The revelation which he made would have faded from the mind of man. So he took his children and put his spirit into their hearts, and his life into their spirits, and wrote his law in their minds. He made them like unto himself. He took away the heart of stone and put hearts of flesh, and they are declared to be the "epistles of Christ, written not with ink, but with the spirit of the living God; not upon tables of stone, but in the fleshy tables of the heart." They were "predestined, not to eternal life or eternal death, but "to be conformed to the image of his Son." Conformity in its root idea means cast in a mold. Malachi declared: "He shall sit as a refiner and purifier of silver."

It is said a refiner of silver sits and looks into the glowing furnace until he sees his image reflected in the molten mass. So God puts us into the fire of divine purification, and when the dross of sin is separated from us the image of his Son is in the soul, and he thrusts us out in the world that we may show Jesus. The world sees Christ in us, and judges him by us. Redeemed Christian manhood is the key that unlocks the treasures of Christ and makes them accessible to the sons of men. The Godhead was veiled in manhood, and through man redeemed the Redeemer appears to man. A ransomed race is the highest manifestation of God and his power. Infidelity is to be met not by argument, but by a man.

2. Possessed of the divine nature, we share the divine mission. Catching the mantle of our ascending Lord, and with his divine "Go" ringing in our ears, distance is annihilated, creed, caste, and country lose their significance. The world becomes one vast brotherhood. Sin, the curse, the law loom up in wondrous light. The cry for help is heard. The Christ spirit in us yearns to give relief. Cesarea's praying centurion and Peter's vision are reproduced. Gentile and Jew are abolished. Purse strings snap, bank vaults open, and treasures pour out. Hearts bleed in sympathy, the man is absorbed in Christ, the human is swallowed up in the divine; "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all." The mission is to everybody. Mountains, rivers, seas form no barrier. The love of Christ and of souls tunnels, bridges, and sails over all. Every heart travails, every home becomes a Calvary, every night discloses a Gethsemane, every Sabbath brings a Pentecost, every ear hears the Macedonian cry. Weeping Mary's and sons of thunder, working Dorcases and trembling Timothys lift hands and voices; old earth shakes under the tread of militant hosts, and heaven is in a tumult of joy over repentant sinners. The earth is rejuvenated. They beat their swords into plowshares. The nations learn war no more. Prayer and praise fill the earth. "Crown him Lord of all" rings in exultant tones from ocean to ocean.

It will be objected, this is ideal, and will never be realized. It ought not to be ideal. Do you believe that He who said, "All power is given unto me in heaven and in earth; Go ye therefore, and teach all nations, . . . and, lo I am with you alway, even unto the end of the world," has lost that power? Christ intended its realization. The fault is in us. The only reason why such poor progress has been made is because Christ has so small a part of our hearts. The power and fullness are in him. Our affections are divided. They are given to the world rather than to Christ. It is said more money is spent for kid gloves than for the conversion of the heathen. I saw a statement recently that an average of $1.50 is spent annually for each inhabitant in the United States for chewing gum. The Protestant Church pays *per capita* for Foreign Missions forty cents.

Suppose we could see ourselves as we are seen by the heavenly hosts. What kind of a spectacle would we present? Would not most of our Churches be menageries and museums? Dwarfs and monsters, armless and legless people. Great bundles of pride and little hermetically sealed boxes of love. A little of the language of Canaan and much of Egypt. A taste of milk and huge meals of garlic. A sight that discerns only the dimmest outline. A poor, little, fragile life, tortured by dyspepsia, hunted by fevers, filled with malaria. A day of blizzards and storms, with occasional breaths of south wind, and a glint now and then of sunshine. Poor captives, groaning under the cross, enduring religion, having just enough faith to make us miserable, enough life to realize the sickness, enough sight to see the darkness. O if the Lord could get into our hearts what work he would do!

But we are not merely passive in the work. The divine life makes us partners in an active sense. Christ not only works in us, he works by us. The vine cannot bear fruit. It is the branch that bears fruit. The life of the vine is given the branch, thereby enabling it to bear fruit. The life is in the vine, the fruit in the branch.

Christ is the head of the body, but the members are the media through which the head operates. They obey the head. The head furnishes the power, but the hands, feet, and tongue do the bidding. We are Christ's hands. He gives the bread of life through us, and multiplies himself a thousand fold in his people. We are Christ's feet. We bear him to the world. As he is our Representative, our Advocate in heaven, so we are his representatives, his advocates on earth. He pleads for us, we plead for him.

There is the largest reason in this. An angel can comprehend the majesty, power, glory of God, but he can never grasp the idea of filial love. Only a child can know that. God can never show his fatherhood only to and by his children. And to me the deepest, grandest, highest, sweetest God-given thought is that he is my Father. He is the Lord, the King of angels. He is the sovereign of heaven's hierarchy, but he is the Father of his children. The life is conveyed through the children. If we are to be the vehicle by which the divine legacy is conveyed, we must be in accord with his purposes, imbued with his Spirit, filled with his plans. To be out of harmony with him is to disqualify us for work.

Self-sacrifice is the key-note of redemption. From the highest arches to the deepest depths reached by redeeming love sounds the thrilling notes of heaven's sacrifice. "God so loved that he gave." He gave—not simply pardon, hope, heaven, sweet as they are, immeasurable as they are—he gave his only begotten Son. And giving him he gave us all that Christ had, all that he is, and all he can do. And Christ entering into the great plan, "gave himself for us, that he might redeem us from all iniquity." He gave himself. No man could take his life. He had power to lay it down, and power to take it again.

We must give if we would partake of the kingdom and patience of Jesus. We must give money. He who has not learned this has not learned the alphabet of "the science and song of immortality." Shall God lay his hand upon heaven's joy and consent to redemption for us at such a cost, and we give what we may happen to have by us to-day and let that represent our part of the work. Shall our Lord give his precious life, and we give a few cents grudgingly and plead immunity from further service? Does our Lord say to Moses Hill and Thomas Hearn and Miss Haygood and the other missionaries, "Get thee out of thy country, and from thy kindred, unto a land that I shall tell thee of," and leaving everything that earth holds dear, taking their lives in their hands, going amid filth, squalor, persecutions, and working amid the shafts of death, give their all to the great work of giving light to them that sit in darkness and the shadow of death, and accept us with the impatient giving of something we do not miss, and for which we do not care? When the "Well done" is ringing in their ears, do we hope to share it?

To give is the natural expression of love. If we love we must give. But money is the least, the poorest thing a man has. He who does not give his poorest will not give his best. Suppose our Lord asks that bright boy for the mission field, are you willing? He wants your money, but, more than that, he wants you.

The plan of redemption is imbedded in sacrifice. Fellowship with Jesus Christ is found in perfect consecration. We must lay upon his altar a redeemed manhood. Time, talents, reputation, property, family, self must be brought in the arms of a consecration as full as our love for him, and as deep as our hope of heaven.

TURKEY AND THE ARMENIAN CRISIS.

BY THEODORE PETERSON, B.D.

THE old game of procrastination is being resorted to by the Sublime Porte with regard to Armenia. No longer is there any pretense at denying the barbarous outrages lately perpetrated in Sassoun. The commission has inquired into the matter on the spot, and despite the strenuous efforts of the Turkish functionaries to hide the truth, the case against the Kurds and the government troops has been fully proved. It is too horrible to be put into print. Action has been taken by the European powers concerned in the treaty of Berlin. Reforms in the administration of the country, including the appointment of a high commissioner for Armenia who shall be approved by the European powers, have been recommended to the Porte, and as the Porte shuffled as usual, orders were given for a naval demonstration in the Bosphorus. Then the Porte backed down, and a little more time has been given for consideration. Meantime events are

moving rapidly outside. The tide of Moslem fanaticism is rising, and the massing of a Russian army corps on the borders of the disturbed province shows that at least one European power may be depended on to take a bold step for the protection of the Christian subjects of the Sultan, should such an extreme measure become necessary.

In speaking of the Armenian outrages Mr. James Bryce, M.P., lately said: "What do you expect from a country where one-half of its population calls the other half 'dogs' and treats them as such?" It is unquestionably true that there is no security of property whatever, no redress for loss, no punishment for the guilty, no justice for the Christian, no respect for the honor of Christian women, no safety of life; but a reign of terror everywhere, and robbery—official and unofficial—plunder, pillage, outrage, violation, desolation, perpetual poverty, and an everlasting famine in a beautiful land. This is not all. There is the fear every moment of a wholesale massacre.

The empire is rapidly going down, and its inevitable fall is simply a matter of time; no effort is made to stop the corruption that has stricken it from the crown clear down to the sole. If the Turkish sovereignty would exercise the energy that is displayed to suppress the truth and influence public opinion to reform the present administration, it might perhaps become a good government; but things are otherwise, and the government is encouraging the corruption and hastening its own destruction. The high honors conferred on those connected with the late massacres, and the public thanks given to the Turkish troops, have impressed the officials everywhere with the idea that the more they persecute, plunder, and slaughter the Armenians, the more rapid will be their decoration and promotion.

Yet this is not all. Add to it, if you please, the tribal hostilities dating centuries back, the religious hatred and the Moslem fanaticism, and we have the nameless atrocities and oft-repeated massacres. When the fanaticism of the Turk is excited he is as barbarous as his ancestors under Timor the Tartar, and there is no atrocity of which he is not capable. He freely massacres the defenseless women and the little ones and the wounded; even the death of the unbelievers, or Christian dogs, does not satisfy him, and he delights to mutilate the corpse. The reports of consuls, as well as of travelers in Armenia, even before the recent horrors, show the condition of the land to be intolerable. This state of things comes to us from ages back. "The history of Christians under Moslem law," says Van Hammer, "is only an uninterrupted scene of tyranny, violation, and slaughters." It is carried on by the functionaries as the only means to strengthen and perpetuate Moslem supremacy. Nejib Pasha, of Damascus, said to a confidential agent of the British consul in that city: "The Turkish Government can only maintain its supremacy by cutting down its Christian sects;" and we heard later on sickening

tales of the Damascus and Lebanon massacres. The Grand Vizier says: "To get rid of the Armenian question is to get rid of the Armenian people;" and we have a series of Armenian massacres, among which is that of Sassoun, which drew the attention of the civilized world. The following figures give but a faint idea of the desolation caused by the Turkish massacres during the century:

1822. In Scios Isles.....50,000 Greeks (Lathem, p. 417).
1850. In Mosoul.....10,000 Armenians (Cont. Rev. p. 16, 1895).
1860. In Lebanon.....11,000 Syrians (Churchill, p. 219).
1876. In Bulgaria.....14,000 Bulgarians (Schuyler).
1877. In Bazarid..... 2,400 Armenians (Norman, Armenia, p. 273).
1879. In Alashgird..... 1,100 Armenians (Armenian Patr. Const.)
1892. In Mosoul..... 2,000 Yezidies (Perry's Rep. to Brit.)
1894. In Sassoun.....12,000 Armenians.

Victor Hugo has truly said: "If a man is killed in Paris, it is a murder; the throats of fifty thousand people are cut in the East, and it is a question." Unless a check is put upon the lawless band—unfortunately called the Turkish Government—the atrocious procession will steadily and surely go on to its goal—the annihilation of the Christian element. A check upon the Turk means but one thing—the withdrawal of those provinces from the control of Moslem fanaticism. It is noticeable that the greatest number of these horrors have taken place in the reign of "the most merciful," "the most good-hearted," and the most polite and gentlemanly Hamid II., whose praises have poisoned the air of this land of the free. The Sultan is not to blame; he is a typical Moslem, and the most faithful ruler that ever came to the throne of the empire. He is but doing what Mohammed has commanded him to do in the forty-seventh chapter of the Koran, where he says: "When ye encounter the unbelievers, strike off their heads until you have made a great slaughter of them." Who, then, is responsible for the blood shed? We do not hesitate to answer "England," who has pledged before God and man to protect the Christians there. Now, then, since England comes not forth to fulfill her pledge, and since the Christians have been voted to a wholesale slaughter by the prophet and his followers, what comes next?

The next thing, in order to escape a wholesale massacre, is a wholesale emigration. This scheme seems to be the natural consequence of conditions in Armenia, and it is also strongly advocated by some of our papers here, which say: "Let him alone and let him come out of his dominion, if the Armenian does not like the Turk." One might think this advisable for the Armenians, as they can find security of property and safety of life and religious freedom elsewhere, especially in the neighboring provinces of Russia, where are millions of their brethren, as well as the Catholicos, the father of all the Armenians, of whom it is said that he is about to make an application to the principality for a large tract of land on

which to settle the emigrants. Yet it would, of course, be ridiculous to plan such an undertaking. The temptation is very dangerous, both for Asiatic civilization and for the Turkish Empire itself.

Those who have traveled in Turkey, or who reside there, and those who study history and are interested in ancient civilization, will agree that the Armenians were in the past better civilized and farther advanced in art, in commerce, and in literature than the Turks of to-day. Their progress, in the past and present, in spite of endless obstacles, is not surpassed by that of any race in Asia. The richest and most fertile provinces in the world, once possessed by them, are to-day a desert, where the foxes and jackals howl and wander among ruins whose desolate columns stand as monuments of an ancient prosperity, and which are an eternal reproach to that Turkish rule, of which it has been truly said that "the grass never grows where their horses have trod."

Are not the Armenians to-day the most intelligent, loyal, industrious, enterprising, and moral race in the empire? Are they not the better civilized people, the Yankees of the Orient, the far-advanced in art, in architecture, in science, and in all departments of life? We are told that the Armenians, numbering three million, perhaps, have more than thirty periodicals; while the Turks, numbering over fifteen millions, have about twenty papers, and that even these are managed by Armenian editors.

To expatriate such an element from a country is a vital blow to the civilization of that country. Will the lovers of civilization and the leaders of progress, while striving in the darkest parts of the earth to liberate mankind from the chains of ignorance and the degradation of slavery, allow this already civilized and elevated race to be wiped out by a diabolical machine, and stretch not out a helping hand in the critical hour? We hope not. There seems to have been a purpose in the preservation of this long-suffering people through ages of blood and fire. It is not too much to say that they, having done so much for Christianity in the past, will surely have a large share in the future in civilizing and Christianizing the neighboring races. God has chosen this enduring race as an instrument in his hand, and preserved it as a leaven in that vast land, and the future is theirs.

Their extermination were fatal to the empire from a political standpoint, though the Turks do not appreciate this fact. It is an unquestionable fact that the Armenians are superior to their masters, as were the Greeks of old to their Roman masters, in political, commercial, and governmental affairs, whenever a chance is offered to them. Not only they, but the whole Christian population, are far in advance of the Mohammedans, and if an equal footing in the administration had been granted them, the empire would be much richer and larger than it now is. Christians are excluded from the army because they are considered infidels, and it would defile the Mohammedan soldiers to come in contact with them.

The army is a religious band, and its soldiers must stand for and serve the Moslem faith. If the Sultans were wise enough to see their interest, and had courage enough to liberate themselves from the superstitions characteristic of the Orientals and predominant among the Turks, they would admit the Armenian youth to the military as well as the civil services. They would then have generals like Loris Melikoff, who was about to introduce a constitutional administration in Russia had not the Nihilists killed Alexander II., and who is the conqueror of Kars, the key of the Sultan's Asiatic provinces; Lazaroff and Gugassoff and many others, Armenians by birth and most distinguished in the Russian army; also capable statesmen like Nuba Pasha—another Armenian—the prime minister, and, as he has been truly called, "The Grand Old Man of the Egyptian Politicians," the originator of the International Tribunal of Egypt. These are Armenians, and they could give to the world others of like character had not the world declined to give them the privileges to which they are entitled.

To compel a people of such rare endowments to leave their needy country is more than foolishness; it is a crime for which there is no atonement in the world of civilization. This ancient people love to sit on the banks of the sacred Euphrates and Araxes and to repeat their sweet old melodies, and to add their tears to the waters crimsoned by the blood of their children; and those who have been compelled to leave for various reasons look back with longing eyes from every part of the world, and with hopefulness and sympathy. Since, then, their patriotism is so strong, and their removal so dangerous, both to civilization and to the Sultan's government, no one, except the Turks, could conscientiously think of their emigration. This being the case, the question still confronts us—what is the alternative? To change their religion. Some think this would end all the trouble; but some still believe that it would make no difference. The maltreatment and torture of Turkish and Kurdish peasants is as bad as that of the Armenians. No doubt there is some truth in this, and we sadly acknowledge that the lower class of Turks are also molested and robbed by the common enemy—the officials; but it is not just to say that the Moslems are treated with such cruelty as the Christians, for that would be placing the two sects on an equality which is utterly impossible in the Mohammedan world, and contrary to the immutable teachings of the Koran and the infallible will of the Sultans. If we can lift the veil of this mystery and penetrate to the depths of the question, we shall see it in an altogether different light. It is true the Turks and Kurds are imprisoned, and they rightly deserve it as a wild, cruel, and criminal class; but the Armenians are imprisoned and tortured because they are educated and refined and have the Western civilization, and above all are Christians. Their wives and daughters are violated and made booty of by all believers of the Koran; but we have never heard and will not, so long as the

Crescent reigns, of the ill-treatment of the wives and daughters of believers by a Moslem. The harem is sacred to every believer of the Koran.

We have heard much of life-imprisonment and death punishment of Christian students, of teachers, of preachers, of priests, of bishops, and of archbishops; moreover we have seen dozens of Christians suffer capital punishment, lifted up to the guillotine or beheaded publicly; but we have not yet heard of a Mohammedan preacher or priest who was sent to life imprisonment or received the capital penalty. Why? Is it because the latter class is better than the former? No, by no means. It is simply because the one asks the blessing of heaven in the name of Christ, while the other asks it in the name of Mohammed and carries out the command of his book, to make "a great slaughter among the infidels." Not only are they not punished—they are encouraged and decorated by the successor of the prophet for their aggressive projects. It is stated by those whose names, if attached, would give weight, that the Mufty of Moosh, a theologian and commentator of the Koran, made the following address: "To violate the wives and daughters of Christians—dogs, infidels—is just; to ruin their churches is a virtue; to plunder and pillage their property is the command of God; and for every Christian whose blood is shed by a Moslem the reward is a nymph in God's paradise;" and he was decorated by the Sultan as an honest and faithful servant.

Now we reach the bottom of the mystery, and it is clear, from the Mohammedan point of view, that it is a religious fight, a "holy war," and if the Armenians were kind enough, or wise enough, as some say, to change their creed, they would be allowed to live. In this free land of ours even Christians have confidentially said that it is not worth while to die for a religion—even for Christianity it is foolish; they might embrace the Mohammedan faith in public and serve Christ in secret. To do this would be actually impossible for the people of Ararat. Centuries of cruelty, of oppression, of the most odious tyranny, have failed to shake the faith of the Armenians; and although their country has been depopulated by the most ruthless massacres, and although the infamous policy of their conquerors has driven them out like hunted animals to seek refuge in distant parts of the earth—in India, the Island of Java, Europe, and America—they have always preferred the crown of martyrdom to the white turban of Mohammed.

We are told by the students of history that the Armenians were the first to embrace Christianity as their national religion, 302 A.D., and the first to lead a campaign against the religion of Zoroaster, which threatened the whole of Asia Minor with its fire-worship in 451, at which time the cross was victorious. From that time on they have been marching through blood and fire for their belief, and adding to the long list of their martyrs. I do not permit myself to enter into a description of the campaigns of the crusaders, when the service rendered by their co-religionists

was very great, and for which it is said they lost their small independence in Cilicia; but this much can be said—that they have suffered more than their share and done more for Christianity than Christendom seems likely to do for them.

At the present time we have the statements of eye-witnesses to their faithfulness to Christianity. We hear of one woman who, after witnessing a heart-rending scene, and realizing that there was no hope of escape —unless to change their religion—nor any hope of mercy from the enemy, steps out on a rock and cries: "My sisters, you must choose to-day between two things, either deny your holy religion and adopt the Mohammedan faith, or follow my example." Then lifting her eyes to heaven, she dashed herself from the rock into the abyss below, and others followed her. A proposition was made to some of the more attractive women to change their faith, in which case their lives might be spared. "Why should we deny Christ?" they answered; "We are no more than these," pointing to the mangled forms of their brothers and husbands; "kill us too;" and they were killed. Every true-hearted Christian ought to be filled with admiration for such brave answers, and moved with sympathy for that unfortunate people whose lot has been cast among thieves.

We see that the suggestion that they change their religion fails of accomplishment, for they would rather die than give up their faith. But supposing they should be driven to this, will Christian people allow it and not come to their rescue? I do not mean the statesmen of Christendom, but the Christians who sing "The world for Christ!" who spend millions and send their sons and daughters to evangelize the world—will they not raise their united shout and make it audible in the ears of him who keeps his head in the sands of the Bosphorus? Indeed, if they remain silent, the angels from above, the inhabitants from hell beneath, and the Sultan with his hosts on earth will shout, "There is no more Christianity in the world."

These suggestions failing, we see before this people a perpetual struggle, endless bloodshed, and now and then extended uprisings which will not deserve the approval of any who might consider themselves friends of the Armenians, and which means for them but to beard the lion in his den. I doubt if the Armenians would entertain such a reprehensible idea. We have heard of occasional outbursts, but they indicate the despairing struggles of those whose burdens have become intolerable. It is safe to say that they ask but security of life, of property, and the right to worship God according to the dictates of conscience, and to educate their children in the Christian faith, to which every person is entitled by the law of God, of humanity, and of civilization. Yet the Turks are not inclined, and obviously never will be, to grant these fundamental rights of humanity, until a pressure is brought upon them from without, or a general uprising combining the different elements from within. Should there be no out-

burst of general indignation from an outraged humanity, we shall be unfortunate enough to see still further tragedies.

The Armenian question is certainly the burning question of the hour, and its sparks must sooner or later inflame the so-called "peace of Europe," that has thus far been maintained by shutting ears and eyes to the horrors endured by the Asiatic Christians. It is the question for all, and must be solved once for all. We have to consider whether the Turk shall be compelled by the powers, especially England—for unless forced by England he will never do it—to grant without delay the graciously promised but shamefully ignored privileges of equality for all subjects in the administration of the empire without discrimination as to creed or race, and to keep the agreement made by the Sultan in the Berlin treaty and at the Cyprus Convention for the protection of Christian subjects; or whether certain provinces, inhabited by Christians, shall be annexed to Russia; or shall the Turks be allowed to exterminate these Christian people? This question should be kept before the world in its simplicity until it is solved in one way or the other.

Who is responsible for the shedding of this innocent blood? It is England. Why? Because if England had not opposed the treaty of San Stephano, agreed upon between the Sultan of Turkey and Alexander II. of Russia, the reformation in Armenia would long since have been introduced. The world is about to record in its history some such item as the following: "There was a small but goodly civilized and Christian people in Asia who became victims of the selfishness of England and were exterminated in this most enlightened age." Would the English people like to have such a blot upon their history? I think not. The prompt action of Great Britain, or of any other power, depends on the support of public opinion. Since this is so, there is a power that can overcome any obstacle that stands in its way, namely, the people—the ministers of justice and the guardians of humanity. The indignation and sympathy of the civilized world is almighty, and the Armenians ask nothing to-day but the aid of that power. They do not cease to hope for it.

Let the powers understand that outraged humanity cannot endure any more, or perhaps such carnages will be repeated over and over again. If it be true that of one blood God made all the nations of the earth, to dwell on the face of the earth, then when our brothers and sisters are outraged and slaughtered and despoiled of all that makes life worth living, we cannot help but wake to sympathy with them. It is enough that the cursed demon of might has lived for centuries on the blood of the innocent children of our God. "A government which can countenance and cover the perpetration of such outrages is a disgrace to civilization and a curse to mankind," is the belief of the Grand Old Man. It is time that a universal shout of indignation be directed against the Monster of the Bosphorus, the author of nameless fiendish deeds. Our liberty is indeed

but nominal if it does not make us the missionaries of liberty. The English-speaking people have been accustomed, in the time of crises like this, to say to the oppressed: "Be of good cheer; we are not dead; the spirit of our fathers is alive within us." If feelings of humanity and pity still exist on the earth, there is no need of argument to be persuaded that the Armenians are subjected to a diabolical treatment and condemned to annihilation for their religion. If we could realize the extent and intensity of their suffering, we should be stirred to action if we have not lost our chivalrous impulses and the sense of justice and freedom.

The Armenian crisis is an established fact. There was no need to wait for the commissioners' report. Eight months have already passed and nothing is yet done.—*Catholic World.*

THREE PRINCIPLES OF THE COMMISSION.

BY REV. J. R. MOOD, SAN LUIS POTOSI, MEXICO.

ON almost every page of Holy Writ we are taught that men are saved to serve. Our mission in the kingdom is not to be ministered unto but to minister. Men are allowed membership in the Church, not for their own enjoyment, not for benefits to be derived from such ties, but that they may work unceasingly for the sake of Him who, though equal with God, took upon himself the form of a servant. We are not followers so much as soldiers, summoned by the King of kings, and are only useful in so far as we carry with us the spirit of prompt obedience.

The Master himself sets us the very best possible example of this spirit of service. Said he: "My meat is to do the will of him that sent me, and to finish his work." He charges his disciples, "Whosoever would be chief among you, let him be your servant." While yet a child he looked into his parents' anxious faces and said: "Wist ye not that I must be about my Father's business?" After a life of unequaled toil on the earth he cried: "I glorified thee on the earth, having accomplished the work which thou hast given me to do."

The parting words of the Great Worker are of peculiar interest and importance to his servants. The great commission has a double value: as his last words before his ascension they form the sum total of all his previous injunctions; and as his first words at the threshold of the era of missions they are a table of contents, so to speak, of the great things that followed. Because every word that he then uttered is a rich mine of meaning, let us write his farewell message in large letters, "GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE."

He who was accustomed to speak "with authority" uses in this sentence the imperative mood, implying the first great principle of missions

—to wit, God has the right to decide what and where one's life work shall be. He did not use the form of entreaty, Will ye not go? Neither did he merely state a fact, Ye are going. He delivered an unmistakable command, "Go ye," and he had a perfect right to do so. The Lord Jesus is entitled to be the object, aim, motive, and center of every human being. He that denies this right on the part of our God has not yet enlisted in his service nor grasped the spirit of his gospel. If at any point in our lives and characters God is not our Lord of all, he is not our Lord at all. He demands our all or none. True success is but a succession of deaths to self and self interest that through us God may be lifted up as the chief attraction to a sinful world. True success is to be what God wants us to be and to do what God wants us to do.

"Ours not to make reply,
Ours not to reason why,
Ours but to do and die."

Paul's famous consecration words are to our point here: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." It is a matter to be taken for granted that the slaves of God, whose chains are golden, and whose service is light, shall yield themselves unreservedly to his slightest desire.

"Know ye not that ye are not your own, for ye are bought with a price?" "Glorify God therefore in your body." This thought, coupled with John vi. 38, and John xvii. 18 completes the link in the argument for each and every disciple of Christ. "For I came down from heaven, not to do mine own will, but the will of him that sent me. As thou hast sent me into the world, even so have I also sent them into the world." Such are the orders which our commander has issued from headquarters; the individual soldier has but one question to ask and answer, Where can I do the very best service for my Master?

Another foundation stone of the great commission is that God has selected no nation as essential to his plans or as a favorite in his eyes. "Preach the gospel to every creature."

There was a time when the Almighty saw fit to choose one nation to be the reservoir of his grace, so to speak, and the witness to his power until the fullness of time should come. But Israel has no successor. God loves Jews, but not Jews only; God loves whites, but not whites only. "In every nation he that feareth him and worketh righteousness is acceptable to him."

It is quite the fashion in some quarters to speak of the Anglo-Saxon race as the embodiment of energy and intellect, the people selected for the speedy evangelization of the globe. Much of such talk is the offspring of the veriest self-conceit and delusion. "God is no respecter of persons." That the English-speaking races have thrust upon them a tremendous re-

sponsibility in regard to Foreign Missions no man can deny; but that such responsibility results not from inherently good qualities or special divine selection is equally as apparent to those who will take the trouble to inform themselves. This is supported by the fact that other peoples are probably naturally more Christ-like in life and disposition than Anglo-Saxons. No returned missionary was ever known to belittle the people among whom he has labored by placing them as naturally lower in the scale than Americans who may have had equally as unfavorable surroundings. The Mexican people, for instance, have traits that Americans would do well to imitate. With all our boasted civilization there is much for us to learn from the Japanese. The Chinese, when really converted, are far more active in the spread of the glad tidings than their more favored neighbors who first helped them. Our China Mission Conference contributed to missions last year the sum of $1.22 per member, which was 37 cents better than any other Conference of our connection. The last Minutes show that the average contribution of the Church at home is only 15 cents.

So far from having issued a copyright on his blessed Word in favor of some one people, he has seen fit to offer to those who have it a magnificent opportunity for its universal propagation. Proving unworthy of that divine trust "the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." (Matt. xxi. 43.)

A third principle embodied in the last words of our Saviour may be stated thus: the work of the world's evangelization is not optional, but obligatory—not a question of willingnesss, but of God's unmistakable command. As Archbishop Whately once uniquely stated the dilemma, "If your faith be false, we are bound to change it; if your faith be true, we are bound to propagate it." The question is not whether the heathen will be saved if the gospel is not preached to them, but whether we shall save our own souls if we shirk a plain duty and withhold from them the glad tidings. The work of missions will never hold the first place in the eyes of the Church, as God intends it should, until men stop asking the question, Why should I go abroad? and begin to ask that other much more truthful query, Why do I remain at home? That this is the supreme work of the Church is so patent, from even a superficial search of His Word, that the burden of proof is laid upon every Christian worker to show why he or she is not already a missionary of the cross.

We are bound to propagate the good news because the fundamental law of our faith is diffusion and growth or stagnation and death. Over and over again the experience of the early Church has been repeated; so long as the disciples remain inert at Jerusalem the gospel is hedged about and God's world-wide purposes thwarted. So soon as persecution or other cause thrusts them out to regions beyond, just so soon do they become "witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth," and God's kingdom prospers.

We are under obligation to extend the universal remedy because the need is universal. Nothing short of the gospel heals the physical, religious, and social maladies of mankind. Even Chinese philosophers acknowledge that earth's millions wallow in the sins enumerated in Paul's first chapter in the Epistle to the Romans.

But perhaps our greatest incentive should be the fact that this is the work that was nearest the Saviour's heart. Of what was he thinking during his last moments on earth? Of the throne upon which he was to sit and the approving smile of the Father? Of the loved ones whom he should leave and who would miss him so much? Of the late tragic scenes in his own strange history? No. His thoughts dwelt upon the unsaved millions of earth's remotest bounds, and with his uplifted finger towards the east and the west, the north and the south, he commanded his followers: "All power is given me in heaven and in earth; go ye therefore, and teach all nations."

LAND OF THE SOUTHERN CROSS.

BY REV. H. C. MORRISON D.D.

STANDING at night-time on the ship's deck in mid-ocean, we beheld the Southern Cross low on the bosom of the South Atlantic, while the North Star was just visible above the horizon and across the North Atlantic. It was the only point on the earth from which both these lights could be seen at once. The fact impressed us. The two Americas were equi-distant from us. The question immediately arose, "Are not they equally dear to Him who died for both?"

Would that every Christian under the North Star could but feel his kinship and obligation to his less fortunate brother beneath the Southern Cross. How sadly this Southland calls to us who dwell on the equator's north! A land pregnant with nature's generosity. A land whose possibilities are beyond computation, and to whose resources measure has never been set. A land whose people have capacity for highest and noblest manhood and citizenship, and yet seem conscious of their own moral helplessness, and their almost hopelessness of aid.

South America is divided into fourteen great countries, one of which (Brazil) is larger than our entire United States. Over these countries are distributed 37,000,000 immortal souls for whom Christ died, and who are without the gospel of life. In all those countries and among those millions there are less than 400 missionaries, including laymen, women-workers, and wives of missionaries.

Ecuador, with a population of nearly 2,000,000, and with Quito as its capital (the highest city in the world), has not a Protestant missionary, and never had. Venezuela, with more than 2,000,000, has one missionary. Colombia, with 4,000,000, has three mission stations. Bolivia, with al-

most 2,000,000, has no resident Protestant missionary. Brazil, with her vast area and 16,000,000 people, has one missionary only to every 138,000 souls.

But the excuse is sometimes offered, "The Roman Catholic Church is evangelizing these countries, and hence we are not needed there." Those who offer this excuse know not what they say. To evangelize is to *teach*. Romanism teaches nothing. It gives no light. Contrariwise, it hates and hides the light. It takes the light from the people. It forbids them the God-given privilege of reading the sacred Scriptures. It even punishes the hungry soul whom it finds secretly searching those Scriptures. Romanism allows its subjects neither to read nor think on matters of theology. The Church simply demands of them to do her bidding. Her dictum is their only law. They are required to hand their souls over to her in blind and ignorant confidence that she will take care of them. It is even a punishable offense to so much as find a copy of the Bible in the home.

Her priests are ignorant, tyrannical, and many of them impure in life. Her chief head, the Pope, very recently proclaimed to all Roman Catholics that if they would say a certain number of prayers for a certain object within a given time they would be granted indulgence for three hundred days. That is to say, they should have permission to commit sin as they might desire, do what they felt inclined to do, throw the rein on the neck of their lusts and run riot at will for three hundred days.

This is the Church and these are the men whom some expect to bring South America to Christ. Go into the average Brazilian home, and see what Romanism has done for family life. (I speak of the home among the masses.) No Bible, nor any other book, to drive out ignorance and superstition. Hardness and apparent hopelessness on every hand. Nothing to give cheer or sunshine. A miserable crucifix on the bare wall, with faded pictures of traditional saints. A pole twenty feet high erected in front of the house, with a flag at the top, bearing the picture of some particular saint, on whom they depend for protection against certain ills or evils. Sometimes there are from two to six of these saint flags in front of the same cheerless abode. (It is only a lodging place, and not a *home*. They have no home, nor so much as a word in their language to express the idea.) One saint protects against storms, another against disease, another against accident, and so on *ad infinitem*.

The wife of the ordinary Brazilian in the rural districts is the woman who stays at a man's house and takes care of the children; does the washing, feeds the pigs, cooks his beans and rice, and waits upon him while he eats. She is sallow and sad. Hopelessness and dejection is stamped upon the face that seems as if it never knew the blessing of a smile.

The children in these homes are to know what the parents know, live as the parents live, be kept down in ignorance of the Bible as the parents are, and leave the same legacy of soul-slavery and superstition to their

children that was left to them. Thus it is from generation to generation. Such is Romanism, and such its work in Brazil and in all South America.

Meantime this monster is set to oppose and prevent the spread of the gospel. It is under malicious determination to hold its millions under its power and keep its heel upon the neck of their liberty; and that under the specious name and guise of "The Church." Nothing more quickly provokes this so-called "Church" than the sight of a colporter offering the Word of God to her people. It has not been ten days since we took the hand of a man in the employ of the American Bible Society, who, while selling Bibles recently in a Brazilian town, was set upon by a mob, his Bibles and Testaments, amounting to hundreds, taken from him and publicly burned. When he called upon the town authorities for protection and redress, they replied: "The books were burned by order of the priest, and his power and authority are above ours."

My readers, let us look these facts in the face—facts which we have seen in person—and see if we can then feel ourselves in the sight of God quit of South America?

These millions are near us, not in heathenism, but in a state which is little, if any better, and they are doomed to this dark destiny so long as we hesitate or fail to give them the gospel. They are not Chinese, neither African, but they are Americans. They dwell in our hemisphere, and bear our name. They have a land as fair and with resources as great as our own. They have a heritage in Christ and his gospel as large as ours, and we hold that heritage in trust for them. Can we be safe in longer withholding that which alone will make them free? Can we shelter longer behind the plea: "The Roman Catholic Church will give them the gospel?" Never! Never! They neither give the gospel themselves, nor do they suffer others to give it. Our duty is plain and imperative. The fight is on. There is no compromise. It is the cry of Americans to Americans, calling to us for that light and liberty which make our land the world's envy, and our homes the Edens of earth.

We are not contending with the prudent, conservative Romanism of our country. But it is Romanism in power, Romanism with her mask off, Romanism in her true colors. It is the lion of the tribe of Judah against the dragon of the pit. "Who, then, is on the Lord's side?" Who is ready to "go or send?"

Our schools and universities are turning out young men by the multitude who are ready and called to go forth and preach Christ. Our home Conferences are crowded, running over, and still they come. Will not the Holy Spirit, through the economy of the Church, turn a multitude of these young and rising men to the whitening harvest in the "Land of the Southern Cross?" As we beheld that Southern Cross and the North Star as they flung their rays to each other and mingled their light across the Atlantic, we prayed devoutly for the coming of the hour when the little

struggling Church in Brazil and the mighty North Star of our own Methodism shall arise and mingle their light across the seas, and when it shall be full-orbed gospel day in both Americas.

MISSIONARY WORK IN THE NEW HEBRIDES.

BY REV. J. H. LAWRIE, D.D., ANEITYUM, NEW HEBRIDES.

THE Presbyterian churches in Canada, Scotland, Australia, and New Zealand made themselves responsible for a very difficult task when they undertook to evangelize the New Hebrides group.

From north to south the thirty islands extend over a sea space of about 350 miles, and, instead of having one common language, as in Eastern Polynesia, there are at least twenty languages spoken by the New Hebridean natives—truly a "Babel" of tongues. Even in that limited area the idolatrous and heathen customs are distinctly different on the northern and southern ends of the group. In the north, hundreds of hideous carved idols, standing from four to ten feet high, are to be seen, while in the south the superstitious savages are content with rude water-worn stones of all shapes and sizes.

Some thousands of years ago the many languages might have been called dialects, but at the present day the only affinity that can be seen is in a few root words, such as the words for "earth," "water," "house," etc., in various forms, running through a few of the languages as at present spoken.

Even the structure of these languages, the one from the other, is distinctly different, so that each new missionary opening a new station has as a rule been obliged to begin exactly where Drs. Geddie, Inglis, and Paton began, getting from the lips of the heathen people among whom they settled, by many comical pointings and signs, as best they could, the nouns, verbs, adverbs, etc., until by painstaking labor, aided by their very isolation from civilized surroundings, the Word of God has, to a greater or less extent, been translated into seventeen of these New Hebridean languages.

The real beginning of this great work was the settlement on Aneityum of native teachers from Samoa; but to the Rev. John Geddie, the Nova Scotian missionary, belongs the credit of having first reduced the language of Aneityum to a written form, the Gospel according to St. Mark, which he translated, being the first complete book published in any language in the western Pacific. The missionaries have all along endeavored to utilize the services of their most intelligent converts as teachers of their brethren. As soon as the back of heathenism was broken on Aneityum Dr. Geddie took charge of the printing-press, while Dr. Inglis established an institution for the training of native teachers.

Many of these Aneityum helpers sacrificed their lives while assisting to carry the gospel of peace to their heathen brethren on their own and other islands. Now, from many islands in the center of the group, which were in the densest heathen darkness twenty years ago, numbers of Christian teachers have gone and are now helping to evangelize the more recently occupied islands further north. In this aggressive work the Rev. Messrs. Milne, Mackenzie, Macdonald, Robertson, and others have done noble service in training converts and following the example set by the founders of the mission, enlisting their sympathies in foreign service, besides keeping up a necessary staff of village teachers on their own respective islands.

The native teachers at present employed number about 180, mostly married men. These are under the superintendence of 18 resident missionaries, who each work from given centers, endeavoring to influence the whole surrounding region by the aid of these willing helpers.

The mission has now reached a stage when a further development is necessary. The United Synod last year (1894) decided to establish a native teachers' training institution for the group, the students to be drawn from all the islands, and the instruction to be given in English, the ultimate object being to raise an intelligent and educated staff of native pastors and teachers to occupy outlying stations which can be visited periodically by the missionary superintendent.

The Rev. I. Annand, M.A., South Santo (of the Canadian Church), was appointed principal, to be aided by a lay teacher, who will also help in giving the native students an industrial training. This further effort to establish a native Christian church on a firm basis in the New Hebrides is worthy the fullest support of all the Presbyterian churches interested in the mission.

Many remarkable men have been raised up on all the Christianized islands, and interesting details of these could be given by their respective missionaries. The force of character manifested by early converts is always striking; it has cost such men something to give up their plurality of wives, their enmities, and their unrevenged insults. After enjoying the peace and happiness which the hearty acceptance of the Saviour brings, such men can fully appreciate the light and abhor the darkness in a way that can hardly be understood by their children, who are now having the benefit of an early Christian education, and home example of Bible-reading and prayer.

A few notes of one of the most remarkable of our native teachers on Aneityum, who passed away some time ago, may be interesting; it will also give an idea of the kind of fruit that is being gathered in this far-off portion of the great vineyard. Waihit was the first native convert in Western Polynesia, who left his own island to become a foreign teacher; after a few years' training he went to Futuna, where he suffered many

privations that he would never have been called upon to do had he remained at home; but the first step having once been taken, he never even dreamed of turning back or withdrawing his hand from the plow of Christian service until his loving Master saw fit to call him up higher.

As a savage Waihit was a cruel man, and all the more does the change illustrate the wonderful grace of God. He was believed to be in league with the spirit of Natmas, who controlled the sea—he was supposed to have the power to raise a storm or proclaim a calm. When the fish-trap or the drag-net was used, he was always consulted, and certain leaves that had touched his sacred stone were attached to the trap or the net, so that fish which were caught were accredited to his goodness.

On one occasion a *tabu* had been set on the fishing ground, so that when the fish came to feed on the coral reef at full tide there might be a great haul for a prospective feast. A poor woman recovering from sickness had gone to seek some shellfish; this act was observed, and, highly incensed that his authority should be set aside by a woman, he with a heavy hard wood club broke the arm that broke his law. Truly the tender mercies of the wicked are cruel indeed!

At first Waihit did all he could to annoy the missionary, and stole whatever he could lay hands on. European stores could not be obtained oftener than once a year in those days; the flour was going down in the cask, and the baked bread was mysteriously disappearing, so it became imperative that the thief should be detected.

The expedient employed was to sift some coral lime into an empty flour cask and put a few grains of *tartar emetic* into the next loaf that was baked. The story soon got abroad about the man Wanbeka who had helped himself to the lime, and a messenger with a pitiful look was sent to say that Waihit was vomiting violently. Dr. Geddie visited his friend as quickly as possible; the sickness was soon allayed; the cause was scarcely referred to, but Waihit became a humbler man afterward, and more honest than he had ever been in his life before.

In conversation one day I asked Waihit what was the first thing that turned him toward God. His reply was that one day he was seen by Dr. Geddie lying on the path drunk with intoxicating liquor that he had got from a white trader. Dr. Geddie met Thetu, Waihit's wife, and told her that her husband was lying on the path like a pig. "That comparison," said he to me, "with an animal that wallows in the mire, was the means of leading me to seek forgiveness from the God whom the missionary had been telling us about." When the change of heart really came, "old things passed away and all things became new" in a true sense.

The various efforts made to evangelize the island were by this time causing a commotion. The women wore a grass girdle, but the men were content with a bark belt and a few leaves in addition to a coat of red ochre and cocoanut oil.

The missionary had said that the natives should get loin cloths from the traders in return for their produce and labor, instead of the continual supply of beads, powder, and tobacco. When this good advice became known it was construed into an order to stop the tobacco supply, which angered the heathen very much.

A general meeting was called; hundreds of volatile savages were there ready for anything. Dr. Geddie wished to attend the meeting on their own ground; but Waihit said, "No! these men wish to raise a quarrel with you, and evil will come of it. You will stay in the house and pray, while I go and meet them and defend the 'worship.' The four young men whom you have taught to read the catechism will go with me."

Thus that small band of babes in Christ, whom we can count on the fingers of one hand, went fearlessly to face another Amalek and his people. They carried their banner, which was a small eight-page catechism of Christian doctrine. As soon as this Joshua and his four followers appeared on the scene, the heathen orators began their speeches, and in the usual manner, with violent gesticulations, they charged the missionary with all the evils under the sun, especially the displeasure of the "Natmases," or spirit gods, whom they continually propitiated to avert calamity, disease, and death.

When the orators sat down exhausted, Waihit was asked what he had to say for the missionary. His youthful companions whispered that they could not open their lips to speak before all the old men. "You have got the *Intas Ahothiang*" (literally "The Question Book"), "ask me the questions, and I will give the answers before all the people."

Then these five Christian soldiers stood up and the best reader began:

"How many gods are there?"

Waihit answered in a loud voice, "One only."

"Who is the true God?"

"Jehovah, he is the true God, and beside him there is none else."

"What is God?"

"God is a spirit. He has not got a body like us."

"Does God see us or not?"

"Yes, God sees every one of us."

"Does God hear our words?"

"Yes, God hears every word we utter."

"Does God know our thoughts?"

"Yes, God knows all our thoughts."

When they had got thus far in question and answer before the great crowd, who had been amazed at the calm composure of Waihit and his companions, instead of an excited reply Tikua, the leading opponent, a fierce-looking man, highly decorated with red paint, shouldered his war club and said to his followers: "Who can answer these words? Let us be going;" and in shorter time than it takes to tell the agile savages were

following the leader, every one to his own home. The faintest rays of gospel light had penetrated these five minds. Yet their simple faith was rewarded in a marvelous manner; it had been given them, according to promise, in that same hour what they should speak—for it was the Spirit of their Father who spoke in them.

A favorable impression had been made; a certain awe had been instilled into their ignorant minds. As soon as suitable converts had been instructed at the mission station they were sent to the out-districts, and then could have been seen daily what would have gladdened the hearts of all supporters of Foreign Missions—children, parents, and grandparents sitting side by side learning to read portions of the Word of God in a language that for the first time had been reduced to writing.

As Waihit's knowledge of the Bible increased he became an excellent preacher, after having served as a teacher on Futuna for a number of years; he returned to his own island and was ordained an elder of the Church—the permanent church building having been erected on his own plot of ground, which he gave to the missionary for that purpose. In later years, although his eyes grew dim, he never failed to take his due share in conducting the Sabbath services. When his turn came one of the younger office-bearers would read the chapter while the vigorous old man delivered the address. On communion Sabbaths it was his special delight to sit on the pulpit steps, so as to be as near the missionary as possible; and the crown of blessing, had he been spared to see it, is that his eldest son was last Sabbath taking my place at the central church while I was preaching at a branch station.

Nasauwai, another teacher, was Waihit's bosom companion in the days of heathenism; they had accompanied each other in their tribal raids. Nasauwai cut off his long corded hair, which was the badge of heathenism, when Waihit became a Christian, and at his suggestion attended the missionary school. After Waihit's death Nasauwai became so depressed in spirit that, eleven months afterward, he too died. He had been an excellent helper in all mission work, and was ever ready to contribute largely with sugar-cane and other native foods to feed the people who came from a distance when mission buildings were being rethatched or repaired.

As long as health continued he was never absent from Sabbath and week-day services. He had a special gift in prayer; and often I felt what a blessing it would be to many a country minister in civilized lands if more of the ordinary working laymen could express themselves as freely at the week-day prayer meeting as this convert from heathenism. When nearing his end, Nasauwai told me that his heart was at peace with God because he was "leaning upon Jesus," which is a literal translation of the phrase he used. After a little conversation I prayed, sang "Rock of Ages," and bade my friend good-bye. On the Sabbath morning during divine worship this good old elder died, his only attendant being his faithful wife, Nepia.

When Nasauwai felt his strength ebbing away he asked his wife to read to him a portion of Scripture. She opened her Bible and read in the native language, "Let not your heart be troubled," etc. (John xiv.). He thanked her, and after a little while turned round and said: "Have you got another portion for me?" She then searched out and read: "There remaineth therefore a rest for the people of God" (Heb. iv. 9). Getting still weaker, he asked for yet another portion "as a pillow" for a dying man. Then the good woman turned to Psalm cxvi. 15, and read: "Precious in the sight of the Lord is the death of his saints."

"That will do," said he; and this ripe Christian feebly commended himself to God in prayer, and shortly afterward passed away, a redeemed soul.

This woman had a colored skin and frizzly hair, yet was not she truly a ministering angel to her husband in his hour of need? The apt portions of Scripture she selected may be explained from the fact that she is a Christian convert of thirty-two years' standing, and her whole library consists of the hymn collection, the Catechism, the "Pilgrim's Progress," and the Holy Bible.

Had it not been for the prevalence of Christian sentiment, the law of the island would have condemned this woman to death when her husband died. It would then have been the duty of her son to have strangled his own mother, so that husband and wife might accompany each other to "Uma-atmas," or the land of spirits.

Who can describe the untold blessings which the teaching of Jesus has brought to women and girls in every land where Christianity prevails? Since the advent of the gospel, cannibalism, infanticide, widow strangling, and tribal war have ceased, and a felt sense of peace and security has been brought to many poor heathen natives in the South Sea Islands who formerly had no hope, neither had they any idea of the loving character of the true God.—*Missionary Review of the World.*

It has been said that the "song which Christianity sings to a lost world is a love song." Sing, then, this matchless song, and the false old faiths shall crumble, the fettered hearts go free. Let us be patient, for sin has made the ear very dull to this sweet melody; but the world's need is grievous, and the magic of the song will tell. A subtle power from above will open the closed windows of the soul; the song will enter, and pardon, peace, purity, and hope shall spring from its winning grace. Amid the mosques or the idol shrines, with strange faces and strange tongues on every side, let us feel the human hearts that beat ever near us, and above the muezzin's call or the idolater's prayer let the Lord's song sound clear, sweet, and true.—*Dennis.*

REGIONS BEYOND.

AN AFRICAN FEAST.

An English missionary in Western Africa sends a graphic account of the humiliation he suffered at a recent feast given by the king of the country. He had to witness a drunken orgie, the materials for which had been supplied by his own countrymen. He says: "Every Friday the king makes a great feast. His majesty sent for me, and I proceeded to the palace. The king, his wives, chiefs, and noble women, the Mohammedans, and every one of position in the town were gathered together on the piazza. All the food was brought before the king in large vessels, divided in his presence, and carried to the different companies seated on the ground. Each company eat out of one dish, using nature's own implements—their fingers. At intervals his majesty treated us to a dance, when two special musicians would accompany him, one with a native trumpet, and the other with an instrument whose melodious notes reminded me of a Scotch bagpipe. The two men were employed the whole time shouting the praises of the king. When the feasting was finished, the king, queens, and chiefs retired to another part of the palace—I supposed to hold a consultation. In a few minutes the king sent for me. I then witnessed a scene which stirred my soul. There sat the king, with his own hands, giving to the people, out of large bottles, English gin and rum, brought up from Lagos by native traders. Every feast day the king deals out this poison to his people, who like it and get intoxicated before the day closes. As I looked on I felt ashamed when I remembered it had come from my own country; but I gave the king to understand I had nothing to do with it, and thought it an evil trade. "The white man sells it to us," said the king. "We did not know the taste before the white man brought it. We like it, and must have it."—*Missionary Visitor.*

THE MOHAMMEDAN MISSIONARY PROBLEM.

The great truth which the Arabian prophet preached was the truth of one God, the creator of the worlds, who brought us into being, who does as he pleases, is merciful and pitiful, the requiter of good and evil, the all-wise and all-powerful. But while he taught rightly that there is one God, he did not show the way to him. The gospel does this, and therefore has an infinite value over Islam. The Koran is intensely legal, and all the defects in the true believer will be pardoned, that is, overlooked, by the merciful One. As the law to the Jews, so Islam to the Arabs is a schoolmaster to bring them to Christ. Again, the Koran is in a sense founded on our Christian Scriptures. The prophet did not profess to come as a decoyer, but as a renovator and completer. He posed as the

restorer of the true religion of Abraham, which had become grossly corrupted, and the building of the Kaaba, the Mecca temple, he ascribed to that patriarch and Ishmael. Of Christ he ever spoke in terms of the greatest reverence, and even admitted his miraculous birth. "The Word of God," "the Spirit of God," are among the epithets applied to him in the Koran. Mohammed himself was the last, the seal, the greatest of the prophets, and the Koran, he said, was sent down from heaven to men as a confirmation or verification of what they already had in the gospel of the law. As the Messiah and the gospel had superseded (not overthrown) the law and the prophets, so Mohammed and the Koran had superseded all that had gone before. What a handle has he thus given to us! for a Moslem cannot logically refuse to receive the gospel since it was to confirm its truth that the Koran was given.

When a Mohammedan realizes that the Koran and the gospel are inconsistent, he must either renounce his faith or pronounce our New Testament a forgery. I remember that on one occasion an intelligent hajjee (pilgrim to Mecca), after reading a few chapters of St. John, in which the Lord makes claims and promises infinitely transcending those of Mohammed, returned me the book, refusing to read it any more, because "it made his heart tremble lest he should be seduced to follow after the Messiah." He had realized that to follow Christ meant to forsake Mohammed, but lacking courage he shut his eyes to the truth. Mohammed, while professing to acknowledge Christ, ignored or was ignorant of his claims, and has succeeded for more than twelve centuries in standing between men and the light. Give the gospel to the Mohammedans, and they must at any rate be logically convinced that their prophet has fearfully misled his followers, for their prophet and his Koran fall infinitely short of our Prophet and his gospel. How should they then supersede these?—*Assembly Herald.*

THE LIVINGSTONIA MISSION.

Rev. Dr. Laws, of the Free Church of Scotland, gives a cheering account of what has been accomplished by the Livingstonia Mission upon the Zambesi and Shiré Rivers. He says he saw traces of the mission from the seacoast at Chinde up to Lake Nyasa. "Most of the porterage on the rivers is done by Tonga boatmen, lads from the mission schools being captains of the boats and canoes, or employed in other stations of more or less trust and usefulness. The African Lakes Company employs no fewer than 1,400 Tonga, while among the other settlers and planters on the Shiré highlands over 4,000 are employed. They have not all come from the Candawè Mission schools, nor are they all even professing Christians; but it is the mission which has made their honest labor possible. When our missionaries first went to the lake these Tonga were

starved fugitives, fearfully inhabiting rocky islets on the lake shore, afraid to grow food or keep cattle lest they should bring the dreaded Angoni down upon them."

Dr. Laws also speaks of seeing many Angoni laborers, men who once disdained all work, but are now under mission influences earning an honest livelihood. The native Church seems to be steadily growing in numbers and in steadfastness amid much persecution, though there have been some sad cases of declension.—*Missionary Herald.*

THE WALLS OF PEKING.

The outer wall is about twenty-seven miles in circumference. It was built centuries ago of mud and brick. The inner and outer faces are of the latter. Each brick is as large as a family Bible, and the interstices are filled up with mud and stones. The whole has long settled into a solid cement. Save for some damage done in one or two quarters by recent floods, this great wall is still intact. The gates number thirteen. They are insignificant, though finely arched; are not much wider than the streets, and are only about twenty feet high. At night they are closed with great doors sheathed with iron.

The whole city forms two rough parallelograms, one being the Tartar city and the other the Chinese. There is another wall separating the two sections. Inside the walls of the Tartar city—they are sixty feet thick at the base—are the government buildings, the foreign legations, and the residences of the wealthy Tartars, which run around another high gray-bricked wall, six miles (roughly) in circumference. This wall incloses the temples, pleasure grounds, and other places of the sacred city, consecrated to the use of the "Son of Heaven." Inside this block, again, is the Purple Forbidden City, the actual residence of the Emperor and his court.—*The Fortnightly Review.*

MADAGASCAR.

In the Royal Chapel at Antananarivo upon a recent Sunday occurred an incident which reveals the Christian spirit of the present queen, and will no doubt touch the symyathies of believers everywhere, and interest them in prayer that Madagascar may still enjoy the Christian privileges which have been purchased at such heroic sacrifice. The queen herself offered public prayer, imploring the God of nations to deliver Madagascar from her enemies, and then addressing her people, she exhorted them to be courageous and trust in God, for they had right on their side, since the multitude of the enemy does not insure success, but strength cometh from heaven.—*The Church at Home and Abroad.*

EDITORIAL.

THE SITUATION IN CHINA.

In the September number of the Review we called attention in an editorial to the riots in Cheng-tu, in the Province of Sze-chuen, which occurred during the last three days in May, and to the Ku-cheng massacre, which took place on the night of August 1st. Ku-cheng, as we stated at that time, is in the Fu-kien Province, and located about ninety miles above the treaty port of Fu-chow.

In the editorial above mentioned we published a telegram from Shanghai, signed by Revs. Parker and Reid, urging immediate action by our national authorities. We also published a reply sent us by Mr. Alva A. Adee, Acting Secretary of State, to a telegram in which the Secretary of the Southern Presbyterian Board united with us in asking for prompt action. Up to that point the Secretaries of our own Board of Missions had adopted measures as definite and comprehensive as the information which they had received made possible. We are glad also to say in behalf of our State Department in Washington City that every effort seems to have been made to understand the situation and to provide for future contingencies.

Recent communications, however, from Shanghai, forwarded by Revs. Anderson, Reid, and Parker, indicate a complicity on the part of high Chinese officials that is amazing, and demands serious investigation.

A letter from Fu-chow, published in the *Shanghai Gazette*, states that ten missionaries were killed and four seriously wounded. Misses Marshall, Gordon, Newcomb, T. Saunders, N. Saunders, Mr. and Mrs. Stewart, Herbert Stewart and nurse, Lena, were killed on the spot; Miss Codrington severely wounded on head, face, and body; Mildred Stewart, serious cut in knee joint; Stewart's thirteen months babe stabbed in eye, brain penetrated. All of the above belong to the English Mission. Miss Hartford, of the American Mission, slightly beaten and wounded in the side of the head by spear. Mr. and Mrs. Stewart, with nurse, Lena, and Miss T. Saunders were burned in the house where they were killed.

The assault was made by about one hundred so-called Vegetarians in the dead of night, and was evidently at the instigation of leaders and officials.

Rev. C. F. Reid, in writing about the affair and the mass meeting held in Shanghai which represented all nationalities, speaks as follows:

> You may wonder why Americans and Englishmen in China find themselves compelled to appeal to the authorities in the home land for the assistance that should be rendered by their Ministers here. It is simply because we have lost all hope of help from the legations at Pekin. When the Sze-chuen outrages were perpetrated the missionaries in Shanghai, with the hearty coöperation of our Consul-general, Mr. T. R. Jernigan, secured depositions and other evidence clearly proving the guilt of the Cheng-tu officials. Not only as to non-suppression of the riots in May, but

also as to actual instigation of the same. These documents, prepared with great care and labor, were respectfully forwarded to Peking through the Consul-general at Shanghai. Mr. Jernigan, in addition to entirely endorsing our action, wrote a strong dispatch to Mr. Denby, our Minister at Peking, urging the immediate appointment of a Commission, whose rank and authority should enable them to deal with the highest officials in the province. Mr. Denby utterly ignored the work done by the committee representing the missionaries and other American citizens of Shanghai, and, so far as we can learn, the only action he has taken in the matter is to weakly consent to let American interests in the settlement of the Cheng-tu riots be represented by a Junior British Consul and by a Chinese Commission largely composed of the very officials who are deeply implicated in the instigation of the riots. As a result of this weak-kneed policy the Ku-cheng massacre and riots at other places soon followed, and unless prompt and vigorous measures are adopted you may expect to hear of similar occurrences all over the empire until the fruit of all these years of toil and sacrifice is utterly destroyed.

In this time of deep trouble, and apprehension of still greater calamity, it has occurred to us to appeal through the great Churches of America. We do not believe that the Christian people of America and England will remain inactive while the delicately reared women sent to work in this land are being subjected to the unspeakable insults of Chinese mobs, or dragged from their beds and ruthlessly massacred, as at Ku-cheng. Hence we appeal to the Secretaries of our Boards, to our Bishops, to the editors of our Church papers, and to all who love justice, that they shall demand that the true culprits in these outrages shall be punished, and that we receive the protection which every American has a right to demand, and which no civilized nation has a right to withhold from the humblest citizen.

It is the universal opinion of foreigners in Shanghai that all of these troubles are officially instigated, and that a little heroic treatment would put an end to them. Unless something is done, and done at once, the Churches may as well recall their workers and give up their work in China.

These are strong statements, but we believe them to be no stronger than the situation demands. In the light of the paralysis which seems to have overtaken the Central Government in China, and of the fatal misapprehension upon the part of our Ministers Plenipotentiary in Peking of the imminent danger which threatens every resident in the interior, we are profoundly convinced that extraordinary measures must be adopted.

To show that Mr. Reid is not alone in his opinion, we quote from a letter received by the same mail from Rev. D. L. Anderson, presiding elder of the Suchow District:

We have fallen on troublous times in China. Riots, burnings, murders are the order of the day. I send you full printed reports of an indignation meeting held in Shanghai. The city has never been so stirred. The meeting decided to appeal directly to the home government, and cablegrams have been sent to Lord Salisbury and Mr. Olney. There is but little hope of any relief from Peking. Sir Nicholas O'Connor, the British Minister, and Col. Denby are being humbugged by the Tsung-li yamen (foreign office). They have just appointed a Commission in connection with the Tsung-li yamen to inquire into the Cheng-tu outrages. Of the three Chinese members of the Commission, two at least are seriously implicated in the riots. They are officials of Cheng-tu, and not only did nothing to suppress the riots, but one of these put out a proclamation to encourage the rioters, and the other gave his official

countenance to absurd stories about missionaries drugging children to take out their eyes for medicine, and boiling their bodies for the sake of oil. The foreign members of the Commission are the British Consul at Chung-king (the junior Consul of China) and two missionaries, one American and one British. None have any official rank equal to that of the Chinese Commissioners, and yet they are expected to investigate a riot whose chief instigator is without doubt the ex-Viceroy of Sze-chuen. The whole thing is a complete farce. If they had sought to appoint a Commission to whitewash the whole affair they could not have done better. This, in fact, was the real idea of the Tsung-li yamen, and our Ministers have walked into their trap.

I trust you will do what you can to press this matter on Washington. England and America are holding indignation meetings over the Armenian outrages. The Chinese promise is no more to be trusted than that of the Turk. Strong, decided action must be taken if the missionary is safe in any part of this empire outside of Shanghai. Unless some action is taken from home, nothing much will be done here. Murders will be atoned for by "blood money," and burnings and murders will go on as usual.

These are no *ex parte* statements, nor do they emanate from alarmists. The mass meeting to which Revs. Reid and Anderson refer was held in Shanghai August 6th, and was not a meeting of missionaries, but of over 600 foreign residents. These represented almost every nationality and creed, and were presided over by an English barrister, Mr. R. N. Campbell. Its principal speaker, and the mover of the following resolution, was Maj. Morrison, resident for years in Shanghai, and in no way connected with the missionary body.

RESOLUTION.

This meeting is resolved to appeal directly to our respective governments for protection from outrages by Chinese, and against the apparent inadequate manner in which the persons guilty of former outrages have been and are being dealt with.

In the discussion which followed, Maj. Morrison brought out the fact that the Commission of Inquiry constituted by Sir N. O'Connor and Mr. Denby, British and American Ministers respectively, had as its principal representative an English Junior Consul, who was completely outranked by the Chinese members of the Commission, and that in the next place two of the latter were directly implicated in the riots. We quote from his speech:

There is no doubt an immense difference between a mere local outbreak and an attack connived at, if not encouraged, by the authorities. Riots and local attacks, accompanied by deeds of the most hideous brutality, are unfortunately not unknown in European countries. To this much, I must say, we are convinced that the Sung-pu murders (1894) should have been prevented by the officials, and we are likewise convinced that there is a very strong *prima facie* case against the Viceroy of Sze-chuen in regard to the Cheng-tu outrages.

Mr. R. W. Little, a resident of long standing and wide information, followed. He says:

We have had outrages and murders from time to time. The murder of two men at Wu-seih, and of two men at Sung-pu, but not such a wholesale murder as these consummated by savages, who are not savages by nature, for there is none of us who has

been very long in China, as I have, but does not realize that Chinamen are not savages by nature, but have been made savages by the doctrines preached to them, the preaching of which is assented to by the Chinese officials. In the Blue Books of China, in the "Death Blow to Corrupt Doctrine," the work of the great Admiral of the Yang-tze, Pen-yu-lin, and in the Hu-nan publications, the people are advised to assault and to mutilate the missionaries, their wives, the female missionaries and children, and these books have never been properly condemned or withdrawn by the Government. They are disseminated over China to this day. To this day the Chinaman is told that he is doing a good act if he kill a missionary or mutilate a missionary woman or girl. It is on this ground that we say the officials are responsible for these outrages. What has been done to the author of the infamous Hu-nan publications, Chou-han? Has he ever been punished? No. We held a meeting in Shanghai on that subject, and sent up the minutes of our meeting to our Minister in Peking. We sent them home to the home governments, but to this day nothing has been done to make things better in Hu-nan.

In order that the situation during the last twenty-five years might be reviewed, Rev. Timothy Richard, who has given large study to the history of recent movements in the Chinese Empire, was called upon to make a statement. His *resumé* brings out the significant fact that in almost every case cited the Chinese officials and literati have conspired with rioters in the destruction of property and murder of Europeans:

First we have the great Tientsin massacre of 1870, when twenty Europeans (mostly Sisters of Charity), were murdered by the collusion of the Taotai (governor), the prefect and magistrate there. In 1875 we had the murder of Mr. Margary by the mandarin Li Sieh-tai. In 1883–84 we had a general onslaught on eighteen chapels and on the homes of native Christians in the province of Canton; that was in consequence of a joint inflammatory proclamation put out by the Viceroy and admiral. In 1886 there were riots both in Kiang-si and in Sze-chuen. The Roman Catholic Lo, for resisting an armed mob which surrounded his house, was put to death by the Chinese authorities. From 1886 to 1890 there were chronic troubles in Shantung against missionaries of all nationalities. A German consul who was sent to investigate the matter discovered the instigator of these to be a member of the Tsung-li yamen (foreign office) itself. In 1891 we were startled by a series of riots all along the Yang-tse valley from Shanghai to Ichang, and foreign ports in other provinces had to arm themselves, as they were in constant dread of riots. These were afterwards discovered to be in consequence of a wide-spread propaganda having its headquarters in Hunan, and the leader was Chou Han, none other than a mandarin of the rank of Taotai, and a great Viceroy would not allow the friends of the murdered victims to be present at the mock trial of the murderers. In the same year we learned of a murderous attack on two Swedes and Dr. Grey in Manchuria by Chinese soldiers.

In 1894 we had to record the foul murder of Mr. Wylie in Manchuria by the Manchu soldiers. There have been riots also in Honan, Hupeh, in Shensi, in Kansuh, in Kweichow, as well as attempts made to stir up riots in Shansi by proclamations now in my possession issued by the Chinese magistrates. In May, this year, we have the riots in Sze-chuen in which twenty stations were wrecked, and over a hundred Europeans were kept in daily suspense about their own personal safety for weeks. Instead of using the soldiers close at hand to check the riots, mandarins issued proclamations to urge them on. Before the riots in Sze-chuen were over, news reached us of another outbreak in June against native Christians near Wenchow, in

Chekiang. Before definite news of what is going to be done for the settlement of the Sze.chuen troubles reached us, we are stunned by the crowning atrocity of all—recent riots, ten of our fellow-countrymen brutally murdered, and all but one are ladies and children. From this outline it is evident that with the exception (if that be an exception) of Kwangsi province the riots have been universal throughout every province in the empire. Another thing that should be carefully noted is this, that all the great riots up to the Fookien one, have been instigated directly or indirectly by the Chinese authorities themselves.

When in addition to the above summary by Mr. Richard we have translations of anti-foreign proclamations published by the Viceroy of Szechuen late in the month of May, and the posting of the following placards only two days before the Cheng-tu riots, we need no further evidence in proof of the highest officials of the empire being instigators of riot and accomplices in the blackest crimes.

PLACARD NO. 1.—*Put out a day or two before the riot:*

Notice is hereby given that at the present time FOREIGN BARBARIANS are hiring evil characters to kidnap small children that they may extract oil from them for their use. I have a female servant named Li, who has personally seen this done. I exhort you good people not to let your children go out. I hope you will act in accordance with this.

PLACARD NO. 2.—*Put out May 30:*

At the present time, when Japan has usurped Chinese territory, you English, French, and Americans have looked on with your hands in your sleeves. If in future you wish to preach your doctrines in China, you must drive the Japanese back to their own country; then you will be allowed to preach your Holy Gospel throughout the country without let or hindrance.

The riots almost immediately followed the appearance of these placards.

LATEST ADVICES.

Rev. Mr. Sheffield, of the American Board of Missions, for twenty years resident of Tungchow, within fifteen miles of Peking itself, has been cut down with thirty wounds.

The *North China Herald* publishes the holding of an indignation meeting in Tientsin on August 13, and the forwarding of the following messages and telegrams to President Cleveland, Lord Salisbury, and the press in London and America:

INDIGNATION MEETING AT TIENTSIN.

The foreign community express their sympathy with the friends of the Ku-cheng victims. They consider the Chinese officials guilty. Both British and Americans blame the continued apathy of their governments for the situation. They regard England's demands in reference to the Ku-cheng massacre as useless. As before, the officials will buy innocent heads as substitutes for the actual criminals. The community protests against the Sze-chuen commission and the implicated officials thereon. England and America must send an ultimatum to Peking and threaten reprisals; to trust to diplomacy is useless. The attention of the press to the matter is implored.

When the lives of over fifteen hundred men and women, with twice that number of children, are in daily jeopardy, it is no time for the observance

of red tape. A weak, vacillating policy, upon the part of our authorities, may result in a catastrophe as widespread and as bloody as that which accompanied the Sepoy rebellion in India. There should be:

First. A fully accredited High Commission appointed by the British Government and the United States.

Second. It should be authorized to make immediate and searching investigation not only of the Cheng-tu and Ku-cheng outrages, but of the source from whence these and other murderous assaults have sprung.

Third. As the Central Government at Peking has proved powerless, it should be authorized to treat directly with the Viceroys of the provinces, and empowered to demand that the guilty, whether high or low, be brought to justice, and foreign residents protected while in the enjoyment and observance of treaty rights.

"WHAT IS DOING FOR THE CAUSE OF MISSIONS?"

THEN AND NOW.

We are indebted to Rev. Samuel A. Weber, of Yorkville, S. C. for the following timely words:

"'Nothing as yet,' used to be the answer in a majority of cases, at the first, second, and third Quarterly Conferences. At the fourth, the amount raised during the year was reported and duly recorded. Perhaps the presiding elder would make a missionary speech; give the facts and figures of the missionary situation, in a general way or with special reference to our own denomination, and thus seek to foster and stimulate a conscience for missions among the leaders and representatives of the Church in Quarterly Conference assembled. It largely depended on who the presiding elder was. It will always depend on him, whether or not much will be done in a general up-lift to the great interests of the Church in the routine questions asked and answered on such an occasion. The contagious spirit of a live man of God, fully up and conscientiously abreast with the times, who interprets the signs of the times in the light of the Spirit of the Lord, will tell on those with whom he comes in personal and official contact. He will be a leader—will lead.

"It seems to the writer that a very distinct advance was made by our last General Conference in the consideration of the subject of Missions by the Quarterly Conference. Here is the way the matter stands now:

13. What is doing for the cause of Missions? (Let the preacher in charge make a written report.)

"This question is asked at each and every session of the Quarterly Conference during the year. The subject is thus kept before the Church, through the leaders of the Church. The stewards and the trustees and the others are thus brought face to face with what their Church is doing and what it is expected to do, in a carefully compiled quarterly statement

by the preacher in charge. Let this item of business be carefully attended to and faithfully carried out. The pastor would be content to write for his report, 'Nothing as yet.' The very necessity of formulating a report will suggest hitherto untried methods in planning and working for Missions. The matter being thus placed on his thought will be laid on his conscience as never before. He will begin to cast about for materials for these quarterly reports; materials will multiply on his hands. (1) He will report the missionary sermon or sermons he preached during the quarter. (2) He will report about the missionary prayer meetings he is in the habit of holding regularly, in which prayer meeting the facts of our missionary situation are brought out—the leader telling about our missionaries and our mission fields, and about their growing success and their wants—and prayer being made definitely and distinctly that the kingdom may speedily come and prevail. (3) He will report the missionary literature which he has circulated among the families of his church, either by personal distribution or through the hands of a committee of ladies or the children of the Sunday school. (4) He will report what his Sunday school or Juvenile Missionary Society is doing for the spread of the gospel, giving an account of their monthly meetings, in which the children are being made familiar with Missions, and are being trained to support them; and also of their public meetings—anniversary and others—in which the children bear the principal part by recitations and songs. (5) He will report what the ladies of the church are doing in their Woman's Foreign Missionary Society. (6) He will report in due time the results of his mass meetings (see ¶ 357, Article XVIII. of the Discipline), the character of the exercises and the amount of the collections.

"Like preacher, like people. Just as soon as our preachers are ready to lead our people will be ready to follow. A better day is coming; a better day than any day of the past has already come. We are planning more wisely. We are putting more intelligence in our methods. We are learning more and thinking more; and for that reason are feeling more and more the importance of saving the heathen, and of making their salvation one of the means of our salvation."

OUR CAUSE IN BRAZIL.

Brazil has long been under the dominion of that form of religion which fosters the superstitious element in men, and at the same time withholds from them the "Word of God, which giveth light." This being true, and her masses uneducated, it is a slow and difficult process to bring them to the light. Romanism has dominated this people—heart, conscience, and life—for centuries, and until this day her masses are in ignorance, and only 15 per cent. of them can read. The contrast in condition of the two grand divisions of the western hemisphere illustrates the effect of the two

forms of faith. South America, Romanistic; North America, Protestant; and their difference in progress and development as wide as that between twilight and noonday.

But the nations that fall under evil domination do not fall out of the divine thought and care, and God is overruling for the uplifting of Brazil. Under His providence the government is no longer monarchical; and although not yet free from disturbance and petty revolutions, it is nevertheless now republican in form and improving in character. And Republicanism is essentially the friend of Protestantism. Hence under this form of government our cause has opportunity which could not be had under the old monarchy. God is opening the way for his own saving truth, and opposition is beginning to give place.

Very recently, in a small town about eighty miles from Rio de Janeiro, a Protestant preacher was mobbed, and he and his wife driven from the town. This occurred less than two months since, but the outrage has been followed by speedy justice. The two leaders of the mob have been dismissed from office, and the citizens of the town ask for the appointment of Protestants to the offices thus made vacant.

Again: In the State of Bahia is a small town called Gilboia, where a colporter of the American Bible Society had been at work for two days, when he was set upon by a mob headed by a member of the priest's family. They seized all his stock, consisting of 47 Bibles, 50 New Testaments, 100 portions of the New Testament, together with his own personal Bible in which he had deposited about $25 in money; all these they burned in the public square. The colporter applied to the town authorities for redress, and their reply was: "The books were burned by order of the priest, and his authority is higher than ours." He then went to the capital of the State, and appealed to the Chief of the State Police. This official said: "I will send orders at once to protect you in your person and work."

The colporter then published the affair in the daily papers, which publication produced a sensation in the place; whereupon the priest who had ordered the burning began to publish a series of articles in regard to the matter, and against what he called "false Bibles," and against the Protestants. He is a man of strong political influence in that part of the State, and his writings trended steadily toward the destruction of the Bible work in that community.

These facts were then made known to the Governor of the State, who advised that "the General Agent of the American Bible Society give power of attorney to some one in Bahia to take legal steps to recover damage and secure protection," citing the statute which had been violated by the burning of the books. This procedure, as advised by the Governor, is now under way, and if satisfaction is not obtained the matter will be given into the hands of the American Minister.

The present Republican government gives the Brazilians rights hereto-

fore withheld from them. They now have the right of "State marriage," and also the right of "secular cemeteries." Under the previous form of government marriage was wholly in the power of the Church, as also the rites of burial.

The several evangelical denominations are now planting their schools, and their ministry proclaiming the gospel of Christ and circulating Bibles and religious literature among the people. Many who have even grown gray in almost total ignorance are now learning to read, that they may examine God's Word for themselves. In one church, organized years ago, with only four or five who could read, they now have about fifty who search the Scriptures. A wealthy *fazendeira* (farmer) who controls three hundred laborers was recently converted, and now occupies a portion of time every day in teaching these laborers the rudiments of an education, that he may bring them out of their ignorance and help them to an intelligent knowledge of Christ.

Thus the light is coming to this people who have so long been in "bondage to fear" of the anathemas of a tyrannical ecclesiasticism; and the dominion of Churchism is being forced to give place to Him who is the "Light of the world" and the hope of humanity.

[The above editorial, from Dr. Morrison, will be read with great interest in connection with his article in this number, both being forwarded from Brazil.]

JAPAN AND ITS MISSIONARIES.

We are indebted to Rev. J. W. Moore, of Japan, for a brief *resumé* of the situation since the war and the need growing out of changed conditions. He says:

Japan, by her brilliant victories over China, compelled the Powers to recognize her right to rank with the other great nations of the world, and the treaties have been accordingly revised. Under the old arrangement foreigners had no right beyond the open ports. The passports to travel and live beyond these limits were granted through the liberality of the government, a gift pure and simple, and if we wanted to travel, it had to be "for our health or for scientific investigation." Missionaries who were employed by the Japanese to teach were granted passports to live in the interior; but in view of the revision of the treaties the government has most kindly and generously taken away these conditions, and though the treaties do not go into full force until 1899, we are granted passports to travel anywhere at will. It would be hard-hearted to say that there was even one missionary who did not heartily rejoice at the new opportunities for work and usefulness, and in the light of these new opportunities it seems strange that we hear it hinted that we need no more missionaries, and that those in the field are a drug on the market.

After giving his authority for statistics, which we can vouch for as being accurate and reliable, Mr. Moore proceeds to give the distribution of the missionary force.

TABLE OF DISTRIBUTION IN THE TWENTY-ONE PROVINCES BEST SUPPLIED WITH MISSIONARIES.

Name of Province.	Principal City.	Population.	Number of Missionaries.	Number of People to One Missionary (including wives).
1. Setsu	Kobé and Osaka	1,005,480	102	9,857
2. Musashi	Tokyo and Yokohama	2,979,567	210	14,518
3. Hizen	Nagasaki and Saga	1,221,837	31	39,414
4. Yamashiro	Kyoto	491,560	29	16,950
5. Rikuzen	Sendai	682,377	27	25,273
6. Owari	Nagoya	870,612	24	36,275
7. Oshima	Hakodate	145,105	13	11,161
8. Kaga	Kanazawa	444,616	13	34,200
9. Aki	Hiroshima	757,973	10	75,796
10. Chikuzen	Fukuoka	513,483	10	51,348
11. Mino	Gifu	785,926	9	87,291
12. Awa	Tokushima	670,963	9	74,551
13. Nagato	Akama-ga-seki	361,977	8	45,274
14. Echigo	Niigata	1,544,415	7	220,630
15. Iyo	Matsuyama	901,216	7	128,745
16. Suo	Yamaguchi	549,882	7	78,555
17. Tosa	Kochi	562,066	7	80,295
18. Mutsu	Aomori	557,686	6	92,274
19. Buzen	Kokura	361,790	6	60,298
20. Bizen	Okuyama	358,875	6	59,812
21. Izumo	Matsue	356,751	6	59,458
	Totals	16,123,857	546	

As will be seen, these 21 provinces, with a population of 16,123,857, are supplied with 546 missionaries, leaving 90 for the other 64 provinces; 24 of these, with a population of 14,058,048, are very poorly supplied with missionaries, while the remaining 38 provinces have not one missionary, and yet they comprise a population of 9,325,396, or nearly one-fourth of the whole empire. Of the 26 provinces that we call occupied provinces, 9 have no ordained missionary; often an unmarried lady or two at work among thousands; 10 have one man with his wife and a single lady or two to aid him; 6 of this latter number have over half a million people. Among the 26 provinces, two have over a million people, and only two men with their wives to work them. Four of the unoccupied provinces have over half a million. These are entirely neglected.

The two provinces, Setsu and Musashi, have 117 men, thus leaving 110 men to the other 35,518,254 of the population! The other 19 provinces among the 21 have 82 of these, and this leaves 23,379,426 souls to 28 men! Surely they have a great work to do. Once more consider this, a great many of the older workers are in the most favored provinces. A still larger proportion are included in the 21 favored provinces, and of the 28 men thus left to the outside millions very, very few have been on the field 10 years, and again the great bulk of time and money used in mission work has been spent in Tokyo, Yokohama, Kobé, Kyoto, and Nagasaki, and the other work is of very tender growth as yet. This is not unnatural, as getting into the interior has been rather tedious work. I have obtained the following facts from

the 13 larger missions (excepting the American Episcopal Mission) as the period of service of their men and unmarried ladies: 2 men 30 to 35 years, 14 men 20 to 25 years, 17 men 15 to 20 years, 18 men 10 to 15 years, 57 men 5 to 10 years, 2 ladies 20 to 25 years, 8 ladies 15 to 20 years, 64 ladies 5 to 10 years, 59 ladies 1 to 5 years. Now these missions (not including the wives) have 305 missionaries. If we suppose that they spend the first five years mainly on the language, 117 of these are not yet thoroughly prepared for "bearing the burden and heat of the day," and this will leave us 199 as the actual working force of these 13 larger missions. Take out of this small number those that are in the two first-named provinces and our outside force is very small.

In conclusion, Mr. Moore brings out the additional fact that in the 12 stronger missions, only 149 out of 248 workers are free to do full evangelistic work on account of school or other duties, such as language study, etc. He urges that while "there are so many millions without a single missionary," no one should give a moment's consideration to the statement that more workers are not needed. We heartily concur in this, believing the force to be inadequate to the needs of forty-two million people, but would urge with equal vigor the immediate redistribution of workers for the first time made possible by liberal passport regulations.

SCARRITT BIBLE AND TRAINING SCHOOL.

Miss Maria Layng Gibson, Principal and Secretary, has kindly handed us a copy of the Second Annual Report of the Scarritt Bible and Training School for Missionaries and other Christian workers. Thoroughly equipped with a magnificent building, complete in every appointment, and with a Board of Managers, Medical Faculty, and efficient corps of instructors, we are prepared to do work second to none in the United States.

It is gratifying to note that nine students are already in the field—three in China, one in Siam, one in Brazil, one in Japan, the others at home. Seven more are under appointment.

So broad are the plans of its management that while the Training School is under the auspices of the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, and has special reference to the training of the missionaries of that Society, it is open to missionary students, Sunday school teachers, students who seek to be trained as nurses, and home missionary workers of all evangelical denominations.

This school offers to missionaries and other Christian workers the twofold advantage of the refining, happy influence of a Christian home and of thorough, systematic training for Christian service. The need for an increased number of trained workers in the Church is manifest, and the mission of this institution is to meet this need and to develop the unused powers of Christian women. To meet this end it is proposed:

1. To give practical knowledge of the Bible, by studying it book by book, as well as to drill in methods of teaching it; to give instruction in Christian evidences, doctrine, Old Testament history and kindred subjects.

2. To study carefully Church history; also the history of missions, embracing the location, nature, and urgent needs of the different mission fields, and qualification of of workers for those fields.

3. To advance the great interests of Sunday school work by training teachers for

regular class-work and for such normal work as will fit them to lead teachers' meetings, etc., in their home churches.

4. To afford an opportunity for a course of lectures on elementary medicine and nursing.

5. To give practical training in all branches of city mission work, viz.: Bible reading, industrial schools, mothers' meetings, house-to-house visiting, prison reform and the reform of fallen women.

6. To aid churches and pastors to solve the problem confronting all great cities, how to reach and help the neglected classes.

7. To test the fitness of candidates for work in home and foreign mission fields, as to physical strength, mental ability, and consecration of purpose.

Miss Gibson plainly states that there will be no charges for tuition, and that $150 will cover all expenses for board, and $10 the cost of books. Surely there are many churches, Epworth Leagues, and individuals in our Methodism that should have a representative here. Trained for service, what a benediction these consecrated women could be to any town or neighborhood. We hope the number of students will be doubled this year. Communications should be addressed to Miss M. L. Gibson, Kansas City, Mo., who will promptly furnish catalogues and all information required.

THE NEW CHINA MISSION.

Bishop Galloway a few weeks since, at the District Conference held at Winona, Miss., presented in most forcible terms the need of a new mission in China. It will be remembered that the Board, at its last annual meeting in May, authorized Bishop Hendrix to look over the field and decide upon a suitable location for missionary work. So great was the interest aroused by Bishop Galloway's address at the Conference that $500 was subscribed. Of this amount J. R. Bingham, of Carrollton, sends us $411.35, with the following statement:

Cash collection	$ 38 35
Carrollton Sunday school	100 00
Carrollton Church	238 00
H. H. Estes and wife, Hemingway	10 00
J. H. Fraiser, McNutt	25 00
Total	$411 35

The balance of the $500 subscribed at Winona District Conference will be paid in the Annual Conference assessment.

The promptness with which this amount has been forwarded to T. B. Holt, Treasurer of the Board of Missions, and the spirit in which it was given, are truly commendable. May the way be speedily opened for larger enterprise either in China or Korea.

BISHOP TAYLOR SPECIAL.

To my partners in the great work of Africa evangelization, I wish to say that I have this day appointed Freeborn Garrettson Smith Treasurer of our African Mission Fund. He has been my friend for forty-seven

years, and I believe that he will render us good service. Our Building and Transit Fund Committee are devoted to our work in South America. On behalf of the work in Africa we have no committee, but, as the responsible leader of the movement, I call to my assistance such persons as I need. My son, Ross, accepted the treasurship *pro tem.* As a member of the California Conference, the Bishops appoint him Editor of *Illustrated Africa;* in addition to that I appoint him as my missionary agent and my legal attorney. Remittances for the Africa Fund may be sent to him as heretofore at his office, No. 150 Fifth Avenue, New York City. Funds may also be sent direct to the Treasurer, Freeborn Garrettson Smith, No. 197 Washington Park, Brooklyn, N. Y.

WILLIAM TAYLOR, *Bishop of Africa.*

No. 150 Fifth Avenue, New York City, August 16, 1895.

[We publish the above at Bishop Taylor's request.—ED.]

ALL THE JEWELRY I HAVE.

OUR hearts were much touched this week by the reception of a gold ring, accompanied by the following letter: "I feel that I want to do more for Foreign Missions this year than I have ever done. I am a poor Methodist preacher's wife, and we are traveling a poor mission, and of course have but little money. I have a ring, which I enclose with a prayer from the depths of my soul, that you may use it to a good advantage. It is all the jewelry I have, and was presented to me by a friend who is now at rest. I have been wearing it about sixteen years, but know that I can remember that friend better by giving the ring to a good cause. We have four little children. Pray for us, especially that we may have wisdom in training them."

WELCOME HOME.

IT is with heart-felt gratitude to God that we record the return of our colleague, Dr. H. C. Morrison, from Brazil. Many thousands of miles have been traversed without accident and in good health. With brain and heart full of fuel and fire, he returns ready for a vigorous missionary campaign. Brazil and the entire "Neglected Continent," need to be brought to the front. We bespeak for our brother and esteemed co-laborer a thoughtful hearing.

IT is with much pleasure that we announce to our readers that Mrs. L. H. McHenry, who has been doing such efficient and inspiring work in connection with the Nashville Kindergarten Institute, offers free tuition to any candidate for missionary work in the fields occupied by the Church .The Board of Missions is already under obligations to this noble worker for aid rendered in the past. We give hearty endorsement to these efforts put forth in behalf of the children in our cities, and bid Mrs. McHenry Godspeed.

OUR MISSION FIELDS.

CHINA.

One Hundred and Sixteen Probationers.

THE result of a single quarter's work, as given by Rev. C. F. Reid, of Shanghai, are truly remarkable when we remember that China is the field where for many years the seed have been so slow to spring up and bring forth fruit. Now that the harvest time is beginning let the churches in America not be irresponsive to Brother Reid's appeal. God forbid that the work of years be swept away in a day.

"We have just held our third quarterly meeting, and are able to report one of the most fruitful quarter's work that we have ever had. After years of effort we feel that the Lord is leading us to use those methods of work which he can bless. Our hearts rejoice in the Lord, and to serve him is our greatest happiness.

"The striking points of our report are as follows: Probationers received during quarter, 116; adult baptisms, 25; infant baptisms, 4; received into the Church by confession of faith, 6; received into the Church by letter, 6. Total accessions to the Church during quarter, 37. Contributions for all purposes during quarter, $303; Sunday schools, 2; teachers, 25; scholars, 300; Epworth Leagues, 2; members in male league, 64; members in female league, about 40. You see that I do not count probationers and baptized infants as accessions to the Church. I hope that they may become Church members, but the way is long and hard, and many fall from it. I baptized six last Sunday, and have a class of eight or ten to baptize to-morrow. May the Holy Spirit be given to them all. The coming in of so many new members and probationers lays heavy burdens on us. We are doing what we can, but we very much need the prayers of the Church. We are just now very much exercised about the Sz-chuan outrages. I send you by this mail a report of a meeting held by American citizens here, and a *Daily News* with a leader that was called forth by the meeting. We are very anxious for a thorough investigation on the ground by a commission of Americans properly appointed by our government. Cannot the great Churches at home, through their boards and bishops, help us by demanding the protection of American citizens in this country? If vigorous steps are not immediately taken, it is feared there will be a combined official effort (disguised of course) to drive the missionaries out of the Yang-tsz valley. What is done will best be done quickly. In a single day the work of years may be swept away. Let not the great Church sit in supine and shameful inactivity when her sons and daughters are being hounded from hole to hole by howling mobs, a proceeding which the sneering officials behold with complacency and ill-disguised approval. Now is a time to put away sickly sentiment, and, like Paul, demand our rights of citizenship. We are suffering bitter persecution. Not as Christians, but as foreigners."

JAPAN.

Pushing Forward.

REV. C. B. MOSELEY, presiding elder of the Matsuyama District, sends a review of the work, which is on the whole very encouraging.

"A month has been spent traveling in the district and in holding the third round of Quarterly Conferences. Nearly every point in each circuit where we have work opened was visited. Public services were held at each place, which were attended in each case by good congregations, and at some places by large crowds. There seems to be more interest among the masses now in such services than for several years. It was a matter of much pleasure that at one point where opposition had been so strong that work had to be suspended for a time, not being

allowed to retain our rented chapel or rent another in its place, quite a crowd collected at our service at a friendly hotel, and after remaining through the time of three talks, some of the older men of the place came in and spent some time in friendly conversation. The brethren in each charge are working earnestly and enthusiastically, meeting opposition and pushing the work forward."

Hopeful for the Future.

REV. J. T. MEYERS, writing from Tadotsu, shows how one by one souls are being gathered into the fold. Such careful, gradual growth will doubtless ensure permanency of work:

"The Church and Sunday school have remained in about the same condition as last quarter, which was better than at any time in my experience here. Two young men have come to us by letter. In the work of towns and villages progress has been made, though opposition has quenched the desire of some who seemed very earnest in their inquiring into the teachings of the gospel. In Niwo, Minoura, Onohara, Ogi, and Kano Mura we have preached regularly, and the attendance is good. About seventeen are seeking to know what the gospel means. In Kwanougi, whence we were driven out last summer, work has been begun again. Brother Moseley on his last quarterly round gave magic lantern views and explanations of the gospel, events illustrated in four of our towns, and at that time we both preached, in company with a native helper, at Kwanougi. It was in the afternoon, and the attendance was about fifty. They listened attentively to us all, and we are hoping that the agitation of last year may give the message we bring more interest to the people; that in this case, as he has done in so many others, the Lord may make the wrath of man to praise him. In Koda a young man who has been giving the use of his house as a preaching place has just written me, saying that he has repented of his sins, and on his profession of faith he wishes to become a member of the Church at Tadotsu; his wife will bring her Church letter also. His letter indicates a firm resolution to be a Christian. In Wadahama a young man has asked to be baptized, but I have advised him to wait and consider more carefully before he commits himself more fully. 'It is better not to vow than that one should vow and not pay.' In this town there are three others whom we call probationers, which might be changed to 'inquirers' or 'seekers.' They are young men who have learned enough of Christianity to approve of it, and they wish to be instructed further, with the ultimate intention of becoming Christians. The work in all the towns named, except Kwanougi, is not yet a year old, and while often great changes take place in the attitude of the people toward the gospel, the outlook is very hopeful for successful work in the future."

Educational Work.

DR. S. H. WAINRIGHT, teacher in charge of the Academic Department of the Kwansei Gakuin, Kobé, Japan, sends an encouraging report of that institution:

"Our commencement exercises were held on June 24th. There were five who graduated from the Academic Department. Notwithstanding the war, the Kwansei Gakuin has had the highest enrollment in the history of the school this year, the number in both departments being 70. The school is growing in favor among the Japanese, and especially those in the immediate vicinity of the school. The village elder, at one time hostile to us, is now sending his son to the school, and the head officer of the county was present at the graduating exercises. The religious influence during the last term was very excellent. Our prayer meetings were delightful, and many testified that they had enjoyed a deeper experience of God's saving grace than at any previous time. The students make good use of our library and reading room. They spend most of their leisure hours in reading, and get through English books and grasp their meaning remarkably well. There is great competition in educational work in Japan. Besides the government schools, we have private schools all around us. This province will establish a middle school between us and Kobé by May of next year. We are thankful to God

for continual blessings upon the Kwansei Gakuin."

BRAZIL.

The Beginning of the Harvest.

KNOWING that the impressions of Dr. H. C. Morrison concerning Brazil and the work there will be of interest to our readers, we take the liberty of extracting a few items from a personal letter:

"I have been on the go ever since I reached Brazil, and will see the field pretty well before Conference meets. I am now about 400 miles from Rio with Brother Dickson, preached for him last night. Brother Bruce is traveling with me as interpreter. In nineteen days have spoken and preached fifteen times, most of which is done through an interpreter. The field is an interesting one; the people are in sad need of the gospel. I find people of all lands. The Portuguese preponderate, of course. In Sunday school last Sunday I counted eight nationalities. The people are of all colors —white, red, copper, mulatto, black, and every conceivable shade. But there is no color-line. All associate, eat, and sleep together. One man is as good as another, if not a little better. I am now on a tour through the interior. We travel by rail, horseback, and trolley (if you know what a trolley is). We stop at night and stay in the Brazilian homes and take Brazilian fare. Staid two nights ago with a man and wife, eight children, one goat, three pigs, and one hound dog, all under the same roof. The weather is cool, and frost has done much damage. When I return to Nashville I will have a reckoning with that brother who advised me to 'take the thinnest clothes I had.' I did so, but have not taken them out of my trunk, and with ordinary clothing I feel some mornings as if I were dressed in paper. Bishop Granbery and wife are very well. The young lady missionaries landed here on the 12th all right, and I think are a valuable addition to the force in the field. We are making progress in our work, but it is not rapid. It is here now, as in the other fields, seemingly the beginning of the harvest. Many more are now coming into the Church and being converted than at any time before. Our men are moral heroes. Since I see what they do and endure I appreciate them and their work as never before. But how much we need more men and more money. Romanism here, as in Mexico, has largely lost its hold on this people. Hence now is the time for Protestant Churches to take strong and vigorous hold."

MEXICO.

A Time of Blessing.

DURANGO District Conference proved to be an occasion full of spiritual benefit. We are indebted to Rev. R. C. Elliott, of Durango, for an account of the meeting:

"With but one exception the reports of the state of the Church, Sabbath schools, and finances were good. The brethren pleaded hard for two more native preachers for the district. A very pleasing feature of the Conference was the Sunday school Convention on Saturday. The ládies of the MacDonnell institute—Sisters Tydings, Cherry, Cervantes, and Mrs. Elliott—gave us timely and useful essays on the various branches of Sunday school work, which were heartily appreciated. Our native brethren need help and enlightenment in Sunday school work. The preaching services were especially blessed to preachers and people. We had previously prayed and planned for a revival of religion, and our people were ready at the call for a fresh consecration to God. Absentees were visited and exhorted to a holier life. We had good meetings every night, and the altar was filled nightly with those seeking the Lord. Personal salvation and consecration were urged upon all,and the meetings were signally blessed. About twelve young people have manifested their desire to unite with the Church as a result of the meetings."

A Pure Religion.

FROM a village near the City of Mexico Rev. D. F. Watkins writes the happy results of special services held there:

"Fifteen converts were received into the Church by profession of faith, and two infants were baptized. The few members of long standing have been revived and encouraged. The Catholics who attended our services confessed publicly that we taught the religion of Christ in its purity. A woman of about eighty years of age said at the close of one of our services: 'I am now satisfied; Christ is the only Saviour.' One of our good men touched the hearts of Protestants and Catholics when he spoke of his just sufferings when living a notably immoral life, and of his sufferings caused by the persecuting Catholics of the place after he was converted, and in which he rejoiced. His words had no uncertain sound. There is not a shadow of doubt in his experience. His soul is brim full with the blessings of salvation. He is a noble Christian man and a power for good in the pueblo. We need more like him in the churches in Mexico as well as at home."

MEDICAL MISSIONS.

"Dat Medicin' No Good."

"DAT medicin' no good, 'cause it don't hurt," said a poor, sick African one day, as a Christian doctor made his second visit and found the patient no better. In that one sentence was epitomized the African's idea of the practice and efficiency of medicine. All they know of medicine is associated with pain. A wound is plugged up with rags or leaves. Fevers are treated with indifference. Rheumatic pains receive the heroic treatment of hot irons thrust into the affected parts. Fractures are allowed to heal up without help, or are handled freely instead of being kept at rest. Teeth, if extracted at all, are yanked out in such a manner as to cause the tears to flow and draw forth cries of intense pain. Tumors are freely punctured with sharp sticks. Everything must hurt to do good. The "medicine man" is an object of dread and fear, carrying around in his "bag" all manner of instruments of torture, and "medicines" consisting of the ugliest and bitterest properties possible to obtain.

No wonder that the whites of the negroes' eyes grow big as moons when scientific treatment is given them. The most painful operations are performed while "asleep." No wonder they regard the white medicine man with holy awe, as he comes to them with cooling, healing potions, or sweet, toothsome tablets for their many diseases, and cures them without pain.

Herein lies a great field for the Christian doctor. The Church never conceived a grander idea than when it began to found medical missions and erect hospitals among the heathen, especially in Africa.

Dr. Day, with only a limited knowledge, has successfully cured many sick and injured ones under his care. On one occasion fifty-six of his mission boys and girls were stricken with small-pox, and he lost only one out of the whole number. Rev. Mr. Hubler, who had just one year's study of medicine in this country before going to Africa, was called on soon after his arrival there to trephine a boy's skull, amputate his arm, and otherwise "patch" up a number of wounds, thus winning golden opinions as to his abilities.

Dr. Southon, an eminent missionary physician, now deceased, while passing through the central part of Africa, was sent for by Mirambo, a powerful native king, to relieve him of a painful tumor, in return for which the grateful king gave him permission to select any portion of his domain and locate a mission, where a large and good work was done for the Master.

Many similar instances might be cited, showing the value of medical missions in the "Open Sore" country. Jesus Christ did not say in vain that his disciples were to "heal." The work of healing is going steadily on. Through these cures of the body the soul is also very often healed, and the Great Physician of Nazareth is being glorified daily.

Our African Mission is soon to have a fully qualified medical man, and the Church will be benefited by his work. Thus, with all of the other lines of Christian activity at Muhlenburg Mission, men's bodies will also be made stronger and better fitted for service.—*Lutheran Missionary Journal.*

Opportunities for Medical Men,

THE physician has a wonderful opportunity to reach men; instead of going out and contending with numberless difficulties of approaching people, he is mostly in a condition to be sought by the multitudes. Statistics show that in China each medical missionary is consulted on the average by fifteen thousand natives every year; and while the difficulty of approaching the natives, for instance, in that same country, met by the ordinary missionary in overcoming their prejudices and gain-

ing their confidence and affection are almost incredible, the medical missionary has a key to closed doors and a bridge to cross the precipice. The carnal man does not understand the things of the Spirit, he cannot conceive how a man may abandon every thing in a self forgetting love, devoting his life to the salvation of his fellowmen. The medical missionary alone has the singular opportunity to become their benefactor and most intimate friend, he finds admission where others are excluded, and he is called in an hour when others are not admitted—that is, in the hour of disease and approaching death, when the shadows and thoughts of a world beyond are nearer and more perceptible to the human soul, and when the spiritual ear is easier inclined to hear the words pointing to a new and everlasting life. What an opportunity to pour together with the earthly remedy the balm of hope and consolation into the suffering soul, and direct the dying eye to the Great Physician and Conqueror, who absorbed death in victory! Yes, we need consecrated medical men in our missions.

The social influence of the medical man is to-day a fact which has been demonstrated repeatedly, and many missionaries, after years of earnest labor, have come back desiring to acquire a medical education; there is hardly one missionary, especially in heathen or semi-civilized countries, who would not have the opportunity, or would not attempt occasionally to practice medicine in some shape. The question is, if he has a right to do so. Any superficiality ought to be far from a person acting as the messenger of a truthful God; much less, then, should a missionary undertake and dare to treat the human body with a superficial and perhaps dangerous notion of medicine. It is only a systematic knowledge of the medical sciences which will enable the missionary to act intelligently in the different cases and which will even entitle him to gain his legitimate support by the practice of a profession that is honored and remunerated everywhere.—*Medical Mission Herald.*

THE Free Church of Scotland has sent forth 28 medical missionaries with a full British qualification, of whom 5 are women, and supports 2 native missionaries at Madras and Thana, making 30 medical missionaries in all. Besides these, at Blythswood and other stations, chiefly in Africa, simple medical cases are attended to by the missionaries and their wives. About 120,000 cases, surgical and medical, were treated by 17 of the missionaries who have reported, besides the large number of women dealt with by the surgeons and physicians of their own sex at Madras and Nagpoor, and the many relieved unprofessionally. At least 150,000 men, women, and children, sufferers of all Asiatic and African races and creeds, annually receive healing and sympathy, and have the love of Jesus Christ preached and read to them in our Church's dispensaries and hospitals, in zenanas, and in the tented camp.—*Free Church Monthly.*

AN important medical and Christian mission is being energetically conducted at Gaza by Rev. R. Sterling, B.A., and helpers. During the past fifteen months 18,767 patients have been registered. Dispensary is held three days of the week. A portion of God's Word is read and expounded with special reference to the Mohammedan question. "A remarkable testimony to the value of medical missions is seen in the fact that large numbers listen day after day to the divine plan of salvation without dissenting from it. This great boldness in preaching the gospel may not seem remarkable, but let it be remembered that the falsity of the Mohammedan religion is necessarily implied."—*Review.*

DR. BURNS THOMSON, "the Greatheart of Medical Missions," thought his chosen work the most Christlike form of service man was ever privileged to undertake, combining as it does healing of the body with soul winning. The ideal medical missionary, he said, should be pre-eminent both in piety and professional skill. —*Church at Home and Abroad.*

WOMAN'S WORK.

Wanted for the King.

WANTED, women, tender, true,
Women's work none else can do.
Women sit in darkness yonder,
While we hesitate and wonder:
Women cursed with bands that tighten,
Bands of caste which nought can lighten.
Sisters! give a helping hand;
Take God's peace to sin-cursed land.

Hear ye not the echo ring?
"Women wanted for the King!"

—*Emily Spurgeon.*

Special Work for Women.

Speech of Mrs. W. P, Mears, L.K.Q.P.C.I., at a recent meeting of the Church Missionary Society.

I HAVE been asked to come here with a very definite purpose—to plead with you, my Christian sisters here in London, for your poor heathen sisters in China. I have been asked more definitely still to entreat you younger sisters here to give, not your money, but yourselves as medical women to help these poor daughters of China. I have been there and have seen their need, and their need is great. There are millions of women in China who have no help in their sickness. There are many little children who have no help when they are sick. The Chinese native doctors are merely quacks, and the medical treatment they give to these poor sick women and children is often very cruel. The Church Missionary Society has at present not one medical woman there at work, and even if hundreds went out the needs would still be great. I wish I could impress upon you the great need of those poor women who are suffering and waiting for your help, not merely for your physical help, but help for their souls. There are many who would welcome you if you went, for without you they have no help, and if you restrain that help which God has put it in your power to give, then they must be helpless.

Let me just tell you of one or two cases I have known. At Fuh-Ning there was one poor woman came into the hospital with a very bad foot. It looked very frightful, and it had been treated in a Chinese manner and you cannot say too much against that. I asked the woman how long she had suffered, and she told me she had suffered from that injured foot for forty years. It was simply an ulcer that could be cured, and it was cured in a very few weeks. I could tell you of poor little girls and women who have been tortured by the native doctors, in order, as is believed, to drive the evil spirits out of them, because the native doctors said that their disease was caused by the possession of devils. These are facts, dear sisters; and shall we who have the doctor at the next street, and can call him when we like; shall we who are surrounded by every comfort take no notice of those hundreds and thousands and millions of sisters who are waiting and longing for our aid?

I have told you that the need is great, and I want to tell you next that the way is open. Twenty-one years ago, if we had met here in St. James's Hall, I could not have said the way is open for you to go as medical women to China; but now colleges, hospitals, examinations, all are open, and the way is made plain for you, and all that remains for you is to have a willing heart. God, who put it into the heart of Jesus to use this great means of healing, gave him the power to heal, and to us his servants he gives the power to learn how to heal, and that is just as great a gift as it is for you to have the power to heal. Many may say, "It is beyond my power to learn." Dear sister, try it; it is not beyond the power of any one who is willing. Let there be a willing heart, and you will find all the other way made plain. You may say, "I have no money." Well, there are many who cannot go whose purses are ever open for such work, and who will be so glad to send a substi-

tute. The way is open if only you have the willing heart to do the work.

The time at my disposal is short, and therefore there is only one thing more that I will say, and that is that this work can be done not by men, nor yet by angels, but by women, and women only. Think, then, of your responsibility in the matter. But many will say, "I am waiting to know if God calls me to this work." Think, rather, dear sisters, that God is saying to you, "Is it time for you, O ye, to dwell in your ceiled houses, and this house lieth waste?" Think of the great house of God that remains to be built up, think of the many precious stones waiting to be fashioned and polished for the building of the temple of the Most High, and shall we remain in our luxury and ease at home? God grant that ere many years go past we may see a noble band of women medical missionaries ready to lay down their lives for Christ in that great land.

The Parsees at Bombay.

IT is because there is so much that is noble and worthy in the Parsees that one hungers to claim them for Christ. Their type of face is quite different from that of any race I have seen out here. The women specially strike me with their broad, thoughtful brows and firm mouths. You see them going about freely in their graceful dress, and after a month spent among unduly subordinated women it is refreshing to see husbands and wives walking together, side by side, or driving along the sea front with their children. I hear, too, that my own strong sense of their moral superiority is just. Only those who have felt what it is to shrink from the feeling of an atmosphere of low tone and low thoughts all round can realize the relief of being near the Parsees, with their quiet, strong bearing, and absence of what strikes an Englishwoman so painfully in even casual contact with non-Christian, Hindu, Buddhist, or Mohammedan men. Of the ninety thousand Parsees in India about eighty thousand are in Bombay. They are glad to welcome Europeans to their houses; they are eager to send their girls to a Christian high school; and though they are strongly set against becoming Christians, they are glad to hear—if there is any one to tell them—of Christ. So far no regular work has been done among them. They nearly all speak English well, though Guzerati is their vernacular. One feels a call to evangelize poor Hindu women, who wearily throng the streets, out of pity for their low estate; but it is out of a deep, holy jealousy that noble souls should be left unwon for Christ that a voice comes to bid us seek in his strength these Parsees. Surely God is saying, "Whom shall we send, and who will go for us?" Are there no Isaiahs, cleansed and humbled, ready to answer, "Here am I; send me"? A lady of long experihere tells me that only cultured women, if possible university graduates, can hope to reach the Parsee women in Bombay.—*Church Missionary Gleaner.*

THIS is written concerning woman's day at the recent meeting of the International Missionary Union: "The most interesting feature perhaps of the exercises was Mrs. White's presentation to the audience of three silver-haired ladies with this record: Mrs. E. C. Scudder, twenty-one years in India; Mrs. Henry Blodget, forty years in China; and Mrs. J. C. Hepburn, fifty years in China and Japan. The latter, with half a century of good works upon her, sat a queen among us. Full of dignity, her narrative flashed with quiet humor that brought out in happy relief the earnestness of her life."—*Mis. Review.*

"THERE is no use my trying to be a Christian," said an old Chinese woman to the missionary's wife; "look at my feet," pointing to her deformed, bandaged feet. "Why, what have your feet to do with it?" asked the lady in surprise. "Oh," said the other, "if I am to be a Christian I will have to go into the world and preach the gospel, and I could not travel with these feet."

THE SUNDAY SCHOOL.

A Zulu Chr stian—The Story of Ella.

It is difficult for one who has always lived in a Christian land to even imagine the superstition, darkness, and vice surrounding Ella during her childhood and early girlhood. Her home was a hut of one room, without chimney or window, and only an apology for a door; the materials for its construction, poles and grass, had been brought from a great distance by her mother, in bundles which she carried on her head. She had also built the hut without any assistance from the f ther. There was no furniture except sleeping mats, closely woven grass mats about three feet square, which served as dining table, meat platter, and plates, clay pots for cooking mealies, and large jars for brewing beer. Ella had absolutely nothing she could call her own except a few bead ornaments, and possibly a blanket. She could indulge in no dreams concerning her future, for she was practically a slave; first the property of her father, who was chief of his tribe, and after his death inherited by her eldest brother. From the time that she was seven years old, while her mother was working in the field or grinding amabile for beer, Ella had a little baby to care for, and much of the time went around carrying the child on her back.

Her brother's great desire was that she should grow up well and strong, and he was vexed and disappointed when he found she could not run about with the other girls; for if she were ill she could not marry, and he would lose the cattle which the Zulu bridegroom must always pay to the owner of his bride. The witch doctor was called in, but neither his art, his incantations, nor his vile mixtures proved availing; it was evident to all that Ella was growing rapidly worse.

There was at this time one bright spot in her life: for a short hour every month a missionary came on horseback to hold service with the people. Lying on l er mat in the hut, Ella learned the hymns sung, remembered some of the words read from a book, and rejoiced to hear of the loving Heavenly Father who sent his Son to be her Saviour. She was filled with unspeakable joy when one Sunday she heard her brother ask the Umfundisi to take his sister to the mission station, telling him that he had already given the native doctor two of his best cows, and yet she was growing worse all the time. The story of some wonderful cures wrought by the missionary had reached the ears of the chief, and if his sister could be received at the station he would allow her to attend school, and she might learn to read a book, though he greatly feared books and papers were bewitched. It was vacation at the Home, and Mr. Bridgman felt that he should consult the teachers before deciding; he promised to tell the chief when he next came to preach. Before he could leave the kraal the sick girl sent a message to the missionary, asking him to come to the hut; there she pleaded with him most earnestly to take her to the station, telling him she wanted to go, not for the reason that her brother wished to send her, but because her soul was sick, and she wanted to hear more about the Great Physician of whom he told them. This was joyful news to the almost discouraged missionary; for though he faithfully preached the gospel at this kraal for many years, and though the people were all fri ndly toward himself, not one had before shown the least interest in his message.

Ella was promised that as soon as possible plans should be made for her reception into the Home. For some time she was too ill to attend the school, but she had a great desire to learn to read, that she might study God's Word and be able to teach it to others. She seemed hungry for truth, and with open heart received Christian teaching. Her teachers always

felt that more than any other native they had ever met Ella had lived up to the light given her; had listened to God's voice in her soul. She had always kept herself from many forms of sin which are almost universal among her people.

Ella's disease baffled the skill of the missionary, and a European physician was consulted, who decided that she could not be helped unless an operation were performed. Her friends were assured that it would give relief. Though the natives themselves often cause great pain in applying remedies, they are utterly ignorant of anatomy, and have the utmost conceivable horror of the knife of the skilled surgeon. The teachers were not surprised when the mother and brother would not listen to this plan. With most native girls this would have decided the matter; having been for generations trained to think of themselves as the property of fathers, brothers, or husbands, few girls or women ever attempt to think for themselves.

Ella often surprised and delighted us with the quiet way in which she asserted herself. She said the operation must be performed, even if she went alone to the hospital. Her mother finally decided to go and remain with her. The operation was temporarily successful. Ella now came into the school, and though by no means a brilliant scholar she worked faithfully, and could soon read in Zulu. The Bible was literally God's Word, and to her a rule of faith and practice. She strove to implicitly obey all its commands.

She entered earnestly into all the religious life of the Home. She was often burdened for the spiritual life of her companions. When she went home in the vacations she gathered the little children at the kraal together, told them the story of the Lord's life, taught them many Bible texts, and a few of them learned to read the New Testament in Zulu.

After three or four years the disease returned, and Ella suffered intensely, but always without a murmur. The doctor told us that unless there was another operation she could live but a few weeks, and they would be weeks of terrible pain. The result of an operation was doubtful, but if successful would entirely remove the trouble, and she might expect to be perfectly well. There was something sublime in Ella's submission and faith. She insisted upon going to the hospital, but seemed to have no wish to decide the result herself. If she did not recover, she would be spared the hard ordeal of returning home and trying to live a Christian life in the midst of heathen surroundings, with no human help or sympathy, and she seemed to have visions of the joy and blessedness awaiting her in the home beyond the river. On the other hand, she ardently loved her people, and longed to see them converted to Christianity; if she regained her strength, she might have the privilege of teaching them the way of life.

We heard with very sad hearts that Ella survived the operation only a few hours, but we were grateful for the influence she had exerted at the kraal, in the school, and in the Unzumbe church, of which she was a member; grateful, too, that her life had given us new faith and courage for our work.—*Miss H J. Gilson, in Life and Light.*

King Alfred's Loaf.

DURING the retreat of the famous King Alfred at Athelney, after the defeat of his forces by the Danes, the following circumstance is said to have happened.

A beggar came to his castle and requested alms. His queen informed him that they had only one small loaf, which was insufficient for themselves and their people, who were gone abroad in quest of food, though with little hope of success. But the king said: "Give the poor Christian half of the loaf. He who could feed five thousand with five loaves and two fishes can certainly make half of the loaf suffice for more than our necessities." Accordingly the poor man was relieved; and this noble act of charity was soon recompensed by a providential store of fresh provisions with which his people returned.

EPWORTH LEAGUE.

The Christian Endeavor and Missions.

WE, of course, are specially interested in that aspect of the Christian Endeavor movement which relates to missions, and it is one of the most auspicious features of the movement that it has identified itself so thoroughly with efforts to proclaim the gospel of Christ far and near. The whole influence of the United Society is used to develop in all the membership a deep sense of obligation to give the gospel to all men. A most significant fact is that brought out in the Annual Report of Secretary Baer in reference to the contributions of money coming from various societies.

On the "Missionary Roll of Honor," containing the names of societies which during the past year have given not less than $10 to its own denominational home or foreign missionary board, it was found that 5,551 societies were entitled to a place. These societies contributed $149,619.09. But this "Roll of Honor" by no means represents the gifts from all the Young People's Societies. Secretary Baer, after careful investigation made in connection with the missionary boards, home and foreign, states that the societies in the United States and Canada have contributed within the last year not less than $425,000. This is certainly a noble record, but Secretary Baer says: "We can do better. We ought. We will." The missionary element is certainly at the front in this Christian Endeavor movement. It is dwelt upon in all its gatherings, and found noble expression in the opening address of President Clark, who voiced the general sentiment when he said: "By so stimulating the generosity of our member, by so appreciating our stewardship, by making proportionate giving to God as much a part of our religion as praying or believing, let us make a debt in any mission board in America an unheard of thing."—*Missionary Herald.*

"The Lord Hears and Remembers."

A LADY missionary in Umzumbe, South Africa, writes of a great spiritual awakening:

"After the term was well started we noticed increased attendance and interest in our gospel meetings, and then there was one meeting of great solemnity, when a number were much impressed, and remained at the close for prayer and conversation. Since that time the interest has deepened until all the school, except a very few, have felt the call of the Spirit, and expressed a desire to be saved. We do not say that all have become Christians. Some testify to sins forgiven, others are seeking the light. There seems to be much humility, and a fear of professing what they do not really possess. To-night since I have been writing this letter, one girl for whom we have felt much anxiety has come to Mrs. Malcolm privately, quite broken down in penitence and grief for sin. She says she does want to come to Jesus, and we believe he will give her his own peace. She has one of those positive, impetuous natures which makes her a leader of others, and on this account we have specially felt anxious she should be among the saved. The Lord is good and greatly to be praised. . . . The sowing of the seed has gone steadily on day by day; not our sowing, simply, but that of others who have been connected with the school and have longed over these girls. The Lord hears and remembers, and in his own time answers with the ingathering of souls.—*Life and Light.*"

A Brahman Pilgrim.

TWO missionaries were out on a preaching tour on the border of the Mysore kingdom, a region in which the gospel of salvation through Jesus Christ had, so far, never yet been proclaimed.

One day, near our tent we saw a venerable gray-haired Brahman engaged in

his devotions, on a large stone platform around the central trunk of an adjacent banyan tree, where there was a small shrine.

Much struck by his reverent demeanor and evident earnestness, we watched him through our tent; and when he had finished his devotions, we went out and asked him what he sought by these prayers.

In a tone that struck us as one of intense earnestness he said: "I am seeking to get rid of the burden of sin. All my life I have been seeking it, but still the burden is here. My pilgrimages and prayers and penances for sixty years have been all in vain."

Then, in answer to our inquiries, he gave us the story of his life. He told us how in early life he had been sorely troubled by the thoughts of his sins; that his parents had both died when he was seventeen years of age, leaving him, an only child, sole heir of their wealth; that the priests told him that if he would give all his property to a temple, the burden of sin would be removed.

He gave his property—all of it. But the burden of sin was no lighter. His mind was not at peace. Then he made the pilgrimage on foot all the way to Benares, the holy city of the Hindus, lying on the banks of the sacred Ganges, where he spent two years bathing in the holy river. "But," says he, "the Ganges water washed the foulness from my skin, but not the foulness from my soul. And still the old burden was there uneased."

He told us how he had spent his whole life in pilgrimages and in penances, in the vain search for relief from the burden of sin.

"And now," said he, "my life is almost gone, my hair is thin and white, my eyes are dim, my teeth are gone, my cheeks are sunken, my body is wasted; I am an old man, and yet the burden of sin is just as heavy as when I started."

How gladly did we tell him of our gracious "Burden Bearer," and of his loving call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How eagerly did he listen as we told him of Jesus Christ, the God-man, the Saviour of the world, and told him what he had done for our salvation! How gladly did he pore over the Gospels we gave him, and what earnest questions did he ask during the day as to points in their teachings which he did not quite understand. During the night he left and went on his way, taking the Gospels with him; and we never again saw him.—*Ex.*

The Bornu of Africa.

CAPTAIN F. D. LUGARD writes in the *Nineteenth Century* of the Borgu, a proud, self-important race, steeped in superstition, whose dread of witchcraft and fetich influences most of the actions of their daily lives. When going to battle or on a raid they festoon themselves and their horses with innumerable charms to render them invulnerable. They possess few firearms, but are famous for their deadly poisoned arrows.

Captain Lugard thus summarizes information given by a recent writer on the Niger: The Borgu, or Barbar, is the sole pagan tribe of the Middle Niger which has successfully resisted the Mohammedan invasion. For years did the Foulas of Sokoto and Gando attempt to conquer the country, desisting, however, in the end, in the firm belief that their prophet was not with them in fighting against this strange people. They themselves ascribe their invincibility not so much to their fighting powers as to their religion, which they affirm is that of "Kisra, a Jew," who gave his life for the sins of mankind. They are indignant at being called pagans, considering themselves in every way superior to the Mohammedans. They say their forefathers were settled originally in the North of Africa, and were driven from thence about the eighth or ninth century by the Mohammedan conquerors. They claim connection with the Bornu, or Berbere; and the two tribes may originally have formed part of the Barbary States.—*The Church at Home and Abroad.*

OUR FELLOW-LABORERS.

Mongolia.

COMPARATIVELY little has been written of this vast region, which is estimated to contain about 1,400,000 square miles, or about half the area of the territory of the United States. Our missionaries at Kalgan in North China have for years had in mind the prosecution of work among the Mongols, some of whom have received instruction at this station of our (American) Board. The life of that heroic missionary, James Gilmour, has called special attention to this region, and the following statements in regard to the country and Mr. Gilmour's work, which we take from *Evangelical Christendom* for June, will be welcomed:

"Mongolia is but a poor representative of the grand historical associations of the Mongol race. The great Jenghiz Khan and his successors conquered and ruled for many generations almost the whole of Asia and a large part of Eastern Europe, but the Mongolia of to-day lies between China and Siberia, stretching from the Pacific Ocean to the steppes of Turkistan, and is a vast extent of deserts, plains, and mountain wastes, the western portion being inhospitable and barren, and a large section of it covered by the desert of Gobi, where, it is said, countless cities are now covered by waves of rolling sand. Eastern Mongolia is more fertile, and is an agricultural region. The population is thin and scattered, and the people are nomadic, living in tents and roving constantly from place to place with their flocks and herds. They are a hardy and vigorous race, and have a good deal of wealth in horses, camels, cattle, and sheep, but they are the victims of two terrific curses. One is drunkenness — the whole population, priests and people alike, being addicted to excessive drinking. The other curse is Buddhism. Half of the men are Buddhist priests and lamas. Meet a Mongol on the road, and he is counting his beads and saying his prayers. Ask him where he is going, and he will probably tell you to the temple. Mission work among the Mongols is of recent date and limited proportions. In the early days of the empire a good many of the leading people were nominal Christians—Roman Catholics, of course; and the famous monk, Rubquis, visited the capital and described in glowing terms the splendors of the court. But this kind of Christianity was worse than valueless. In the year 1817 two Englishmen—Rev. E. Stallybrass and Rev. W. Swan—established a mission under the London Missionary Society at the town of Selenginsk among the Buriats. These brethren established two or three other stations, one at Onagen Dome and another in the neighborhood. The location was really within Siberian territory and under control of the Russian government. These pioneers suffered great privations, and after laboring for many years with indomitable courage an order came from St. Petersburg that they should leave the country; but they left a number of converts behind them. The giving of the Bible was the grand result of their labors. It is not a perfect translation, but it is of great value, and the New Testament has been extensively circulated in Mongolia. In the year 1870 the London Missionary Society resolved to reopen this mission among the Mongols, and for this purpose they sent a young Scotchman named James Gilmour to Mongolia. He was a young man of fine character and ability and splendid education, and his worldly friends were surprised and disappointed to find that he had chosen the life of a missionary. Mr. Gilmour went into the work with all his heart, and for twenty-one years he labored with extraordinary courage, tact, and devotion, and left behind him not only a precious work among the Mongols, but also a life record which has been an inspiration to thousands of other lives, and which is justly considered one of the four or five most remarkable

missionary biographies of the century. His first experience was a month's journey across the great plain of Mongolia to Kiachta in Siberia. Arriving at his destination, he was kept waiting a long time, as his passports were not accepted. He resolved to shut himself up for a time in a Mongol's tent, and study the language among the people. After about three months he gained a fair knowledge of the colloquial through very hard work. The following year he visited Selenginsk, the scene of the former Mongolian Mission, and crossed over Lake Bakal into Siberia, visiting the city of Irkutsk. Soon after he returned to Kalgan in China, where he spent some months making short excursions into Mongolia. After two years of this valuable preparation he decided in 1772 to visit the agricultural region of Mongolia, northeast of Peking. He was much hampered by the want of a colleague, and often pleaded with the home society to send him help. During his tours in Eastern Mongolia his brave wife usually accompanied him, living in tents, exposed to the constant familiarities of the people, but proving equal to every occasion. It was fifteen years before Gilmour had his first convert, but in 1885 he had the joy of baptizing a Mongol at Kalgan. His labors were blessed with the conversion of a good many Chinese, although he had but little success among the Mongols. Soon after his dear wife was called away by death, and his two boys had to be sent to England; but the last years of his life he bravely spent among his Mongols in the eastern district, until after a second visit to England he was joined by a promising colleague, and his prospects for the future became very much brighter. But in the mysterious providence of God he was suddenly called away at Tientsin by an attack of fever in 1891."—*Missionary Herald.*

It is reported that the work upon the Congo Railway is being steadily pushed and that Kimpise, the half-way point between tide-water and Stanley Pool, will be reached next year. This is the section in which the greatest engineering difficulties are encountered, and the remaining portion can be built much more easily.

Two years since five hundred Chinese were brought to work upon this railway, but the experiment was not successful, for after two years only one hundred and eighty of the five hundred remained. The English Baptist Missionary Society reports that it has in the Congo basin stations forming a line of more than a thousand miles long, that this basin has been traversed in all directions, and that the only religion of the people is a degrading fetichism, well called devil-worship. The civilized world knew nothing of this region twenty-five years ago, yet it has an area greater than that of India. Already in ten of its not less than one hundred languages the gospel is being preached.—*Missionary Herald.*

The women of Great Britain and Ireland are sending to women, by means of twelve different organizations, 770 European ladies, of whom 38 are medical workers, 20 being fully qualified doctors. These reach 20 different countries, employ about 2,000 native helpers, and manage 900 schools, in which branch of their work 64,400 girls and women are brought under Christian teaching. It is impossible to reckon the thousands of lives they daily touch and influence in their evangelistic and medical work.—*Regions Beyond.*

The report of the Rhenish Missionary Society has just been published. This society employs one hundred European missionaries in its various stations in Africa, New Guinea, the East Indies, and China. The greatest ingatherings have been in Sumatra, where a Christian community of thirty thousand Battas has been formed in thirteen years. New tribes of heathen are constantly asking for teachers and preachers, and sixty young natives are studying for the work of evangelists.—*Missionary Review.*

MISSIONARY GLEANINGS.

The horrors of the Armenian massacre have been unfolded in our public prints, and the truth of the ghastly story is beyond all question or peradventure. There still comes from some quarters an automatic attempt to deny the facts, but every fresh letter and every reliable testimony from Armenia brings the same story of fiendish atrocity. A private letter from a source which would command the instant confidence of every reader gives anew, with painful and pathetic realism, substantially the same story that we have heard for months. The Turks have put forth every possible effort to suppress testimony and bribe or intimidate witnesses, that the purpose of the commission of investigation might be thwarted. Everything points to one of the most unspeakably fiendish massacres of history. If international intervention in the interests of humanity is ever justifiable, there is without doubt an imperative call for it at the present hour. The letter truly says that the story of the Sassoun massacres can never be written. Some of the most harrowing statements are made by individual soldiers who participated as unwilling actors in the terrible scenes, and who frankly declare that they are now suffering intense mental torture at the memory of those deeds.—*Church at Home and Abroad.*

A missionary reports that the Chinese Christians of Fuh-Kien believe it to be their business to spread the doctrine of the gospel as soon as they know it themselves. Some of them, whose conversation on the subject he overheard, came to the conclusion that not to do so was to break the eighth commandment, for it was keeping back what rightly belonged to another.

The subscriptions to the Centenary Fund of £100,000 of the London Missionary Society now amount to about £60,000. The income of the society for the last year was £139 6*s.* 2*d.*, and the expenditures were £159,253 5*s.* 1*d.*

The Island of Formosa now goes to Japan among the spoils of war. The Presbyterian Church of England has already a flourishing mission in the island, and so also has the Presbyterian Church in Canada. There is reason to anticipate cordial relations between the Japanese Government and Christian missionaries, and a wider door of entrance than ever before will be opened throughout the island. A native Christian Church is already planted, where thirty years ago there was brooding darkness and ignorance. Native pastors have been ordained, and under orderly rule a growing native Christian community may be anticipated.

Mr. Bridgman, of Umzumbe, in writing of the five Zulu preachers who have been raised up under his care, speaks specially of one of them who is now the leading man among the Zulu preachers, saying, "When I first came to Umzumbe this man was a naked, scrofulous, hard boy, with a dirty sheepskin thrown over his shoulders. We cured him of his scrofula; then the Lord cured him of his sin-sick heart, and to-day he stands up among our churches as Dr. Storrs stands among your churches—a leader of men."

Great blessing is attending the preaching of the gospel in Uganda very largely through the agency of native preachers. Services are now held in 200 churches, attended by 20,000 people, and yet there are many more open doors, but no teachers to take advantage of them. There is also a great need for Bibles, so that those who cannot go can help by sending God's Word.

In Asia Minor the Mohammedans are seeking the Word of God, but hiding it for fear of persecution. One bought the Scriptures in Spanish, and learned the language that he might read it in safety. Another walked one hundred miles and paid $1.50 for a copy, all he could spare from a year's work.

In some parts of Africa, when a chief is buried, a number of slaves are bought and taken to the graveside, where their heads are struck off, and with the bodies thrown in until they form a layer, on which the corpse of the chief is placed, for it must not touch the earth. Other bodies of slaves are arranged all around and over the top, and so the dead chief rests embedded in the ghastly remains of his murdered victims.

An interesting fact has just come out in connection with the Jaffa Jerusalem railway: Turkey gave the concession; France furnished the capital; Belgium furnished half the rails and coal, and England the other half; Poland and Switzerland sent engineers and laborers; Greece furnished the cooks; the United States shares with Germany the man who first surveyed the road; Philadelphia supplied the engines.

Lobengula's territory in South Africa has become the English province of Rhodesia, and Buluwayo, his capital, a large and flourishing English town. Matabele huts are rapidly being transformed into brick houses.

The French Governor of Gabun has withdrawn the order forbidding mission school work in any language except French. Now the children can be taught in their native tongue.

The Wesleyan Missionary Society, at its meeting in London in April, reported 328 stations, 2,104 chapels and preaching places, 349 missionaries, 2,537 other paid agents, 5,207 unpaid helpers, 40,994 Church members, and 80,791 scholars in school. The income of the society was £125,896 and and the expenditure £127,-457, and there is a debt of £30,478.

A Chinaman bought a New Testament from a corporter, read it, grasped the truth, and without any other teaching or help became the means of bringing ten others to Christ.

The Angoni tribe in Nyasaland has been won from a fierce and warlike life to peaceful pursuits by the influence of the Free Church of Scotland missionaries.

Unoccupied missionary territory to the extent of 4,000,000 square miles still exists in Central Africa, an area larger than the whole of Europe.

The Society of the King's Daughters was organized in Japan in 1888, and has now branches in different parts of the empire.

The absorption of the Japanese people in the war with China has led to a great decrease in crime throughout the empire.

The whole number of Christians among the Ainu race, the aborigines of Japan, is now 450.

TREASURER'S DEPARTMENT.

Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

RECEIPTS FOR AUGUST, 1895.

Arkansas Conference.

Yellville Ct., B. Monk, per O. H. Tucker	$ 2 50
Lead Hill, J. R. Ruble, per O. H. Tucker	2 50
	$5 00

Baltimore Conference.

Augusta Ct., R. M. Wheeler	$ 18 00

Columbia Conference.

Albany and Tangent, D. C. McFarland	$ 7 50

Denver Conference.

M. H. Neely. Reported	$ 72 05

East Texas Conference.

Musgrove Ct., J. T. Kirkpatrick	$ 5 75

Florida Conference.

F. Pasco, Tr	$ 99 01

Holston Conference.

Church St., Knoxville, H. D. Moore	$ 72 05

Kentucky Conference.

Mt. Sterling, C. J. Nugent	$ 35 00

Los Angeles Conference.

Downey Ct., E. J. Harper	$ 31 75

Louisville Conference.

Franklin Ct., Geo. M. Everett.	$ 6 00
Henderson Sta., W. C. Brandon	50 00
Franklin Ct., Geo. M. Everett	6 30
Shepherdsville, B. A. Brandon	10 17
	$72 47

Memphis Conference.

Big Sandy Ct., W. A. Diggs	$ 7 00
Big Sandy Ct., W. A. Diggs	4 50
	$11 50

Mississippi Conference.

China Grove, W. W. Morse	$ 10 00
Wesley Chapel, Natchez, W. M. Black.	11 40
T. S. West, Tr	64 66
	$86 06

Missouri Conference.

J. A. Merchant, Tr	$ 1,000 00

Montana Conference.

A. G. Clark, Tr	$ 162 50

New Mexico Conference.

Roswell, C. H. Govett	$ 45 20

North Alabama Conference.

S. L. Dobbs, Tr	$ 48 40

North Mississippi Conference.

Como, Geo. H. Lipscomb	$ 14 00
Hebron Ct., D. W. Babb	26 00
W. S. Shipman, Tr	25 00
W. S. Shipman, Tr	20 00
W. S. Shipman, Tr	25 00
Chester, R. P. Goar	5 00
	$115 00

Northwest Texas Conference.

Samuel P. Wright, Tr	$ 27 00
Lometa Marion Mills	10 00
	$37 00

South Georgia Conference.

Ed F. Cook, Tr	$ 200 00

St. Louis Conference.

Samuel Cupples, Tr	$ 1,000 00

Tennessee Conference.

W. R. Manier, Tr	$ 600 00

Virginia Conference.

West Lunenburg, J. L. Spencer	$ 39 00

Western Conference.

H. D. Hogan, Tr	$ 30 00

Specials.

A. L. Deitrich, Mt. Vernon Place	$ 30 00
H. S. Bradley, Jr., Agent Stewart property	128 94
M. I. Brown, Salem, Tex	2 50
	$161 44

Do Without Week.

D. S. Harmon, West End, Miss	$ 7 00
T. McN. Simpson, Portsmouth, Va	2 25
	$9 25

Donations Directed.

W. B. Bonnell, returned to M. B. Hill.	$ 70 00
Mrs. M. S. Smith, Nalls, N. C., for Corea.	1 00
Miss Grace Williams, for boat in China.	238 64
F. L. Kerns, for Edo Brewer	1,275 61
Miss Laura Strider, for Miss Ida Worth	3 00
	$1,588 25

Bequests.

Jesse M. Abney, executor of V. T. Vickers	$ 490 00

Bills Payable.

Barbee & Smith, agents Ecumenical fund	$ 500 00
J. D. Boyd	300 00
Fourth National Bank	5,000 00
" " "	8,000 00
	$13,800 00

Recapitulation of Receipts.

Arkansas Conference	$ 5 00
Baltimore Conference	18 00
Columbia Conference	7 50
Denver Conference	72 05
East Texas Conference	5 75
Florida Conference	99 01
Holston Conference	72 05
Kentucky Conference	35 00
Los Angeles Conference	31 75
Louisville Conference	72 47
Memphis Conference	11 50
Mississippi Conference	86 06
Missouri Conference	1,000 00
Montana Conference	162 50
New Mexico Conference	45 20
North Alabama Conference	48 40
North Mississippi Conference	115 00
Northwest Texas Conference	37 00
South Georgia Conference	200 00
St. Louis Conference	1,000 00
Tennessee Conference	600 00
Virginia Conference	39 00
Western Conference	30 00
Specials	161 44
Do-Without Week	9 25
	$3,963 93
Donations Directed	1,588 25
Bequests	490 00
Bills Payable	13,800 00
	$19,842 18

Disbursements for August.

Brazil Mission Conference	$ 2,463 05
Central Mexico Mission Conference	2,286 06
China Mission Conference	1,248 05
Denver Conference	1,600 30
East Columbia Conference	604 62
Florida Conference	325 00
Japan Mission Conference	785 31
Mexican Border Mission Conference	1,347 87
Northwest Mexico Conference	1,117 99
Pacific Conference	80 50
Expense	1,762 01
Interest	412 11
	$14,032 87
Bills Payable	5,000 00
Donations Directed	2,966 1
	$21,998 98

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PORFIRIO DIAZ.

THE

METHODIST REVIEW OF MISSIONS.

NEW SERIES. NOVEMBER, 1895. VOL. XVI. NO. 5.

PORFIRIO DIAZ.

BY REV. W. B. WINTON, SAN LUIS POTOSI, MEXICO.

HISTORY will, of necessity, connect the name of the present soldier-citizen President of Mexico with an epoch in his country's story. Years ago, amid the stirring scenes of Civil War and of the French Intervention, he was one of a number who shed luster on the patriotism of his people. In the later days of the war against the invaders he indeed forged to the front, and in military matters outshone all others. Without boasting he might say of the achievements which freed American soil of foreign soldiery, *quorum pars magna fui.*

But for twenty years it has not been Porfirio Diaz with others, but Diaz alone. He has made effective the Lerdo-Juarez Constitution, he has cleared the air of revolutionary fogs, he has brought financial order out of chaos, and by the establishment of peace and the development of commerce and industry, as well as by the charm of his personality, his public spirit, and his unfailing common sense, has enthroned himself in the hearts of a grateful people.

I would not seem to disparage the abilities and worth of the statesmen whom he has associated with himself during this time, but I simply state a fact which every additional year of residence in this Republic makes more apparent to an observer when I say that in every department of her public business, in every line of her domestic and foreign policy, can be traced the dominant influence of a single guiding mind. For good or for evil, the Mexico of fifty years to come must show the molding thought of this organizer, the impelling trend of his wide-reaching policy.

Anything like a full sketch of the life and work of President Diaz would be a history of Mexico since the early sixties. It would even take root earlier than that, for his conduct and policy have been dictated by conditions that are the outgrowth of centuries, though in particular traceable to influences at work since Spanish rule was thrown off. The attempts at constitutional government for thirty years after Mexico was nominally free proved dismal failures. The apathy of the Catholic fac-

tion toward anything except absolutism, and the ignorance of the masses as to what is really desirable in the way of government, gave free rein to the ambition of leading soldiers, each of whom was ready in turn with a panacea which only too often meant nothing more than his personal aggrandisement. The wealth of the country was tied up in the immense holding of the Roman Catholic Church, but even with this advantage and the social prestige which accompanied it, her prelates had not the ability nor the hold on the people to set up the semi-ecclesiastical government sometimes seen in the early Christian era and in the Middle Ages.

To make productive these immense accumulations, and to break the incubus of so powerful a faction in sympathy with no effort at free government, was the end before the framers of the Constitution of 1857. Its broad statesmanship in general, and the stern directness of certain accompanying decrees in the matter of ecclesiastical properties, are an enduring monument to Benito Juarez and Miguel Lerdo de Tejada. The former as Chief Justice, or President of the Supreme Court, proclaimed the new order February 5, 1857, a date still justly honored by a free people. A little later, by the provisions of this document, and in virtue of his position, he passed to the presidential chair, made vacant by the flight of Comonfort, who, though liberal in sentiment, could not rise to meet the ominous tempest already lowering on the horizon.

The leaders of the Catholic party saw too rich a heritage slipping from their hands not to make a desperate struggle to retain it. Their vacillating adherents were terrified into activity by the thunder of anathemas, and the vast treasures held throughout the land were staked upon a last fierce venture. Happily in Juarez the cause of liberty had found an unflinching champion. For ten years the struggle went on. Rome played upon the ambitions of Maximilian, brother of Franz Joseph of Austria, and of Eugenia, Empress of the French; and Austria and France poured men and treasure into Mexico to overwhelm the patriot party. The French Intervention, as it is called, was only an incident of the larger struggle—an incident, indeed, which at first seemed to blot out every star of hope from the sky of the constitutionalists. But the foreign soldiery proved a boomerang in the hands of the Catholic party. The arms of Diaz, Escobedo, Zaragoza, and their comrades, and the unfaltering firmness of the little Indian President, roused the dormant patriotism of thousands who had remained indifferent till they saw their fair land invaded by foreign mercenaries. A little later, and the French were withdrawn, while the remaining troops of the defunct "Empire" were swept into the sea.

By this episode the Church party acquired a taint which did more than any other one thing to destroy the little confidence in its leader, which till then the nation might have retained. Once before they had tried to

import a foreign and Catholic monarch. The timid Ferdinand VII., when hustled by the liberal Juntas of Spain, after the Napoleonic intervention, had been invited to reign over Catholic Mexico. It will be long before a people soundly democratic in sentiment will forget or forgive these efforts, however loudly the Conservatives may proclaim their patriotism.

Porfirio Diaz was born in Oaxaca, September 15, 1830. Juarez was his fellow-townsman, some twenty-five years older, and befriended him while a struggling student. The elder Diaz lived a simple life, devoted mostly to farming in the vicinity of the same city. After acquiring something of a fortune in the culture of sugar, through a wish for better school facilities for his children, and after the usual fashion in Mexico, he moved into the city itself. Here he conducted an inn or *meson* for a few years. When Porfirio was three years old his father fell a victim to cholera, then (1833) epidemic in the country.

Doña Petrona, the widowed mother, was a woman of vigorous character and of great devotion to her children. She was of nearly pure Indian blood (Mixtec), of which there was also a considerable infusion in the veins of Porfirio's father, Don José. This fact, with the added fact that Juarez was a full-blood Zapotec, must be significant to every thoughtful mind. There are not a few reasons for suspecting that the long-despised native races of Mexico will be the chief element in such future greatness as their country may attain. They are sturdier in both physical and moral qualities than the people of mixed blood, while the families of comparatively pure Spanish stock have degenerated from the rugged hardihood of Cortes and his fellows.

Even in his school days young Porfirio was first a soldier and then a student. He organized companies, drilled his companions in the manual, took command of mock campaigns, and displayed in many ways the budding of the grand captain. This was something of a sorrow to his mother, who hoped that he would devote himself to the Church. She had for this a double reason—the desire of every pious woman to see her son serving the Church, and the added fact that there was an hereditary and endowed chaplaincy awaiting any son of the family who would prepare for it.

But these childish tastes were the precursors of a decision to mingle in the excitements of public life, made final a little later by Porfirio taking up the study of law. This decision greatly irritated a relative, who was looked upon as the protector of the family, now much reduced financially, and it must have been at no slight sacrifice that the mother decided not to oppose her son. About this time the war with the United States raised to white heat the patriotism of Porfirio and his companions. They formed a company of volunteers and requested that their names be enrolled in the national guard. This was done, though they were never called into active service.

Under the supervision of Benito Juarez, then governor of the State of Oaxaca, and with the much needed material help received through him, youug Porfirio concluded the law course of the newly-established State Institute. The high rank which he took as a student is indicated by his election, before concluding his course, to the chair of Roman Law in the same institution.

In connection with this work of instruction, he entered the office of Juarez and Perez, the former having entered again upon the practice of law after concluding his term as governor. This was about the time of the dictatorship of Santa Ana (1853). The jealous eyes of that ambitious man were soon fixed on Juarez and Perez, rising patriots of the important southern State of Oaxaca. Juarez was exiled, making his way to New Orleans, where he passed several years in extreme poverty. Perez was arrested and imprisoned in an old convent in the city of Oaxaca. Porfirio and his brother Felix undertook to liberate this old family friend, a feat which they accomplished in the most adventurous manner. This brought down upon the Diaz brothers the enmity of Santa Ana, and launched them upon that turbulent sea of military life which did not cease to toss for more than twenty years.

It is beyond the scope of these pages to follow the youthful soldier through all the turns of fortune and adventure which carried him triumphantly at last to his present high position. Much of that story is the history of his country. It is sufficient to say that he developed and displayed all the better qualities of the soldier. Personal bravery he never lacked, and along with his public campaigns of varying fortune have been mingled a striking number of exciting adventures. He also proved himself no mean strategist, ranks very high as a captain of men, and this latter quality has on the whole served him better than any other. Around him to-day, in his family even, are men who were once his enemies, and in the days of desperation and gloom his ability to inspire his men with his own unyielding determination was of the highest service.

His greatest military achievment is thought to be the capture of Puebla, defended by the Imperialist armies, April 2, 1867. Five years before, on the now famous 5th of May (*Cinco de Mayo*), he had, associated with Zaragoza, defended the same city against the newly arrived French army, a defense which, though barren of practical results, was of immense value as a demonstration that the poorly-equipped Mexican troops could make a stand even against the veterans of Louis Napoleon. The yielding of this city to Diaz in 1867 was an altogether different affair, for it may be said to have decided the fate of Maximilian. But the full history of his military life shows that on a number of other occasions of less moment, as involving fewer men and less public interest, he displayed perhaps even more fully the soldierly qualities which made the assault of Puebla a success.

In 1867, when the country saw again the republican government at home in the capital, and the time of the presidential election came round, there were three candidates — Diaz, Sebastian Lerdo de Tejada, and Juarez. The latter was elected. At the end of his term, through personal ambition or a mistaken belief in the need of his remaining still at the head of affairs, he secured his own reëlection by somewhat questionable means. This created an uproar, in which Diaz joined, and the appeal to arms resulted in many bloody skirmishes. In the midst of the confusion Juarez died, July 18, 1872, and Lerdo, as Chief Justice, assumed the Presidency.

Diaz and his party submitted, but insisted that a law be enacted forbidding a President to succeed himself. Lerdo, as President *ad interim*, issued orders for an election, which took place in October, 1872, and by which he was made President. The Diaz party — Porfiristas, as they were called — were dissatisfied, and made the first unpopular measure of Lerdo, whose head was a little turned, occasion to declare for revolution. Their declaration of principles demanded the strict observance of the Liberal Constitution of 1857, and the ineligibility of the President to reelection.

Some heavy fighting followed the appeal to arms, in which the military genius of Diaz gave his side again the advantage, and Lerdo was driven from the country in the fall of 1875. José Maria Iglesias, at that time Chief Justice, claimed his rights as President *pro tempore*, but the tide was running too high, and Diaz assumed the government till provision could be made for the regular election of President and Congress.

His first term was dated back to December, 1876, though the election did not take place till the spring of 1877, and expired, therefore, December 1, 1880. These four years were devoted to freeing the country of brigandage, opening public roads, establishing lines of telegraphy, and recuperating the depleted national treasury. In financial matters the President displayed little less ability and acumen than had characterized him as a soldier.

Committed to the principle of no reëlection, he retired at the end of his term. The injudicious and selfish policy of the brusk old soldier, Manuel Gonzalez, who succeeded him, had the country in such a state by the end of his term that the universal feeling was that nobody but Diaz could safely take the helm. It was held that the doctrine of no reëlection was meant simply in the sense that a man must not immediately succeed himself, the object being to prevent the corruption of elections by the use of official influence.

So, almost without opposition, he took the chair again in 1884. The astonishing prosperity which this term witnessed convinced the nation more than ever that their President was a man of destiny. His friends in Congress annulled the law prohibiting reëlection, and he is now (1895)

well into his fourth term. About the worst that intelligent friends of the country dread just now is that death may force him from the place he fills so worthily, and thus before peace and its arts have crystallized the sentiment of the people in favor of a free and liberal government, force the country into further experiments.

Among the more striking characteristics of the policy of President Diaz is his attitude toward foreigners. He has sought for Mexico the respect and esteem of other governments, both by exhibiting the highest regard for national obligations, and by furnishing the fullest protection of liberal laws for foreign residents and foreign investments. Money from abroad has been the chief element in the industrial development of the country—a fact recognized by no one more fully than by the President. For the protection of these investments and their agents against brigandage he has a hand of iron. Only a few months ago Congress passed a most drastic law to secure the safety of railway trains. Any person known to have been connected with derailing a train or obstructing a track may be executed by the local military authorities with nothing but a preliminary trial.

This same zeal for the good name of his country, as well as a genuine attachment to the Constitution, which proclaims absolute liberty of worship, has made Mr. Diaz the resolute enemy of fanaticism and religious persecution. In those not unfrequent cases where local authorities have declined to enforce the laws, an appeal to the President has never failed to bring the remedy, quick and sharp.

It is hardly fair to say that he has any special leaning toward the Protestant presentation of religious truth. But on the other hand, he has none of the narrowness too often found in the rulers of Roman Catholic countries. He is prominent in the Masonic World, and will grant an interview to a Methodist Bishop as readily as to any other chance traveler. And there are two circumstances which make him look with a feeling scarcely short of favor upon the progress of Protestant missions.

In the first place, he is a friend of education, and appreciates thoroughly the genuine work done by our schools. Doubtless he knows, too, how firmly we believe in the enlightenment of the masses, and how directly the doctrines of our propaganda lead to that end. The other consideration is one of which he probably has a fuller appreciation than he would care to admit. He knows perfectly well that Mexico's chief danger is still from Rome, that nightmare of her past. The retrograde sentiments of the clerical party, and their ill-concealed enmity toward all advancement, form a dark cloud upon the horizon of the country's future. The terrific death struggle in which liberalism once shook the country free of this incubus lies in the too immediate past for him to fail to welcome any element which will by legitimate means help to check the insidious advancement of this same old enemy of liberty and light.

PROPORTIONATE AND SYSTEMATIC GIVING.*

BY REV. JAMES K. HILTY.

HACKNEYED and even commonplace as is the subject assigned me, I have not been unmindful of its very great importance. It does not seem to me a matter of so many dollars and cents. Great moral principles and experience underlie and grow out of it. It is a subject, a doctrine of divine revelation—a purpose of God—a method of grace, just as is the most spiritual truth of the Scriptures. It enters into ministerial success, personal Christian growth, and weaves along for good, through the whole scope of human life, in a manner that magnifies it far above the indifferent thing it is too often thought to be. God's greatest act, his sublimest revelation to man, is all included in this one thought of giving. The divine ideal of the individual Christian and of the collective Church is largely involved in the thought. Executed after God's method, and inwrought with the Spirit, it is the fulfillment of the command which comprehends the law.

And while I am sure you will grant me that I could not get much inspiration from my theme, yet its importance to you, and its vital relation to every member and to every interest of the Church are unquestioned, and all the more must we feel this when we remember that the Church is yet a long way from such practical apprehension of the subject as it merits.

God's great movement toward man contemplates the fulfillment of his own purpose and the enlargment of his own children. All methods employed for these great ends are the issue of infinite wisdom, and not the least of them is the duty of giving. God imparts himself through grace, and then expects man to employ his nature and to bring it to a higher growth, after the method in which they have received it. To be like God is the lofty aim and highest reach of grace. But he who would be like him must go out in every force of nature in benevolent ministry.

And this manifestation of his nature must be tangible—it must be something that in the lower sphere takes from, and in the higher sphere adds to. Property is not so great a gift as faith and love and holiness, and yet it is often greater in the human view; and God has arranged that it be given away, and by the bestowal of it for holy uses we lose the lesser treasure and gain the higher.

It is the divine order that our benevolence should be appealed to. God could do without our money; but money is a vital thing in human character and destiny, and we cannot do without the blessing the giving away of it confers. It is not because he is poor that he would have his people give, but because we are. So in a large measure it has pleased him to

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*Read at the Southern Conference of the Pittsburg Synod.

make the success of his kingdom depend upon earthly treasure; and this is true both of the kingdom in general and of the kingdom in the individual.

The divine plan proceeds upon this necessity of giving which is peculiar to our constitution; and we are to give that which can be accumulated and enshrined in our affections, and which will absorb and enslave man unless it be given a holy consecration. The necessity may not be laid so much in the merit of the object that may appeal to our liberty as to a great need in ourselves, which can be met in no other way than by the exercise of this grace.

God has therefore wisely included this law of giving in both his revelation and providence; we are to apprehend the divine appointment, and if we would be true to our calling we must emphasize it. This grace was the great want of the young man who came to Christ, and it was this the Saviour required of him. "Freely ye have received, freely give," is the fundamental principle of God's plan, and in the achievement of great results in human character. "He that spared not his own Son, but delivered him up to us all, how shall he not with him also freely give us all things."

There could be no salvation for man unless God gave; and now that he has given, there can be no Christian life, no assimilation to God, unless man exercise himself in the same grace.

If the Church had now in hand all the treasure necessary for the work God designs through her, it would be a calamity. But she does not have it in hand, and God does not mean that there should be such an accumulation in advance. It is as yet a "hid treasure," and as the generations come along they are to dig for it and get the discipline.

And let us also remember that the development of this grace is not a thing of a day. It is a process, a growth, and must have its place in the spiritual development of the whole man. It is one jewel in the crown of Christian character, one strain in the joy of Christian experience, and one reality in the power of a Christian life; and we will only see the beauty of it, and hear the music of it, and feel the force of it when the growth of the man is symmetrical and proportionate.

This brings us to a very important feature in our giving, and that is *system*. No one can succeed in any enterprise in the secular world without a plan. In order to do any kind of work effectively there must be method, there must be system. The mind and body proceed to successful action only after repeated and matured thought, having acquired a clear conception of the hindrance to be overcome in the attainment of desired results. The man who dispenses with method and plan in action lives for the occasion, and has no certainty, no consistency. He is a slave of every passing impulse, and he accomplishes but little, if anything, in the battle of life.

And just so in this matter of giving. To act wisely and to give acceptably through life, we must have a plan. The apostle gave the Corinthian Christians an admirable system, which, if adopted by us, can be used with the best advantage to the cause of Christ, even in our day: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him."

This, indeed, is a noble plan, and noble because it is divine. This plan of Paul not only educates in giving, but teaches regularity and habit. It is not a contribution to be made at long intervals—not annually, not at communion seasons, not on the first Sabbath of each month, but on *the first day of every week.*

And thus it is not a contribution made under some exciting circumstances, under heavy pressure, and nothing more done in this direction until again powerfully worked up. Such giving is neither intelligent nor liberal. They give from the impulse of the moment, and often regret what they have done, and perhaps condemn themselves for being so easily duped by the pathos of the speaker. Such people remind me of a skeleton of dry bones brought into contact with a galvanic battery—while the electricity flows all is motion, but when the circuit is cut off there is a sinking back into the immobility of death.

Paul does not want money to be collected or forced from the brethren under any such violent circumstances. But he wishes them to be informed of the needs of Christ's cause, and then with deliberate and cheerful disposition open a "bank of deposit" in their homes, and on every Lord's Day "lay by as the Lord has prospered" them.

I honor any minister who in a legitimate way secures a large amount for God; but it is humiliating to see a man wrench the buttons off another's coat to get him to give, or to see the Church resort to means to increase her revenues which are not simply wanting in wisdom but in sound morality, and for which there is no authority in the New Testament. God is not straitened, and with him the end never justifies the means, unless the means be right at the end. We should scorn and avoid all methods upon which with uplifted hand you cannot invoke the blessing of God. We do not believe in appealing to men's stomachs in order to reach their hearts and pocketbooks; but we do believe in enlightening men's intellects by the gospel, in order to reach their hearts. Then the Church of Christ will not need to go abegging.

As to the amount—the Word of God is plain on that point. The plan given by Paul sets forth not only system, but also the amount required. "Let every one of you lay by him in store, *as God hath prospered him.*"

If we recognize the kind providence of God in all the comforts and blessings we enjoy, then will we acknowledge our obligation to give, in some proportion to his goodness and bounty to us. No one is exempt. All can give something, because the Lord has prospered them to *some ex-*

tent, and all are required to give according to their prosperity or ability. Hence the amount required is in proportion to the ability. Nothing less should ease the conscience of the giver.

But the question naturally arises, "How much am I able to give, and how much is expected of me?" When we refer to the Old Testament records and read what the pious Jew was required to give, we are amazed. In the aggregate it was very much more than the famous tenth. They were required to give the first fruits of both flocks and fields. In reaping their fields they had to leave the corners and what fell from their hands for the poor. Every seventh year the fields were left uncultivated, etc. The one-tenth was an annual donation to the Levites who had no land assigned them. And every fiftieth year all debts were canceled. These benefactions were made to man. Those more directly to the Lord consisted of trespass and peace offerings, costly sacrifices and gifts of various kinds, all of which contributions were made by the pious Jews to man and God, and they amounted to about one-third of their income.

But there are those who are ready to say: "We do not live under the law of Moses, but under Christ; our times and duties are different from ancient customs and requirements." In many respects this is true. But hear what the members of the Apostolic Church did: "And all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men as every man had need."

This, however, does not mean a community of goods—that they sold all their property and put the proceeds into a common treasury from which they drew support for themselves and families. For it is evident that some had property and kept it. They had their homes, where they lived, entertained strangers, labored, engaged in business and prospered. And in contradiction to the idea of such a community of goods, the apostle writes to Timothy: "If any man provide not for his own, and especially for those of his own household, he hath denied the faith and is worse than an infidel." Hence, the passage relating to the sale of property simply means that these early converts consecrated their possessions to Christ, and then, as it became necessary, sold parts thereof to get money to give to the cause of the Master.

It must be accepted as the obligation resting upon us at the present day to have the spirit of consecration and liberality which was so manifest in the lives of the early Christians. We are to give continually and regularly, but in no case are we to sell all that we have and give all at once, and thus have nothing left over which we have personal control. "Give as the Lord hath prospered you."

The rule then is, "Give according to your ability." And our ability consists in the amount of property possessed and the income therefrom, supplemented by additional wages or salary. And if this be a tenable position, then the wealthy man must give more in proportion to his income

than the poor man. For instance, the laborer who may even have a home, but whose income does not exceed $300 a year, and has a family dependent on him, cannot be expected to give one-third of his income, nor perhaps one-tenth, for all purposes of beneficence.

And the one whose income is $600 is required to give twice as much, all things else being equal, but neither can he be expected to give one-third—but possibly one-tenth—of his income. But the rich man, whose income may be three, four, or five thousand per year, can reasonably be expected to give as much, and even more than did the pious Jews.

Is it not a remarkable and sad commentary on our average Christianity that in these times of financial depression our economy and retrenchment of expenses begins in our giving to the support of the Church. No sooner do some professing Christians find a shortage in their income than they withhold all contributions toward benevolence. It reminds me of the boy who received two nickles. "One," said he, "was for candies, and the other for the missionaries." But in his play one was lost. It was perplexing to the lad, and might have been answered sooner by some older Christians. With one hand in the empty pocket, and looking anxiously at the remaining nickel, he struggled to the solution: "Tommy has lost the missionaries' nickel." That is frequently the conclusion in the Church. It is not that men have lost everything and are too poor to give anything, but that they generally lose God's portion.

A good rule by which we are to regulate our gifts is that of self-denial and sacrifice. We are not to live in ease and luxury, and then after feasting on the good things of life give a portion of the surplus, if there be any, to the cause of Christ. The duty of self-denial, in order to have something to give to charity and religion, is taught us all through the Scriptures. Examples in this respect worthy of our admiration and imitation are numerous. The Master lays down this law in his talk with the young ruler; but there was no disposition in him to sacrifice. Things temporal were preferred to things eternal.

The Master meets us all in our pilgrimage saying: "Deny thyself, take up thy cross and follow me"—clearly teaching us the duty of self-denial—the practice of it in our giving. "Give till we feel," is a common expression. Deny ourselves of luxuries for the cause of Christ.

But this law is observed not only in the giving of material things, but also by virtue of the position we may assume for the glory of God and the good of man. Being prompted by that greatest Christian grace—by that which constrained the Father to give an only begotten Son—and which constrained the Son to respond, "Lo, I come to do thy will, O God"—prompted by pure, unsullied love, all self-denials and sacrifices will be willingly made, our giving will be wise, cheerful, frequent, and liberal; it will be proportionate and systematic.

EPWORTH LEAGUE IN MISSIONS.*

BY MISS MARIA L. GIBSON, KANSAS CITY, MO.

THE Epworth League in Missions. We speak of girdling the earth in eighty days, but what is that compared with the attempt to treat a theme so vast within the compass of twenty minutes? To a loyal Methodist the name "Epworth League" suggests a gold mine whose riches are almost wholly undeveloped, whose possibilities are almost illimitable, while, to quote Dr. Dennis, "The very idea of Missions implies far-reaching plans in the mind of God."

One of the most helpful signs in our Church life to-day is the awakening of our young people to Christian duty. Leaders in Church work engaged in watching the trend of events in the religious world have noted with thanksgiving the gatherings that have made the summer of 1895 memorable—Chattanooga, Baltimore, Cleveland, and Boston—what scenes of enthusiasm do these names recall! How far-reaching the influence of those grand gatherings, who can estimate!

Do you remember the ill-fated "Crusade of the Children" in the thirteenth century—ill-fated because their religious zeal was not guided and controlled by wisdom? How different the uprising of the young people of this, our day, and in our Churches, bearing the seal of Church authority, fostered and directed by bishops and ministers. It is a force to be measured only by omniscience.

Our Lord summed up the whole duty of man in two commandments: "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength," and "thou shalt love thy neighbor as thyself." The mottoes of the Epworth Leagues of our two Methodisms, "Look up, Lift up," and "All for Christ," seem to embody in fewer words the same ideas.

In considering this theme I am reminded that after nearly nineteen centuries two-thirds of our race are untouched by the gospel—that there are more Christless hearts in the world than ever before—and this in the face of the one and only recorded command which Christ gave to his disciples after he arose from the dead. So I pray that the Holy Spirit may speak through me to you to-day, giving you a message from God as to your duty, your privilege.

Two scenes in my girlhood rise to view at this moment. They mark two awakenings in my spiritual life—the one when for the first time I heard a woman speak on Foreign Missions, and God sent a message to my heart to awaken an interest in my sisters in India and China and the far off lands of the Orient; an interest which, thank God, knows no abatement, but increases with widened knowledge of their needs. I went that day through curiosity to hear Miss Brittain, a returned missionary, speak

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* A paper read at Epworth League Conference, Pirtle Springs, Mo.

of zenana work in India, but when she pleaded for young women to go back with her to India, saying: "I plead not for money, I plead for women, young women of culture, of consecration, to give their lives to India," my heart beat with a great throb of longing to go, as I hope some of yours are beating now. My way was hedged in at the time; my duty at home was plain, but the Holy Spirit sent me my message that day, and for many years I have been striving to send and help others to go.

The other scene came later, and marked my awakening to a sense of personal responsibility towards the work of God in the world. A near relative had died—a woman whose life was the embodiment of self-denying labors for God and man—and an old minister wrote me: "God's workmen die, but the work must go on. My child, take it up just where your aunt laid it down." The next day I entered upon active home mission work, and under a wise leader was made acquainted with the sins and sorrows in city slums. God grant that my message from him to-day may fall into some heart that will heed his call.

The first thought that I would lay on your hearts as Epworth Leaguers is that your responsibility to God and his work is personal and untransferable. This fact being accepted, it seems to me that the three departments of work in the League have been so wisely planned that they suggest the attitude which the League, as a unit made up of factors, shall take toward His work in missions.

Just here I am reminded of a fable by Mencius, the great Chinese sage, whose influence over his land is only surpassed by that of Confucius. He says: "The Emperor of China was seated at the window of his palace one day, when he was disturbed by the lowing of his cattle that were being driven by. Inquiring their destination, he was told that they were being taken to the temple with the intent to sacrifice them to the gods. The Emperor said: 'Release these instantly, and go to a distant province and get others for the sacrifice.' This was done; after which, one of the sages ventured to say: 'O Emperor, will you vouchsafe to explain why you ordered these to be released and sent for others to be slain?' 'That is easily answered. I heard the lowing of these and my pity was stirred. I could not bear to think of those beautiful animals being killed. I had seen them; but the others I had not seen, so I could not care about them.'"

Does not this fable illustrate the reason for the apathy of some Christians toward the heathen in foreign lands? The cries of the poor and oppressed, of hungry children and despairing men and women come up into our ears daily, and we instinctively go to their relief, but *we do not see the others and we do not care for them.* So in my appeal to you, while my heart is in equal sympathy with the suffering caused by sin in our goodly land, I shall try to direct your thoughts to what we call Foreign Missions, though there ought to be no distinction.

As ignorance is the mother of opposition to missions, your literary de-

partment will furnish material to overcome the inertia caused by this enemy to progress and enlightenment. Michael Angelo, when examining the work of one of his pupils, summed up his criticism in one word "Amplius" (broader). The young artist needed more canvas and broader conception. His plan and his work lacked breadth.

Would you have the intellectual and spiritual horizon of your League enlarged? Read the biographies of men and women who have loved their fellow beings, and have given themselves a willing offering to save the lost and uplift the fallen. The life of Froebel will teach you the mystery of child-nature; the lives of John Howard, Elizabeth Fry, and "Sister Dora" will quicken your interest in hospitals and prisons; the lives of Luther and the great reformers will quicken your pulse to fever heat in the interest of the reformers still needed in Church and State; the memoirs of missionary heroes like Carey, Judson, Martyn, and Brainerd; of Christian travelers like Livingstone and Stanley; of present day missionaries like John G. Paton, Joseph Hardy Neesima, Rabinowitz, the Jewish missionary to his own lost Israel, and the works of Gen. Booth, Rev. A. T. Pierson, and Rev. A. J. Gordon will broaden your sympathies as well as your vision, and bring you into touch with the world of the present and the past.

Keep yourselves acquainted with the current events of the "regions beyond" by reading the missionary periodicals. It would be well for each League to subscribe for one copy of the *Missionary Review of the World*, *Gospel in All Lands*, and our own publications, both of the General Board and the Woman's Board of Foreign Missions. But if you cannot afford any or all of these you can certainly take several copies of the *World For Christ*, published at Nashville, Tenn., which is but ten cents per year. I would advise also reading the publications of other denominations, especially Presbyterian, who are among the foremost in the cause of missions. It broadens and heartens us to come in touch with workers in other churches. Such reading as this in our League will stimulate its members mentally and spiritually, and prepare you to make a study of Oriental literature and the ethnic religions—a study that will help your understanding of nations whose civilization was stereotyped before the dawn of the Christian Era—the nations concerning whom the command was given "Go teach."

Prepared then by your studies in the Literary Department, you are ready in the Mercy and Help Department to put into practical effect the lessons you have learned. Knowing the needs of many lands, you know that Christ can meet them all, and he can only go to them through his body, the Church. Remember that the League belongs to the whole Church—not to your local church. Never allow your chapter to become a social and religious association, content with mere local work, but exert your influence to keep in mind that you are an arc of a great circle that is girdling the world.

Twenty-five Leagues are already formed in Mexico; in all the countries of Europe where the Methodist Church has a footing, there the Epworth League is found; at the conference in Chattanooga some of you heard the talented representative from India speak of the Leagues in that land; and we have heard from Rev. C. F. Reid, of our Church in China, that the great part of the three hundred probationers that have come into his church since Conference were led to Christ in or through the Epworth League.

The same is true in Japan and the islands of the sea, and though not gifted with prophetic insight it would be safe to predict that the Epworth League is even now the training school of the native church in heathen lands from which will come the ministers and members of the Church of Christ in the Orient. You have a duty toward these, your fellow Leaguers, to help them in their work for Christ. You have a duty toward those other young men and women whom they are seeking to save. How shall you do your part? One who has given much thought on the subject gives this advice: "Your best work will be done inside the Church. Sporadic missionary effort does not compare with systematic coöperation with work already planned. Do not undertake to give or to plan an Epworth League merely, but give and do and dare for the cause of Christ as members of the Church."

In our Church we have the General Board of Missions and the Conference Boards, the Woman's Board of Foreign Missions and the Woman's Parsonage and Home Mission Society. Through these channels, under the direction of the pastors of our Church, I would advise that you would send your offerings for missions. In accordance with this advice, the Epworth League of the M. E. Church made an offering of $30,000 to missions through their General Board last year.

The recent visit of Bishop Galloway to China and Japan has been an awakening to the M. E. Church, South, on the subject of Foreign Missions. Epworth Leagues, like loyal children of the Church, have responded nobly to his appeals for help. The Leagues of Texas have pledged themselves to support three married missionaries of the General Board this year. The Leagues of Alabama will support Miss Worth, who is now on her way to Japan, with Bishop Hendrix. In lesser ways other Leagues are helping. The Missouri Leagues have shown their loyalty to the mission cause. The St. Louis League Union assumed the expenses of Miss Willie Bowman at the Scarritt Bible and Training School for one year; the Epworth League of St. Paul's Church, St. Louis, paid Miss Ida Worth's expenses for two years; the Kansas City Union met the expenses of one student last year and has pledged itself for an equal amount this year; while the Leagues in Nevada and Lexington aided still another student. This is work for missions indeed, for what better work can a League do than give an opportunity to one of its members to train

herself for the work of a missionary, and then to meet her expenses when she goes to the foreign field? Is it too much to hope that the day may soon come when every League in the Church will have a student in training or in the field for whose support the League will be responsible?

The missionary interests of the Church have need of the Leagues. Let me quote a few statistics concerning our own Church: The M. E. Church, South, has a membership of 1,400,000. Of these, only a little more than one-third give anything at all to Foreign Missions. The average amount given to save the heathen world is eleven cents per member for our whole Church. The only hope for an increase is from the adoption of systematic and proportionate giving by the young people of the Church in their Epworth Leagues. We have encouragement from the mission field in this regard. At Laredo Seminary, that grand school of the Woman's Board, an Epworth League has been organized with forty charter members. They hold a missionary league service on the fourth Sunday of every month, and the money raised at these services is appropriated to the support of the Mexican pastor, who had released our General Board of Missions from paying him a salary that he might train his people to *give*. Nor is this their only service. They have helped the poor, given clothing to the needy children, visited the sick, and held service at the jail in Laredo every Sunday; have taught the prisoners to read, and earned the money to fit up a jail library. Some months ago, with the aid of their teachers in the seminary, these Epworth Leaguers carried on a protracted service in the jail, during which thirty prisoners were converted, ten of whom were afterward baptized and admitted to our Church. To go outside of our Church for statistics: The average contribution per member for the whole Christian world in the United States for Foreign Missions is only forty cents per member a year. To go from gifts to service, what do we find? For every ordained preacher who goes to foreign fields 66 remain at home. For every one who "goes down into the pit," it takes 9,234 "to hold the ropes." O Epworth Leaguers, has not the Church need of your gifts of money and the greater gift of service?

But the third department—your devotional meeting—suggests another means of showing your interest for missions. Close your eyes a moment and think of one thousand every hour in the great land of China dying without God; think of those heathen souls for whom Christ died, going into a Christless eternity. What will you do in the face of this awful fact?

It may be that there are members of some Leagues who say: "We have neither money nor gifts of service to bring. Our League is in the country and it is weak; what can we do?" Encourage your faith, dear Leaguer, by remembering that you are an arc of the great circle of Epworth Leagues, and then, if you cannot go or give or work, you can pray. In the quiet of your room to-night kneel down and think again of the

thousands who die in China every hour without God; think that between sunrise and sunset each day, out of the 400,000,000 who are living without God, 12,000 souls are dying without him. Think of that awful fact, and then pray to Christ who died for them.

Dr. A. T. Pierson, in his "Divine Enterprise of Missions," calls the year 1858 "the Year of the Open Doors" in missions. It was during this memorable year that the doors of Japan, China, India and its Zenanas, Italy and papal Europe, Central America, and even Africa, were unlocked to admit the gospel. He states that it was preceded by the most remarkable outpouring of the Spirit known in modern times; churches in every part of the world were quickened into new life, and one special result of the revivals was a new spirit of prayer for missions. As the greater part of the world was shut out from Christian labor, the awakened Church besought God to make bare his mighty arm and burst open the barred gates, that all the ends of the earth might see the salvation of our God. In answer to believing prayer God did make bare his mighty arm and brought them the victory. In this crisis of missions, when the open doors invite, when our half-filled churches at home are in painful contrast to the crowded churches in heathen lands, when men and women are beseeching missionaries to come to them to show them the way of life, and every Board is embarrassed for means to send out missionaries who are willing to go, it is time to call mightily on God that he may rouse his people once more to pray to him not for "open doors," but for faith, more hope, more love, more gifts of money and of service. He will hear prayer.

Epworth Leaguers, you have to form the Church of the future. In a few years at most, our leaders in Church work will have gone to the Church eternal in the heavens. On you and your fellow Leaguers their mantle must fall. From your ranks must come the ministers, the editors, the missionaries and missionary secretaries, the officers and members of our Woman's Board—yes, even the bishops of our Church. Seek then until you obtain the enduement of power for service. Dare not hesitate or decline when you hear the voice of Jesus saying: "Son, daughter, forsake all and follow me!" Be true in thought and act at all times to your motto: "All for Christ."

One of the noble utterances at Chattanooga was: "This century is the John the Baptist of the twentieth century." If the present, with its glorious achievement and still more glorious possibilities, is but the forerunner of a grander and more glorious future, shall not the Lord's hosts keep pace with the men of the world in preparing to meet its responsibilities, its opportunities? Where will be your place, Epworth Leaguers? Does not each heart respond: "In the front rank, by the grace of God, following the Captain of our salvation?"

SOUNDING OUT THE GOSPEL.

BY REV. H. LOOMIS, YOKOHAMA, JAPAN.

At the conference of colporters held in Osaka on the 26th of May, Muraki Hitoshi reported that when he began the work in the province of Setsu there were only here and there those who would welcome or encourage him. Now he finds friends and sympathy in every town that he visits.

The zeal and loyalty of the Christians duing the war has changed public opinion in regard to our Christianity very much, and they are now respected as never before. In one of the villages a rich farmer became a Christian, and the neighbors are so much impressed by the great improvement in his life and interested in the study of a religion that can bring forth such excellent fruits that thirty copies of the Scriptures have been sold in that place alone.

Imai Ichibei said that he had found a girl who had become greatly interested in the study of the Bible, and had invited her neighbors to come and hear him explain what it taught. As a result of her efforts some 275 people were gathered, and seven of the number afterwards asked for baptism.

Kawai Tokichi is an assistant to a physician in the city of Akashi. He is unable to travel, but sells many copies of the Scriptures to the patients as the result of his efforts to interest them in the teachings of the Bible. There was formerly much opposition on the part of the Buddhists, but that has now ceased. That is due to the loss of faith in that religion on the part of the people.

Sakamoto Tamekichi, of Kochi, reports that the church in that place has been organized ten years, and during that time has received more than 1,000 members. At the recent celebration of the tenth anniversary there was a large gathering, and included in it were the principal officials of the city and their families. To these were given copies of the Scriptures, which were thankfully received.

At one time it was thought by many of the people in that section of the country that Christianity was allied to one of the political parties which was not friendly to the government, and so the official class and other government supporters would not encourage or attend the meetings. But now it is distinctly understood that Christianity is quite distinct from politics, and many who are not Christians are friendly to its teachings.

Niwa Hiroo, of Okayama, goes about that region as an independent evangelist, and takes with him two Christian boys from the orphan asylum, with trumpets, and a cart for carrying the Scriptures. He is a man of some means, and only asks enough to pay the expenses of his assistants who sell the Bibles.

Hashimoto Ushinosuke, of Fushimi, says that when the Gospels were distributed among the soldiers at that place many of them were thrown away, but some of the men were very glad to receive them, and will no

doubt be benefited by them. Just after the distribution the most of the soldiers left for the war. Among the few who remained there were five or six who are now attending the preaching services regularly. Before the distribution Christians were laughed at and despised. All that has now ceased.

Shibata Kohichi, of Otsu, reports that the attitude of the officers in the garrison at that place has changed very greatly for the better. The Colonel who has recently been in command has spent some time in Germany, and while there studied the Bible in a class with some of his Japanese friends. He believes in the power of Christianity to benefit the country, and has favored the distribution of the Gospels among his soldiers. On account of his influence and sympathy some forty or fifty of the men have purchased copies of the New Testament to carry with them to the war. They have become so much interested that they desire to know more fully what the teachings of Christ are.

About six years ago Mr. Shibata went to a village called Tokumura, located in a mountainous, unfrequented district, and there found the inhabitants such strong Buddhists that none of them could be persuaded to purchase a copy of the Scriptures. He had, however, a long talk with the postmaster, and explained to him the teachings of Christianity. But having no encouragement to continue his visits, he resolved not to go there again.

In the month of March a man came to his house in Otsu and asked if he was the man who went to Tokumura some six years ago to sell Christian books. Mr. Shibata replied that he was. "Then," said the stranger, "my name is Nishimura, and I am the postmaster of Tokumura where you took dinner and talked about the Bible. Now I have come to ask you to go with me and teach my brother, who wants to know what is the meaning of the 7th verse of the seventh chaprer of Matthew."

Mr. Shibata cheerfully consented to go with him, but on the way, before reaching there, he found that the brother was regarded as crazy, and had the appearance of a man who was suffering from insanity. The man was very eager to learn about the Bible, and had many questions to ask in regard to its teachings. At first he was calm, but he gradually became much excited, and Mr. Shibata urged him to be quiet, lest he should suffer from over exertion. Nearly all the night was spent in teaching this man the way of salvation. In the morning Mr. Shibata went to a retired spot and prayed to God that his efforts might not be in vain. When he returned the man seemed entirely rational and full of joy and peace. He says that he was cured by the power of Jesus Christ. Since that time that man has shown no signs of his former malady, and has been hard at work among his relatives and friends trying to persuade them to trust in that Saviour who has done so much for him. The great and happy change has made a profound impression upon all who knew him. Three of the family have become Christians, and four or five others are seeking for the same blessing. So greatly does the man value the Scriptures that he has

purchased nine copies of the gilt-edged and flexible-covered edition as gifts to others or for his own use.

It was the general opinion of the colporters that the excitement of the war had interfered with the sale of the Scriptures. But with the return of peace it is expected that the sales will be better than ever before.

The meeting was in every way encouraging and satisfactory. It is truly inspiring to meet such a band of men, who have endured much opposition and hardness for the gospel's sake. In their quiet and persistent way they are doing a noble and most important work. While they receive not the praise and honor of men, their reward is above.

THE RISE OF MODERN PROTESTANT MISSIONS.

BY REV. J. C. C. NEWTON, D.D., KOBE, JAPAN.

LET us briefly note some of the beginnings of Protestant missionary movement. It seems at first the missionary idea was confined to kindred or to pagan peoples where colonies had been planted, and in part to have been mixed with a little political policy. We have a scanty record of three feeble missionary enterprises of the sixteenth century, namely:

SIXTEENTH CENTURY.

1. Admiral Coligny's mission in 1556 to a few Indians in Brazil.

2. The mission projected in England in 1558 by the early colonizers of Virginia for the benefit of the Red Men. Sir Walter Ralcigh was one of the first subscribers, giving $500. Not much was done as to permanent work.

3. Gustavus Vasa, Sweden's king, sent a few missionaries in 1559 to preach to the Laplanders, but this enterprise soon fell through. Thus it was in the sixteenth century.

SEVEVTEENTH CENTURY.

Coming to the seventeenth century we find that the Dutch, about the year 1600, went to India and gradually drove the Portuguese out of the Malay Archipelago, South India, and Ceylon, and were, therefore, the first Protestant nation to come in contact with the idolatrous peoples of Asia, and the first to introduce Christianity; but it was a mixed and secular type of religion, and when the British wrested Ceylon from the Dutch in 1695, the 15,000 converts of the Dutch quickly relapsed into Buddhism. The Dutch East India Company, during its ascendancy in India, supported a number of such semi-political propagandists.

1646–1649. *John Eliot, the Apostle to the American Indians. The Corporation for the Propagation of the Gospel of Jesus Christ in New England.*

John Eliot's name will live till the end of time, notwithstanding the people to whom he gave the lamp of life have perished. Three words de-

scribe in epitome the character and career of the man—namely, learning, toil, and grace.

As to his learning, he was a distinguished student at Cambridge, England, and was remarkably gifted in the mastery of languages. As for his toil, with the zeal of an apostle he devoted his whole being for fifty years to a tribe of the Iriquois Nation in Massachusetts, preaching to them, catechizing them, organizing them into towns and settlements, following them through the wilderness to their hunting grounds and fishing coasts; framing their language into alphabet and grammar, making creeds and commandments, and finally translating into their Indian tongue the whole Bible. That was the first Bible ever printed in America, and a few copies of it still exist; but no mortal man can read it, for the people who once used the words have perished. Before his death, which occurred at the advanced age of eighty-six years, he had seen a college founded at Cambridge, Boston, for the training of Indian preachers and teachers; had raised up under God about twenty native preachers and several thousand Christians among these children of the forest; had seen polygamy discontinued, agriculture introduced, and the wild habits of their former times exchanged for the decencies of civilized life. And as to his grace or deep Christian spirit, we learn that distinguished as he was for perseverance, cheerfulness, and common sense, he was most distinguished for his mighty spirit of love and his mighty spirit of prayer. With so much to do, he set apart whole days for prayer. His dying utterances were: "Welcome, joy;" then, "Lord, only let thy work amongst the Indians live after my death;" and then, "Come, Lord, come!"

The earlier relations of the colonists with the Indians were marked by considerable fairness and goodwill, but alas! did not continue so, and the great and good Eliot heard before his death the mutterings of the storm that was to destroy the very people he so much loved. And yet there is some satisfaction in recollecting that in nearly all of the earliest charters granted the English colonists, the conversion of the Red Man to the Christian faith was recognized as an obligation. We gladly recall the historical fact that the story of Eliot's labors for the Indians, published in England, made an impression strong enough to lead the Long Parliament (1649) to provide for a corporation for the Promotion and Propagation of the Gospel of Jesus Christ in New England. Cromwell, the Lord Protector, ordered collections to be taken in all the parishes; funds were invested sufficient to yield an annual income of £600, and Boston was made the center of missionary operations.

The Colony of Virginia and the Enlightenment of the Indians.

It is of interest to know that Robert Boyle, son of the Earl of Cork, prevented the corporation from dying by securing a new charter in 1662, and was the leading spirit therein for thirty years. He was a constant

correspondent of Eliot and other missionaries to the Indians in America, having a great love for that people. He left a large bequest for the benefit of Christian work among the Indians in Virginia. In 1692, when William and Mary College was founded, distinct provision was made for the education and conversion of Indian youth. Rooms were prepared for them, and afterward a house and yard near the college building, where the Indian master and his scholars resided. This department of the college for the Indians was maintained in part from Mr. Boyle's fund. We find further that an Indian school was kept at Christiana, Va., about the year 1724, by Rev. Charles Griffin, and there were seventy scholars. For further information read "The Church in Virginia from 1665–1776;" and "Virginia, its History and Antiquities," published at Charleston, S. C., in 1845.

Among the immortals who labored to enlighten the Indians from 1649–1776, we find four generations of the noble Mayhews; Mr. Bourne, John Sergeant, the saintly Jonathan Edwards, afterward president of Princeton; Mrs. Bland, the first woman missionary of the Protestant Church whose name has been handed down; and David Brainerd, whose flaming passion for souls burned out his weak body in a few years. He fell asleep Friday, the 9th of October, 1747, murmuring: "He will come; he will not tarry; I shall soon be in glory."

Eighteenth Century.

Passing over the Society for the Promotion of Christian Knowledge (1698), we come to the eighteenth century. At the opening of the century there was incorporated by William III. of England (1701) the Society for the Propagation of the Gospel in Foreign Parts. The work of this society, however, for more than a century, was confined for the most part to the subjects of Great Britain, particularly those in the colonies. The majority of its appointees were government chaplains, only a very few being sent out to do missionary work proper among the heathen. John Wesley was sent out by this Society, and in company with Gen. Oglethorpe went to Savannah, Ga., in 1735, where he labored with self-denial, if not with prudence, for about two years. It was his mother, Susanna Wesley, who said: "If I had twenty sons, I should rejoice were they all so employed."

1705. *The Danish-Halle Mission to India.*

It is to the credit of Denmark that she pursued a liberal course a century earlier than other nations. King George I. of England was personally interested in Foreign Missions, but failed to impress his interest upon his people. Frederick IV. of Denmark caused a College of Missions to be founded at Copenhagen, the first I suppose, in the Protestant Church, and authorized Dr Lütken one of his royal chaplains to select men of piety and ability to go as missionaries. Two men, Messrs. Ziegenbalg and Plütschau, were sent forth from Copenhagen, November, 1705, who landed at Tranquebar, India, in July, 1706. They were

afterwards joined by three or four others. Sitting down among the native children, they studied the Tamil language by writing with their fingers in the sand. Within ten months five Hindoo slaves were baptized, their first converts, and in thirteen months their first church was opened, named "New Jerusalem." These pioneers made preaching tours through the district in true missionary fashion, opened schools, and had a small printing press. Ziegenbalg, who was the leading spirit, died at the early age of thirty-six, his death having been hastened by his unremitting labors. He left three hundred and fifty-five converts, numerous native helpers, a complete Tamil Bible (the first worthy of the name in one of the languages of India), a Tamil dictionary, a mission seminary, and a few day schools.

Another name not to be forgotten in the Danish-Halle Mission in India is that of Kiernander, the first Protestant missionary to Calcutta, 1758. And before leaving the early missions of the Danes we should not forget that Hans Egede, the pioneer missionary to Greenland, was sent out from Denmark in 1721. But the Danish-Halle Mission was not permanent. The greatest of all the Danish missionaries was not by birth a Dane, nor did he continue to the end as the representative of the Danish-Halle Mission. By birth a German, Freidrich Henry Schwartz was ordained by the Danish bishop for the ministry beyond the seas, and sailed in 1749 from Copenhagen for India, but in later years labored in India in connection with the Church of England. It is impossible in few words to do justice to this apostle of South India, to the spirit of his work, so earnest, persevering, and prayerful; to his mastery of languages strange and difficult; to his statesmanship, unaffected candor, and unselfishness, by which he won alike the love of the oppressed natives and the equal confidence of Hindoo princes or English officials. Having labored for nearly fifty years, he was the connecting link between the Danish-Halle Mission and the later English missionaries. He laid broad and deep the foundation of the Protestant Church in South India, organized a native ministry, and projected a system of vernacular schools. Beside his deathbed the Rajah of Tanjore wept like a child, and erected a monument to him which may yet be seen at Tanjore, India. Another monument was erected by Bacon for the East India Company at Madras. But the best monument was the six thousand souls converted to Christ. In India his memory is still revered, it is said, by Christians, Hindoos, and Mohammedans.

1732. *Count Zinzendorf and the Moravians.*

The followers of John Huss, reduced to a small band of 600 people by the fires of Romish persecution which had raged around them for two hundred years, went forth as refugees from the Moravian province of Austria, and led of God, as Abraham of old, they found a nest of safety upon the estates of Count Von Zinzendorf, noble in life as well as title, which refuge was called Herrnhut. Zinzendorf, connected with the royal family of the German and Danish Courts, was present at Copenhagen at the coronation

of the King of Denmark, where providentially there came to his notice two young men from Greenland and a negro servant of a Danish governor of St. Thomas, West Indies. From these he learned of the spiritual needs of Greenland, and of the benighted state of the African slaves of West India. Returning to Herrnhut deeply impressed, he talked about it with the Moravian brethren, who, it seems, had been holding a prayer meeting every night for some time, and who were much moved by what Count Zinzendorf told them. Soon two of them said they were willing to go to the West Indies to make known the gospel, even if they had to become slaves. This was the origin of the Moravian Missions, the most remarkable missionary movement in the history of Christianity. That a company of not more than six hundred persons, themselves refugees from their own land, and therefore poor, should furnish missionary volunteers challenges our highest admiration. During this century the Moravians sent missionaries to Greenland, Lapland, South Africa, Ceylon, and to the American Indians. There was no political policy, no colonies in it; it was pure world-wide evangelism—the gospel of God to the heathen nations.

1784–1814. *The Wesleyan Missions.*

The Conference of 1769 was an historical one, for it was there that John Wesley put the question: "Who are willing to go as missionaries to America?" To which two men responded—Richard Boardman and Joseph Pilmoor. A collection was taken and $350 was raised to pay their expenses across the ocean. In 1784, the intrepid and self-denying Dr. Thomas Coke was made superintendent of missions, and a missionary society formed, entitled, "The Society for the Establishment of Missions Among the Heathen." The name of the saintly and scholarly Fletcher appears as a charter member. Article I. provided "that every person who subscribes two guineas yearly is to be admitted a member of the Society." "A general meeting was to be held yearly, and a committee of seven, chosen by a majority, should transact the business of the Society for the ensuing year." This shows that a Foreign Missionary Society had been organized among the Wesleyans eight years before the Baptist Foreign Missionary Society in 1792. This we call attention to, not in a vain, sectarian spirit, but simply that historical justice may be upheld. There is no desire to rob the Baptists of well-deserved glory in missionary service, but the early missionary spirit and work of the Wesleyans have been strangely passed over, or only incidentally touched by many writers. The year of Wesley's death, 1791, missions had been established not only in several islands of West India, but in Nova Scotia and Newfoundland, and the Wesleyan Foreign Missions reported a force of twenty-three missionaries and a membership of 5,847; and in the following year Sierra Leone, Africa, appears on the list of missionary stations. The year that Carey, the great Baptist missionary, sailed for India (1793) the Wesleyans were lifting collections in all their congregations for the support and en-

largement of their foreign missions. Nor should we marvel at the early missionary spirit of the Wesleyan Methodists, for forty years before, John Wesley had cried out: "The world is my parish."

Though Dr. Coke had crossed the Atlantic eighteen times, his heart longed for the conversion of India. But upon broaching the matter to the brethren in London, they protested, saying: "We cannot spare you." He was so grieved that he cried out: "You will break my heart," and went to his room in tears. After wrestling in prayer he determined to undertake the enterprise to India with his own private means. The expedition was duly fitted out, and in company with six missionaries whom he had chosen he set sail for India in 1813. As they were approaching the shores of Ceylon, Coke was out on deck walking and singing. But alas! that very night he suddenly died, and the next day was buried in the deep.

1792. *The Baptist Missionary Society in England.*

William Carey (1761–1834). It is said that when Carey first suggested to the Baptist minister's meeting of Northamptonshire, England, that they consider the conversion of the heathen nations, old Dr. Ryland arose and said: "Young man, sit down. When God wants the heathen converted he will do it." Carey continued to mend shoes during the week and to preach on Sunday at Moulton, but that his interest in missions was unabated is shown by his writing a remarkable treatise on the obligation of Christians to use means for the conversion of the heathen. This work made some impression. Afterward, in 1792, he was appointed to preach before the Association, and choosing for his text Isaiah liv. 2, 3, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations," etc., he was powerful both in argument and appeal. He announced two propositions: "We should expect great things of God, and we should attempt great things for God." The result was the formation of the "Baptist Society for Propagating the Gospel Among the Heathen." Carey offered himself as a missionary, and India was the field chosen. With much difficulty, some being hostile, others timid, and others indifferent, the money was collected to send him and family. But his wife refused to go, and the East India Company's ship commander finding that he was going out to preach to the heathen refused to take him. Meanwhile his wife consented to go, and in company with Mr. Thomas he sailed in a Danish ship in 1793. After a six months' voyage he landed in India and settled, not in the English but in the Danish settlement. After a time he was joined by Marshman and Ward, and still later by four more young men, making by the end of the eighteenth century a force of Baptists of not less than nine, of whom Carey, Marshman, and Ward were the most gifted. Very soon after Carey's arrival in India the small fund received while in England was exhausted, and he and his family were reduced to destitution, but by God's providence were relieved permanently without the support of the Society. This man of God is fa-

mous for his translation and publication of the Bible into many languages of India. As an illustration of the spirit of the times, when the Governor-General of India heard that Carey was issuing a Bible in Bengali, he became excited and was about to send a message to the Danish Governor to stop the press, but fortunately his order was countermanded. He lived to be seventy-three years old, and before his death the opposition of the Anglo-Indian Government was changed to friendly appreciation of his distinguished service. To him is also due the honor of founding and developing a large printing house in India. When on his dying bed Alexander Duff paid him a visit, and while speaking in his presence of Dr. Carey's great work, Carey interrupted him, saying, "Pray." They knelt and prayed; and then as Duff bade him farewell and reached the door, he heard a feeble voice calling him back. Returning, the venerable and great man said: "Mr. Duff, you have been speaking of Dr. Carey, Dr. Carey! When I am gone speak of "Dr. Carey's Saviour."

Not the Baptists only, but all Christians will ever rejoice in the distinguished career of that genius of sanctified learning and work. The Baptist Missionary Society, organized in 1792, still lives and is doing a great work in many lands.

Little has been said of the missionary work of the English Episcopal Church because most of it dates from the present century. However, the "Society for the Propagation of the Gospel" was organized and carried on effective work among the heathen, employing as missionaries chiefly Danes and Germans instead of the English clergy.

That the missionary labors of the Presbyterian Churches in England and America do not stand out clearly in the early history is due to the fact that for a long time the Presbyterians in England worked with the London Missionary Society; and in the United States they worked with the American Board of Foreign Commissioners. And so that Church was late in organizing its own distinctive Presbyterian Missionary Societies. Although strong Calvinistic doctrines did cause many of that denomination to oppose the idea of sending the gospel to the heathen, it must be remembered that certain Scotch Presbyterians very early felt a strong sympathy for American Indians, and in 1700 Michael Shields was sent out to America. It was the "Scotch Presbyterian Society for the Propagation of Christian Knowledge," organized in 1701, that sent John Sargent, Azariah Horton, David and John Brainerd as missionaries to the American Indians.

MISSIONARY THEOLOGICAL SCHOOLS IN INDIA.

BY REV. T. J. SCOTT, D.D., BAREILLY, INDIA.

At the great Decennial Missionary Conference, held in Bombay in December, 1892, the education of the native ministry was a burning question.

The heads of a number of theological schools were present. These had a special meeting and planned to get more completely in touch by correspondence and interchange of reports. This plan brought together the material from which this paper is made up, with a view to let the friends of missions in India see what is being done for the training of an indigenous ministry for India. We all feel that such a ministry alone under God can evangelize the country.

There are twenty-eight theological schools in the Protestant mission of India, of various grades. The oldest of these was planned fifty years ago, but most of them are more recently organized. Some of them attempt a very thorough course of study, while some are more elementary in character. The number of students in all is not large, being only about three hundred and fifty by the latest figures. American missions take the lead in this work, in keeping with the fact that America is the land of theological seminaries. In the main, the traditional three years' course of study is adhered to. Great stress is laid on the study of the Bible, with the study of the Hebrew and Greek text in some schools. As these institutions are in the midst of a people whom the missions are seeking to evangelize, naturally enough work and study are well combined, and the students have constant practical training in evangelistic work. As might be expected, much less is made of the polemics of the West, where for centuries bitter wars of theology were waged. Here in India the conflict is with Hinduism and Islam, and with certain new sects and reforms that have sprung up among these seeking to head off Christianity from the conquest of the country. Of course, in maintaining the commonly received orthodoxy of the West, the so-called heresies are noticed, that our people may not fall into them, but it seems quite certain that we will not have to fight over many of those battles here. Our conflict is with other faiths. All seem to recognize the importance of keeping close to the Bible as the great text-book of theology. In order to guard the best interpretation of the book, it is felt that the foreign missionary must for some time be largely entrusted with the teaching of the seminary. The native mind is acute, and in time fine teachers will be raised up, but for a while there may be some danger from the bias of Eastern systems. When the native mind is thoroughly indoctrinated, less of the work of these seminaries will depend on foreigners. Meantime it is felt by many that we must be on our guard, as intimated, about importing theological disquisitions that in other days shook the Christendom of the West.

A peculiarity of these seminaries is the association with them, sometimes, of the normal school. Almost all missions make use of secular education as an aid to their work. In this they repeat the practice of the monks and the evangelists who Christianized Europe. The secular teacher can be a lay evangelist, and is often a pastor teacher. In associating the normal school with the seminary the teachers catch something of the spirit

of the preachers. They can study methods of work in the same classes; the normal class can be used for brightening up some preachers in secular studies, and in some cases is the preparatory school for the seminary.

Another peculiarity of these seminaries is the large proportion of married men in them. The natives of the country marry early, and hence if they get a theological education at all, accommodation must be given to them as married men. This brings women in reach of the seminary, and in some institutions they are found pursuing the same course with their husbands; in others they have their own normal or Biblical course to fit them to be co-workers with their husbands. Thus the fact of the students being married gives enlarged opportunity of training workers for the field. The importance of women in the work is very great. Women only can reach women in a country with such a social organization as most parts of India present. Many women are secluded from public life, and can only be reached in the seclusion of home and by women. The trained wife-evangelist is thus the needed complement of her husband. In one seminary at least the kindergarten is an appendage of the theological seminary, since it is attached to the women's school. The women cannot leave their little children at home while they are at their books, but they can be taken care of in the kindergarten of a side room, and the future professors and clergymen and their wives are thus early started on their career at the same institution with their parents.

Something is made of singing and music in all these seminaries. An attempt is made to utilize native airs, and to make use of the musical instruments of the country. In no country is the power of song felt more than in India. Singing is a common accompaniment of preaching in the bazar and village. A good collection of hymns may now be found in many Indian languages, and a part of the seminary training is drill in the use of these.

All mission boards should see to it that the most possible be made of their schools for training native pastors and evangelists. The great human need is endowment. Most of these schools are struggling along with almost no endowment, if any at all. A very few of them have perhaps fifty or sixty thousand dollars invested in aid of the work, and yet princely sums are being lavished on schools in America. It seems so hard to arrest the attention of our noble givers to anything on the opposite side of the globe. The flag indexing the benevolence of the giver must float in sight of himself and friends, and yet Jesus and the angels can see it in the opposite hemisphere. We do not need great sums. A $50,000 gift would put many of these schools on their feet for a noble career, and this small sum might be given by many who are looking about for an object.

The great revival of this age is said to be a revival of giving. If a small end of the wave, flowing to India, would strike these twenty-eight theological seminaries, it would give an impetus to the evangelization of the country possible in no other way.—*Missionary Review of the World.*

REGIONS BEYOND.

THE BIBLE IN CHINA.

SIXTY years ago it was believed that the finger of Providence pointed to great changes about to take place in China, and there was a deeper interest manifested in China by the Christians in America, and a more determined effort was made to bring the Bible to her; yet in 1838 the prospects as to Bible distribution were said to be utterly disheartening. The first war with England began in 1839, and peace was not declared until August 29, 1842. During this period all missionary operations suffered serious interruption—none more than Bible work. But while there were stupendous difficulties in the way of circulating the Scriptures, the work of translation and revision went on. It is, perhaps, not a matter for serious regret that there were almost insurmountable obstacles in the way of the free and wide distribution of the old versions. It was doubtless in the line of God's plan that scholarly men should have time to put his word into a proper dress, so far as style and idiom and faithfulness are concerned, for presenting it to the greatest heathen nation in the world. Drs. Medhurst, Gutzlaff, and Bridgman produced a version of the New Testament in 1835, and several years later a rendering of the Old Testament. This was the stepping stone to the more perfect, beautiful, and scholarly production known as the Delegates' Version, which appeared between 1847 and 1853. The Bridgman and Culbertson Version followed nine years later, in 1862. A revision of the New Testament by Dr. Goddard was also published in 1853, and one year later the New Testament was put into Southern Mandarin by Drs. Medhurst and Stromach.

The Bible Societies provided the means for doing this immense and important work, and the American Bible Society responded most liberally in providing its share of the funds. In the twenty years beginning with 1831 it expended $101,351.65 in preparing, printing, and circulating the Scriptures in China. Up to 1862 this Society published and circulated, approximately, 116,500 portions of the Scriptures. This closes the first period of Bible work in China, the period of preparation and patient waiting for an open door.

With 1863 the work entered upon a new stage, and God prepared the Society for the important part it was to take in it. The Report for 1863 says: "Providence has evidently indicated to this Society an enlargement of its operations in foreign countries." The subsequent history of the Society abundantly proves that the godly men who composed the Board of Managers did not mistake the indication of Providence. Notwithstanding the interruptions caused by the civil war in the United States, and the Taiping rebellion in this country, and the war with the allied forces of France and England, the work of the Society entered upon a period of

most gratifying prosperity. Prior to 1866 the Scriptures had been given away freely, at the discretion of the missionaries who undertook their distribution. But during this year two most important changes took place. Five native colporters were employed by the Presbyterian Mission in Shanghai, and the injudicious and hurtful policy of indiscriminate free distribution was discontinued, and the wiser plan of selling the Scriptures at a nominal price was adopted. The immediate result was a diminution in the circulation of nearly 60,000 volumes for 1867, but this was more than offset by the correction of abuses which the change effected.

In 1868 the question of establishing an agency in China, which had occupied the careful attention of the board for several years, again came up. The Board reached the conclusion that it would not be a judicious measure to employ an agent, largely on account of the expense; and, besides, the old plan seemed to have worked well and yielded satisfactory results. The Board thought that there was no better method of distribution than by the missionaries themselves, although a limited number of colporters would be allowed when requested by the missionaries.

In 1870 the work was seriously interrupted by the Tientsin massacre. Perhaps no branch of missionary work is more quickly to feel the effect of any internal uneasiness or disturbance than that of the Bible Societies. Their agents are the pioneers, and are scattered in remote and unfrequented parts of the empire. Their work is the first to suffer. Perhaps we could not have a more accurate gauge of the popular feeling in regard to Christian work in this land than the record of the Bible distribution. The year of the Tientsin massacre the circulation fell off 179,242 volumes. In 1869 it was: Bibles, 10,782; Testaments, 160,128; portions, 33,442. Total, 204,452.

It was not until 1883 that the circulation reached the magnificent totals of 1869, which, it is interesting to note, exceeded the highest circulation of any previous year by more than sixty thousand volumes. There were several causes to account for the marked decrease in the circulation, Up to 1866 books were freely given away; and although this year marked the adoption of the better plan of selling, it is altogether likely that several years elapsed before the new rule was generally adopted by those engaged in Bible distribution. As the missionaries gave their services freely and gratuitously to the Society, and there was no agent to enforce the new policy, they were free to adopt it or not, according to their own pleasure. It was altogether likely that free distribution continued for several years. Another cause was to be found in the changed feeling in regard to the indiscriminate sale of whole Bibles to the heathen. This had never been very extensively practiced, but the publication of the Mandarin Bible, under the auspices of the American Bible Society in 1874, afforded a very appropriate time for an expression of opinion upon this point. Prior to this time, with the exception perhaps of some vernacular versions, the en-

tire Bible had only been translated into the Classical or language of the learned. Now, for the first time, it appeared in the spoken language of fourteen of the provinces of the empire, and it might be a temptation to the young and indiscreet to scatter Bibles broadcast. Therefore, the sale of complete Bibles among the people—that is, the heathen—was regarded as useless, but the sale of single Gospels was very heartily commended. Another cause for the decreased circulation was the increasing demands upon the missionaries' time and their consequent inability to devote so much attention to the work of distribution. In the early days their work was of an itinerant character, and large quantities of Scriptures were taken with them on their journeys; but as churches became organized their work assumed a more settled character, and the Bible work suffered in consequence.

In the year 1875 the circulation had reached the lowest point ever touched since the Society began its operations in China. Only 13,289 are reported as having been distributed.

This year marks the close of another period in the labors of the Society. For more than forty years its Scriptures had been gratuitously distributed by the missionaries. With the exception of a small amount paid to native colporters after 1866 the distribution had cost the Society absolutely nothing. Grants of money were made to the different American missionary societies working in China, and they were allowed to draw Scriptures from any of the mission presses to the full value of the grant. The various missions reported direct to the Board in New York, and we find frequent complaints that no returns were sent in. Under this policy—that is, prior to and inclusive of the year 1875—the Society manufactured 18,380 Bibles, 105,408 Testaments, 1,489,994 portions; total, 1,613,782. The expenditures up to that time had been $218,500.15. The circulation from 1863 to 1875, inclusive (so far as can now be ascertained) was 9,731 Bibles, 79,935 Testaments, 1,203,114 portions; total, 1,292,780, or an average of 99,345 volumes annually. The expenditure for the same period was $117,148.50. or an average of $9,011 annually.

In 1875, Rev. H. L. Gulick, M.D., was appointed agent for China and Japan. He arrived at Yokohama September 29 of that year. Very soon after taking charge of the agency, Dr. Gulick inaugurated plans for the enlargement and increased efficiency of the Society's work. One of these was enlarged colporter operations under missionary supervision. Another was the employment of a staff of foreign colporters. The first person engaged in this capacity was Mr. John Thorne, in 1878. He did valuable work for the Society in several provinces of the empire, and retired in 1887. The next year Mr. B. Bagnall was employed, the following year Messrs. Anton Anderson and A. Gordon, and in 1884 eight foreigners were in the employ of the Society as superintending colporteurs. Under the direction of these was a staff of forty-eight colporters.

The new Agent gave a fresh impetus to the work, and the circulation gradually increased until in 1887 it reached the magnificent total of 252,875 volumes, the largest the Society has ever had in one year. The largest number of Scriptures manufactured in one year was in 1882, when 7,700 Testaments and 334,100 Portions, or a total of 341,800 volumes, were issued from the press.

In 1890 Dr. Gulick retired from the service of the Society on account of failing health, and soon after passed to his eternal reward. He was succeeded by the Rev. L. N. Wheeler, D.D. Under his able management the circulation of the Society reached the second highest number in 1892, when 245,087 volumes were put into circulation. The vacancy caused by the death of Dr. Wheeler in April, 1893, was filled by the appointment of Rev. John R. Hykes, who took charge of the Agency November 1 of the same year.

In the eighteen years since the China Agency was established, 11,243 Bibles, 120,416 Testaments, and 2,943,313 Portions, making a total of 3,075,972 have been circulated; or an average of 170,887 volumes annually.

To the end of 1893 the Society manufactured 25,148 Bibles, 237,173 Testaments, 4,565,921 Portions. Total, 4,838,242. It circulated 20,974 Bibles, 200,351 Testaments, 4,147,427 Portions. Total, 4,368,752. It expended for all purposes about $530,219.47.

It has assisted in the production of some seventeen different versions, besides a number of revisions of the Chinese Scriptures. Several versions, notably Bridgman and Culbertson Classical Bible, the Mandarin Old Testament, the Cantonese Vernacular Bible, and the Shanghai, Suchow, and Hinghua Colloquial were paid for entirely by the American Bible Society, and are its exclusive property. With the exception of Dr. John's versions, which were produced at the expense of the National Bible Society of Scotland, and several vernacular versions belonging to the British and Foreign Bible Society, it is safe to say that the American Bible Society assisted in the production of every version of the Chinese Scriptures made by Protestant missionaries.

The China Agency's catalogue for June, 1892, has a list of 308 different volumes of Chinese Scriptures in eight different dialects. The new catalogue, which is now in press, will have not less than 396 different volumes in ten different dialects.

During the year 1893 11,200 New Testaments, 230,700 Portions, or a total of 241,900 volumes were published at the expense of the Society. Four foreign colporters and sixty-four natives were employed in distributing the Scriptures. Twelve missionaries superintended colporters for the Society. These workers represented nearly every province in the empire. The entire circulation for the year was 978 Bibles, 8,845 Testaments, 182,392 Portions. Total, 192,215, a falling off of about 50,000

volumes from the previous year, which can be accounted for by the death of the responsible head of the Agency.

It is worthy of note that in thirty-one years the Society circulated only 20,974 Bibles, or an average of 676 copies a year; and if the entire number were put into circulation to-day they would not supply one-half of the native Christians with a copy each. Of the 200,351 Testaments circulated, only 13,400 were Old Testaments, or an average of 432 a year. It is also a significant fact that the increase in the circulation of the Bible and Old Testaments has been in direct proportion to the growth of the native Church. This shows pretty conclusively where they have gone.

A Bible society is essentially missionary. Its operations cannot long be confined to the limits of its own country, no matter how extensive it may be; and in the great day, when every man's work shall be tried as by fire, it will be found that the American Bible Society has been one of the great factors in the evangelization of China. At a very early stage of the work conversions were reported as occurring through the reading of the Bible, and now not a year passes without our hearing of many who have been made wise unto salvation through searching the Scriptures. "The entrance of thy word giveth light."—*Bible Society Record.*

ONE IN CHRIST.

A MOST interesting manifestation of Christian brotherhood is reported from the Pescadores, islands belonging to Formosa, and ceded to Japan along with it. There is a little group of believers, organized into a church, in the town of Makung on the south end of the largest of the Pescadores. When the Japanese landed at Makung, and took possession of the town, many of the inhabitants retreated to the north of the little island. Among them was the group of Makung believers. Their place of worship, outside one of the town gates, was among the buildings occupied by the Japanese. As its books and furniture had disappeared, there was nothing about it to indicate its character. By and by the Christians returned to Makung, and asked that their church might be restored to them. This was at once granted, and they resumed their services. In the Japanese force were some Christians, and as soon as the Chinese Christian church was resumed they began to attend the services. Day by day ever since the Japanese and Chinese Christians have worshiped together. They do not understand each other's speech; but they can all read the Chinese written languge, and so they have a means of communication. It is a beautiful Christian union. Mr. Barclay, who writes about it, says: "A number of officers, a pastor, a doctor, and some soldiers from among the Japanese, attend. Our Chinese Christians write in warm praise of the kindness and earnestness of their Japanese 'brethren.' There is a touch of romance in it not unwelcome in our steady-going Presbyterian mission work."—*Monthly Messenger.*

EDITORIAL.

COMMUNICATION FROM SECRETARY OLNEY.

THE gravity of the situation in China, just before our October number went to press, seemed to demand a second appeal to the Secretary of State. The following letter was accordingly sent to the Department:

NASHVILLE, TENN., September 19, 1895.

Alvey A. Adee, Esq., Acting Secretary of State, Washington, D. C.

Sir: The promptness with which you have replied to our communications in regard to the Ku-cheng affair, and the great interest you have manifested in securing the names and addresses of our missionaries, give us an assurance that we can call upon you for further information.

Recent letters from our missionaries in China, and communications from Shanghai, indicate that the area of disturbance has considerably enlarged and the situation is grave, if not critical. I take the liberty of mailing you a copy of the *China Gazette* of August 6th, together with a supplement of the same date. In addition to these we add an editorial just prepared for the next number of our METHODIST REVIEW OF MISSIONS, which gives extracts from letters received by the last mail, and from addresses made upon the occasion of the indignation mass meeting of citizens of all nationalities in Shanghai.

It is very clear that there is complicity in these outrages upon the part of the highest officials in the Empire. It is also evident that the action of our Minister, Mr. Denby, has not been satisfactory to American residents in that he seems to have utterly failed to recognize the gravity of the situation.

Whether the cause in Mr. Denby's case may have been diplomatic delay (in plain terms red tape), or lack of official authorization and backing from his home Government, the fact remains that a dilatory policy has been pursued when prompt and vigorous measures were demanded.

The lives of over 1,000 American men, women, and children were, and are yet in jeopardy, not only in the interior, but at the smaller treaty ports, and not only missionaries, but merchants and other residents.

Again, the Commission which was appointed to investigate the Cheng-tu affair has been characterized as scarcely more than a farce, when the only foreign officer on it was of inferior rank, and two of the Chinese members were known to give countenance to the riots which resulted in the total destruction of mission property in that city.

From the paralysis which seems to have seized upon the Central Government at Peking, we would infer that it is powerless to execute its will in the provinces. If this be true, the Empire itself is on the verge of dissolution, and extraordinary power should be granted our officials, authorizing them to treat directly with the Provincial Viceroys, and thereby insure American residents that protection which they otherwise will be unable to secure.

Personally, however, I am not yet convinced that the Chinese Government at Peking has lost its prestige. The ex-Viceroy of the Province of Sze-chuen was degraded just before the Cheng-tu affair, "not because of his crime against foreigners, but because of his long continued malversation of accounts, and his making away with the Imperial Commissioner sent to investigate his revenue and expenditure."

The *China Gazette* of August 13th well says that "If it has power to do this, it certainly has power to punish guilty magistrates and minor officials." It certainly has

not lost the power to appoint and promote whom it chooses, since the infamous Jao, the chief of police at Cheng-tu, "whose complicity has been proven beyond a doubt," was promoted to a higher office immediately after the Cheng-tu affair. If the Central Government can do this, it can investigate high crimes and demand the protection it has guaranteed hy treaty.

We cannot but express most earnest solicitude concerning the lives of missionaries and other residents in the Empire.

It is not our province to make further suggestions concerning the course of action which should be pursued. But in behalf of the Board of Missions of the Methodist Episcopal Church, South, which represents 1,400,000 members in the United States, and which is responsible to the church for the administration of its missionary work in the foreign fields and for the protection of the lives of its missionaries, permit me the liberty of asking, first, What has been done to secure a thorough investigation? and second, What guarantee can we give our people in China that they will be protected in the full enjoyment of all treaty rights? Very respectfully,

WALTER R. LAMBUTH.

In reply we acknowledge with pleasure the following courteous communication from Hon. Richard Olney, Secretary of State:

DEPARTMENT OF STATE, WASHINGTON, September 24, 1895.

Rev. Walter R. Lambuth, Nashville, Tenn.

Sir: Your letter addressed to Acting Secretary Adee, under date of September 17th, has been received. The problem of the adequate protection of American missionaries resident in China has received and is receiving the Department's most earnest attention. Thc publication in the *China Gazette* of August 6th, and the resolutions of the Shanghai mass meetings had already been brought to its notice and duly considered.

In view of the postponement of the British investigation into the Cheng-tu outrages, the Department some weeks ago determined to institute an independent investigation of the occurrences in the Province of Sze-chuen, in order to elicit evidence and information upon which to base proper demands upon China for punishment of those guilty of past injuries to American citizens for present and future protection, and for indemnity for injuries or losses shown to have been suffered. It is supposed that this investigatiou shall be conducted on such a scale as to make it effective as an evidence of the determination of this Government to secure to its citizens the protection to which they are entitled under the faith of treaties and confirmed usage. The United States Minister at Peking has been fully instructed concerning the constitution of the commission, and its duties and functions, and recent dispatches from Mr. Denby indicate that it will set out for Sze-chuen by an overland route from Tientsin within a few days.

You refer to the necessity of disclosing and procuring the punishment of official culpability in high places. This is and has been fully understood by this Department, and its instruction to Mr. Denby and the dispatches received from him indicate that he is no less impressed with the importance of obtaining trustworthy proof on this score, upon which just demands may be pressed to their legitimate conclusion.

I am sir, your obedient servant, RICHARD OLNEY.

We understand from telegraphic advices that the delay, upon the part of the United States, has been due to the determination to make an independent investigation into the Cheng-tu riots, and to the insistence by our authorities upon the Commission going overland from Tientsin. It

was thought that the impression of an organized Commission, with an adequate escort, proceeding overland for hundreds of miles through deasely populated districts and numerous walled cities would have a salutary effect upon the provincial officials. The issue must now be waited for patiently and prayerfully.

THE WEEK OF UNIVERSAL PRAYER.

Mr. A. J. Arnold, Secretary of the British Evangelical Alliance, has sent us programs of the Universal Week of Prayer. We have forwarded copies to our mission fields, and hope it will be possible for our missionaries to set apart the first week in January, as heretofore. The place of prayer is the place of power. The promise of the Father is for those who gather with one accord in one place in His name.

We cite from Mr. Arnold's circular two illustrations of special blessings following these special supplications:

Union meetings of all the native churches, and of foreign brethren in Yokohama, Kobé, Osaka, Saikio, and in all parts of Japan, were held throughout the entire week. 2,500 copies of the program of subjects, received from London, were supplied in the Japanese language for the purpose; also 400 copies in English. The meetings were all largely attended, and the native pastors and their people took part in the same with the deepest interest. On one afternoon of the week, the eleventh annual meeting of the Evangelical Alliance of Japan took place in the Union Church, Tokio The Rev. Hugh Waddell presided, and gave an address magnifying the grace and power of God, which had been so remarkably manifested in the conversion of many precious souls, and in the spiritual prosperity of the native churches. The very intimate relation of the observance of the Week of Prayer with every advance of mission work in Japan was referred to, and the following gracious answers to united prayer were mentioned: The appointment of missionaries to Japan by the three societies the very year the request for prayer went forth; the request for prayer made from Japan during the Week of Prayer, 1865, for the removal of the edict against Christianity, was followed not long after by that blessed result; a great outpouring of God's Spirit upon Japan took place in 1872, during the observance of the second Week of Prayer, and led to the formation of the first native Church of Christ in Japan; during the fourteenth anniversary of the Week of Prayer, the Japan Branch of the Evangelical Alliance had its first annual meeting; the revival of 1883 originated through the blessing of God upon the Week of Prayer at Yokohama and elsewhere.

From Adana, Turkey, a correspondent writes: "Rejoice with us, for a wonderful work is going on in this Church and congregation. The interest began with the Week of Prayer. Daily meetings thronged, 100 men standing outside the windows —meetings continuing two or three hours, we being unable to stop them. More than thirty new seekers after Christ already. Great meetings of women also, with like results; meetings for our children also in our schools; all filled with spontaneous overflowing power. All day we are busy talking with inquirers. To-night we have three separate meetings at the same time, as the throng is too great for any one of our places to hold." A day later the same writer adds: "I pray to be delivered from any temptation to exaggerate, but the truth is I am utterly unable adequately to describe the work that is going on here; most wonderful displays of the Divine Power

were seen in the great meeting last night when some 800 assembled. It lasted nearly four hours. There were prayers and confessions from sixty persons, thirty of whom had never risen before."

STIRRING LETTER FROM DR. YOUNG J. ALLEN.

We are in receipt of a letter from our oldest and most experienced missionary on the foreign field, under date Shanghai, China, August 9. After a brief review of the riots at Chengtu, and atrocities at Kucheng, which we omit, as they have already been brought to the attention of our readers in detail, we make the following significant extracts:

Heathenism—rank heathenism—for the moment is rampant in China. The last year has been a year of revelations, and China has from first to last proven herself heathen to the core. The effect of such an exhibition on many has been terrible, almost disastrous; but I hope our missionary boards and people will not be intimidated by these things. Now is the time of all others to show our colors, for in the end one shall chase a thousand, and two put ten thousand to flight. These are the throes and agonies of heathen despair, and however malevolent and vengeful their fitful efforts, or horrible and cruel the suffering of their victims, we know the end cometh, for the hour of China's redemption waiteth on the message of Him who hath "all power in heaven and on earth," and also hath said, "Fear not, for I am with you alway, even unto the end of the world." I wish thus that our people at home may reassure themselves, and instead of hesitating may all the more vigorously and promptly press the matter of our support and reinforcement.

As I look upon it, the heroism of Leonidas and his brave three hundred at Thermopilæ, who had been dying annually (so Dr. J. W. Lee would say) for the last two thousand years for the inspiration of the patriot sentiment among our Western peoples, can hardly be compared to that altruistic spirit of devotion which lays down its life, even, for its enemies. Nor can a country, or people, which can send forth such heroes of the Cross be considered wanting in any of the finer features of manhood, or of the principles of loyalty or patriotism. The altruism of the missionary who goes abroad is in no craven spirit, and a country which furnishes such men for the conversion of the world will not fail to nourish thereby the heroism of its patriots and increase the loyalty of its statesmanship. Let not the Southern Church falter. We claim the promise, "With you alway, even unto the end of the world. Amen."

We are sorry this communication did not reach us earlier. Dr. Allen is in a position to sweep the political as well as religious horizon in the Chinese Empire. Here he sees the heart of a great heathen nation laid bare and at its worst. At the same time, with the courage and faith of a true Christian warrior, he turns to the home Church and sounds a bugle-call for reinforcement.

Relying upon an arm of omnipotence and the power of the Holy Spirit, China will yet be brought to Christ.

PRAYER FOR CHINA.

Ever since the conflict between Japan and China, which closed so unfavorably to the latter empire, there has been much solicitude both at home and in the field respecting the danger arising from the increased

anti-foreign feeling to which the missionaries may be exposed. The destruction of property and expulsion of missionaries in the province of Sze-chuen in August, and the terrible massacre in Ku-cheng have deepened the alarm.

On August 13th a "united prayer meeting for China" was commenced by the officers of the Church Missionary Society in Exeter Hall, London. The notice given was brief, but the large hall was densely crowded.

The first topic for prayer was announced as follows: "The massacre at Ku-cheng. Thanksgiving for our brethren and sisters now in Christ; prayer for their relatives and friends, and for the injured and uninjured survivors.

Second topic: "The missionaries of all Societies in possible peril in China; their relatives and friends. The native Christians, that they may be kept safe, and be faithful witnesses for Christ."

Third topic: "The needs of China and the duty of the Church of Christ."

The promise of Christ, "Lo, I am with you alway," is designed for such contingencies as will confront his Church in planting his kingdom among the nations of the earth. The history of the "Acts of the Apostles" is a demonstration of the power of prayer amid the trials and sacrifices his followers encountered as they bore his message to a dying world. The trials of our missionaries in China reminds us of the Great Apostle who had been "in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the sea; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft." And yet he "took pleasure in reproaches, in necessities, in persecution, in distresses for Christ's sake." The men and women who are giving their lives to foreign lands have the same claim on the prayers of the Church at home that were given by the Church at Antioch to Barnabas and Saul whan they bore the gospel to the Gentiles. Should not our Church, who have representatives in China, remember them especially in prayer in this hour of trial, and not forget all the missionaries and their wives of other societies who are spreading the gospel from the coast of the Celestial Empire far into its interior.

MISSION FIELDS AND SUMMER RESORTS.

In a great Church like ours, with well-nigh a million and a half in membership, there are many who have both time and means for an annual stay at some one of the many pleasure resorts. Perhaps the thought has not occurred to them as to how much good might be done by a visit to one of our mission fields. They expend every season an amount sufficient for such a visit; they love the cause of missions, and wish to aid in the great work of the world's evangelization, and yet perhaps have never thought of aiding the cause in this way.

Only the missionary toiling in the field can tell how much such a visit

would accomplish. When the Bishops or Secretaries visit the fields it is greatly appreciated, and yet it is recognized as official and in their line of duties. But when our representative laymen are seen there in person, it stimulates the missionaries and demonstrates the interest and sympathy of the home Church as no official visit can possibly do. Then it would give our laymen such knowledge of the work, and sympathy with it, as they could not otherwise gain. Such travel would give breadth of view, acquaintance with the countries and peoples, and secure ample returns in educational influence to those investing in this way. Thus pleasure would combine with efficient service to humanity, and result in two-fold benefit —strong encouragement to the laborers in the field, and a personal heart-interest in the great cause of missions.

Will not our Methodist people of means and leisure give this matter serious and conscientious thought? Shall not a small per cent., at least, of the vast annual expenditure at the watering places and pleasure resorts be used in visiting our mission fields? Mexico can be visited in one month, Japan in two, and China and Brazil in three. To see humanity as it is without that gospel which has brought the blessings with which we are crowded and crowned is to intensify our appreciation of our own happy Christian homes, and bring us into Christ-like sympathy with the millions in darkness.

A NOBLE SPIRIT.

A JAPANESE student in one of our colleges, writing to an American friend, shows what stuff some of our native Christians are made of. For good sense and rugged manhood, with consecration to Christ, these sentiments can hardly be surpassed:

I cannot tell why the Board of Missions does not employ Mr. ——, but I do not agree with you when you say they are not treating him just. My friend did not come to this country on any promise of his future employment. The Board did not give him any assurance of his employment at all. So it is right for the Board when it does not want him not to employ him. You say they need men in the field. Certainly they do, and do badly, but we cannot tell whether the Board wants a Japanese or not. You know the Board is very careful about selecting men, and I am glad of it. It is a mistake to expect any aid from the Board for his returning expenses. I do not think it will employ him as a missionary until he goes back to Japan. He depends too much on the Board.

You do not send your missionaries to any country to build churches and run them by the Missionary Board when the native churches are strong enough to go by themselves. Your idea is to plant Methodism in the Japanese soil. That is all our Saviour told you to do. So I think we Japanese Christians ought to try to stand by ourselves all we can. That is, to support ourselves. It is my firm belief that as long as Japanese Christians depend on the support of the Board the Church cannot grow. My prayer is that I may be able to put in practice what I believe.

I thank God that his religion has found such a deep root in Japan that, even if all missionary efforts are withdrawn from my country, Christianity will go on her way just the same. Glory to God!

I have not said such things before this. But I had this in my mind for a long time, and studied it. Perhaps I may be mistaken, yet I feel it my duty to encourage our people to sustain themselves. I will preach to them on Sunday, pulling a jinrikisha on week days if they can't pay me. My American friends educated me. That's enough help for me. I don't want to ask any more.

APPOINTMENTS OF JAPAN MISSION CONFERENCE.

BISHOP HENDRIX held the Japan Mission Conference on August 29th, and sends us the appointments as follows:

APPOINTMENTS.

KOBE DISTRICT.

W. E. Towson, P. E.

Kobé Station, Y. Tanaka.
Kobé Circuit, C. B. Moseley.
Harada-mura, to be supplied.
East Kobé, to be supplied.
Mikage, J. C. C. Newton.
Hiogo Circuit, W. P. Turner.
Himeji Circuit, W. R. Weakley.
Kwansei Gakuin: Y. Yoshioka, President. Bible Department: J. C. C. Newton, Dean; C. B. Moseley, Professor; Y. Yoshioka, Professor. Academic Department: S. H. Wainright, Principal; W. P. Turner, Professor; Chaplain Kwansei Gakuin, S. H. Wainright.
Palmore Institute, to be supplied by Mrs. M. I. Lambuth.
The Lambuth Bible Training and Industrial School, Mrs. M. I. Lambuth, Principal; Miss I. M. Worth.
East Osaka, K. Usaki.
Sakai, W. E. Towson.
West Osaka, B. W. Waters.
Conference Colporter, W. P. Turner.
Missionary Secretary, W. R. Lambuth.

MATSUYAMA DISTRICT.

N. W. Utley, P. E.

Matsuyama Circuit, T. W. B. Demaree; one to be supplied by A. Ishida.
Tadotsu Circuit, J. T. Meyers, T. H. Haden.
Oita Circuit, S. E. Hager, H. Murakami.
Uwajima Circuit, W. A. Davis.
Nakatsu Circuit, W. J. Callahan, Y. Takahashi.

HIROSHIMA DISTRICT.

W. A. Wilson, P. E.

Hiroshima Circuit, C. A. Tague, Z. Toyosaki.
Onomichi Circuit, W. A. Wilson.
Yamaguchi Circuit, S. Shaw, N. Yanagiwara; one to be supplied by T. Kugimiya.
Hiroshima Girls' School, Miss N. B. Gaines, Principal; Miss A. D. Bryan.
Transferred: B. F. Rayner to Mississippi Conference.

A later mail will bring us detailed reports.

BRAZIL MISSION CONFERENCE.

BROTHER H. C. TUCKER, Secretary, in forwarding the minutes of the tenth session of the Brazil Mission Annual Conference, held by Bishop Granbery, July 25–30, writes:

All the preachers were present except two, who were detained on account of sickness. Seven lay delegates were present, and four local preachers whose names did not appear on the roll of the Conference.

Dr. Morrison was with us throughout the session, he being the first Missionary Secretary to visit our Conference.

All the affairs of the mission were carefully inquired into and full reports given of all the work. The preaching services, prayer meetings, love feasts, etc., were occasions of spiritual communion with God and sweet fellowship with one another. A number of our Presbyterian brethren, Mrs. Granbery, several of the preacher's wives,

and two of the representatives of the Woman's Board were present from time to time to share in these blessings so richly bestowed by our Lord.

As I am sending you a copy of the Minutes I need not give statistics in detail. One item, as to the number of members, should be explained. In combining a circuit and station into one charge last year there was a mistake of 73 too many. This year the actual number of members is 1,154 and 7 local preachers. The net gain this year has been 239. There are now 21 preachers in full connection in the Conference and one on trial; there are five local preachers employed as supplies.

At this Conference, for the first time in the history of the Church in Brazil, native preachers were ordained to the office of elder and to the office of local deacon.

It may interest the Church to know that on the occasions of the episcopal visitations to this field nineteen persons have been ordained deacons and ten ordained elders. These visits are not only a necessity, according to the economy of our Church, but they have been greatly blessed to the furtherance of the cause of our blessed Lord in Brazil. Many have expressed the opinion that it would not be an unwise expenditure of time and money to have one of our Bishops come every year to hold the Conference and visit the Churches.

Dr. Morrison's visit was an inspiration and a blessing. We all enjoyed his speeches, sermons, and conversations. This, too, was time and money wisely spent, and we trust great good will come to the Church at home through the knowledge of the work he may impart from personal observation and study. We realize the good and blessing it has been and will be to us and to the cause in Brazil, and pray it may result in abundant blessing to the cause at home. We shall hope to have other visits of this kind as the work goes on. We feel more than ever our union and oneness with the Church at home.

The following was adopted by a rising vote of the Conference:

Resolved, 1. That it is with thankfulness to God we see among us here in Brazil our brother, Dr. H. C. Morrison, Missionary Secretary of our Church, and messenger of the home Church to our mission.

2. That it is with great pleasure we hear of new plans adopted in the home Church to strengthen and extend our missionary operations, and that it is with new courage and new zeal that we will go forth to our work. Also that it is with joy we hear from our brother of the great work and results in other mission fields of our Church. That it is with love and prayer that we shall remember this, his visit, to our Conference.

The presence among us of these representatives of the Church impress the public with the importance of the work we are doing, and with the fact that the Church at home is deeply in earnest in her purpose to evangelize this country. It is evident that besides the membership we are gathering into the Church we are making an impression on the public, and the influence of our work is being felt more widely. Surely God is aiding us to fulfill that whereunto he has brought us to this land. Besides our churches, the schools and our weekly paper are efficient means in helping on the evangelization of the country. The Granbery College, with its library and theological departments, just now demands special consideration both from the Conference here and the Church at home. It is the unanimous opinion that we ought to have the means with which to buy or build suitable property for the College. I am sure Bishop Granbery and Dr. Morrison concur most heartily in this opinion.

We thank God for what has been accomplished, and confidently hope to see greater things in answer to faith and prayer and earnest work.

In addition to the above from Brother Tucker's letter, we note the

transfer of W. B. Lee from the North Carolina Conference; the location of William J. Lumby at his own request; and the baptism of 128 infants 238 adults. Contributed for Foreign Missions, $83; for Domestic Missions, $380; for building churches in Brazil, $370, and for the support of the ministry, $700. This is doing well. God is prospering our Brazil Mission.

APPOINTMENTS.

RIO DISTRICT.

J. L. Kennedy, P. E.

Rio de Janeiro (Brazil charge), Cattete, José da Costa Reis.
Rio de Janeiro (English charge), Cattete, E. A. Tilly.
Rio de Janeiro, Riachuelu and Saude Mission, E. A. Tilly.
Rio de Janeiro, Jardim Botanico Circuit, to be supplied by Antonio José de Mello.
Petropolis Mission, J. L. Kennedy.
Barra Mansa Circuit, Herman Gartner.
Palmeiras Circuit, R. C. Dickson.
Parahyba Circuit, A. Cardozo de Fonseca.
Victoria Mission, to be supplied.
Agent American Bible Society, H. C. Tucker.

MINAS DISTRICT.

J. W. Tarboux, P. E.

Juiz de Fora Circuit, J. L. Bruce; assistant to be supplied by Frank Wiedreheker.
Rio Novo Circuit, to be supplied by José Leonel Lopes.
Uba Circuit, Antonio J. de Araujo Filho.
Catagauzes Circuit, Felippe R. Carvalho.
Leopoldina Mission, Felippe R. Carvalho.
Barbacena Mission, W. B. Lee; assistant to be supplied by Bento B. d'Araujo.
Ouro Preto Circuit, Jorge L. Becker.
Sabará Circuit, Joã E. Tavares.
Bello Horizonte Mission, João E. Tavares.
Granbery College, J. M. Lander, Director; Dean of Methodist Seminary and Professor Systematic Theology, Mental and Moral Philosophy and Homiletics, J. W. Tarboux; Professor of Biblical Theology, Hermeneutics, Exegesis, and Hebrew, J. L. Bruce; Professor of Ecclesiastical History and Greek, J. M. Lander.

SAO PAULO DISTRICT.

M. Dickie, P. E.

São Paulo, Arouche and Bom Retiro, J. R. Carvalho.
São Paulo, Esperança, M. Dickie; Assistant to be supplied by Francisco Lima.
Itapecerica Circuit, to be supplied by Victorino Gonçalves.
Taubaté Circuit, Ed. E. Joiner.
Santa Barbara Circuit, J. W. Wolling.
Capivary Circuit, Guilherme da Costa.
Piracicaba Circuit, James Hamilton.
Ribeirão Preto Circuit, Manoel de Camargo.
Editor of *Expositor Christão* and General Colporteur, J. W. Wolling.

"AIN'T I BLACK ENOUGH?"

ONE of the speakers at the late London Missionary Conference mentioned a cartoon in *Punch* which represented several clerical-looking individuals entering an enthusiastic missionary meeting in Exeter Hall, when a little street arab was looking up at them, saying: "Please, ain't I black enough?" Such flings are as old as the day when Sydney Smith had no wish for the departing missionary other than the hope that he would disagree with the cannibal who would roast him. That spirit is often found in popular magazines and influential papers of the present day. It is often heard from leading members of the Church who have failed to inform themselves respecting the real spirit of Foreign Missions and the relations that exist between the home and the foreign fields.

Punch's cartoon assumed that these "clerical individuals" were wasting

a very large amount of sympathy and money to save the degraded heathen, while indifferent respecting the suffering and vicious who throng the slums and thoroughfares that crowd the cities of our Christian land. A very slight examination would have demonstrated the fact that the ministers and laymen who are so active in missionary meetings are always found among the leaders in the great Christian and benevolent institutions that are doing such noble work for the relief of the street arabs and other classes who swarm our cities with ignorance and vice.

Christ never closed his ears to the weary and heavy laden of his own land; but he did not forget the nations in darkness beyond its borders. The spirit of Christ is the same, whether drawn toward the dark holes of White Chapel in London, or toward the orgies of a cannibal feast in the New Hebrides. The street waif in London may be as black morally as the native boy on the Congo; but there is a vast difference between the multitudes who never enter the house of God in Christian lands and the millions who have never heard the story of the Saviour's love.

Many people besides *Punch* assume that the Church is expending vast sums in the foreign field and but little given for the support of destitute regions in our own land. It is the old story of neglecting the "Greek at our doors." An estimate of the collections during the present century for Foreign Missions have been about $75,000,000, while $100,000,000 have been expended for missions at home.

OWES HIS LIFE TO HIS CHINESE FRIENDS.

WHILE in central China such terrible tragedies have been enacted, we thank God that in northern China and within fifteen miles of Peking, the natives have given an exhibition of sincere affection and high regard for the missionary. The editor of the *Missionary Herald* says:

"On Sunday, July 7th, at Tung-cho, China, Rev. Dr. D. Z. Sheffield, while returning from church by an unfrequented path, was suddenly set upon by two Chinese workmen, brothers, whom he had employed for years, who were armed with a knife and hatchet, and the marvel is that he escaped with his life. The leader of these brothers, Tsao ta, was a fine workman, but subject to attacks of mania. He had at several times been violent, and a few weeks previous to this attack on Dr. Sheffield he had assaulted a fellow-workman. He probably took offense at Dr. Sheffield's message to him not to carry out his threat to kill the workman whom he had thus attacked. Though the assault was a most savage one, thirty-two distinct wounds having been counted, besides many bruises, Dr. Sheffield at last accounts seemed to be recovering, and it is hoped he will suffer no permanent injury from his wounds. His escape seems little less than miraculous. In the absence of most members of the mission, he was very carefully and successfully attended by Chinese physicians and nurses; and Mr. Wilder, in reporting these circumstances, says that Dr. Sheffield owes his life to the faithfulness and skill of his Chinese friends. "Their devotion and real gratitude to Dr. Sheffield are constantly manifest. They come in streams from the city, from out-stations, and from Peking to help, and to ask after his condi-

tion. As nurses they have proven untiringly faithful and tender." There is no political significance in this incident, nor does it indicate a temper among the Chinese about Peking at all like that shown in other provinces. The officials of the city have made both official and personal calls, one of them detailing two horses and a groom for the use of the two Peking doctors. Another official after his visit sent back his fan to Dr. Sheffield, saying that "it would give a gentler breeze than the palm leaf the nurse was using." All our friends will join with the mission in the earnest prayer that this life, so wonderfully, spared, may be greatly prolonged.

We are personally acquainted with Dr. Sheffield, and have received generous hospitality under his roof. He is an eminent Chinese scholar, and a Christian of irreproachable character. We earnestly unite with the American Board in praying for his recovery. China needs such men.

FORTY YEARS IN SOUTH CHINA.

THE life of Rev. John Van Nest Talmage, D.D., by Rev. John Gerardus Fagg is a most readable addition to missionary literature. The illustrations, the large, clear type and general make-up of the book impress one favorably. And a closer acquaintance with the contents only deepens the first impression. The biographer has wisely chosen to make it as autobiographical in character as possible by quoting largely from diary and letters. So we have in Dr. Talmage's own words his views concerning ancestral worship, infanticide, opium, Chinese customs and superstitions, persecution of Christians and foreigners, and concerning the policy of the Missionary Board of the home Church toward the native Church. These chapters contain many interesting incidents of mission life, and they are told with the charm of freedom which characterizes the personal intercourse of friends. It can but be profitable to read the record of so well-rounded a life. Preëminently a peace-maker, of a cheerful, happy temperament, possessing scholarly attainments, together with great accuracy of information, he was admirably fitted for his great work on the foreign mission field. The late Dr. Swanson, of London, was heard to remark that after ten years of closest intercourse with Dr. Talmage in Amoy, he could consider him as equally distinguished and efficient in every part of the missionary work, whether in preaching the Word, or translating the Scriptures, or creating a Christian literature, or training native workers.

One of his fellow-workers says: "He perceived earlier than his brethren at home the true policy as to churches in heathen lands—that is, that they should not be mere continuations of the denominations whose missionaries had been the means of founding them, but should have an independent existence, and grow upon the soil where they were planted, taking such form and order as Providence might suggest."

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OUR MISSION FIELDS.

CHINA.

China For Christ.

We are glad to give our readers the following letter from Rev. George R. Loehr, of Shanghai, China. If those on the field in the midst of threatening perils are so steadfast in faith and courage, surely we at home should not falter. Let us uphold our China Mission by our prayers, by increased liberality, and more especially by reënforcements:

"I hope that none of the reports you have received from China, in regard to riots, massacres, disturbances, etc., will cause any one to lose heart, hope, or courage. Mission work will be carried on notwithstanding these troubles. There are places where the work can be carried on without molestation, and if driven from one city, district, or province, room and protection will be found in others. We must not abate one jot or tittle in zeal, energy, hope, and earnestness. Satan is not going to give China up without a severe struggle you may be sure, and the more he opposes the more determined we should be to meet his opposition and overcome in the name of our great and all victorious Captain. 'China for Christ' should ever inspire us all to an onward, forward movement, and we should present one unbroken front to the foe, and unitedly oppose him and all his servants.

"Not much help or protection is to be expected from the Chinese Government, but our God can protect those whom he would protect, and if it is best for some to die as martyrs, he knows best. The work is his, and the salvation of these teeming millions, who now know him not, is far more dear to his great, loving heart than it could possibly be to the most consecrated, most devout missionary that ever labored in China. There is an old, familiar saying that 'every cloud has a silver lining,' and it is as true as it is familiar. As sad, horrible, and uncalled far as the Kucheng massacre was, it is not without its good results. It has brought foreigners in China more in sympathy and touch with missionaries and missionary work than has ever been known, I think. The same will be true in the home land. There will be sympathy from those who before have never felt it, and more earnest, intelligent, fervent prayer will be offered by Christians wherever a knowledge of this horrible outrage has become known. Then, too, it brings missionary work more prominently before the Chinese, and will cause thousands, if not millions, to give Christianity some attention who before would do no such thing. There has already been a proclamation from the Emperor ordering riots to cease, missionaries to be respected and protected, and the instigators and participants in these riots to be punished. Some will disregard the proclamation and treat it as a dead letter, while others will respect and honor it, and in all places where there are disturbances or threatened disturbances a copy of it can be efficiently used.

"These riots show that China is not a civilized country, and must not be regarded as such. They hurt her far more than the cause of Christ is hurt, and it may be that she will see her weakness, error, and folly, confess it with shame and humility, and heartily repent of all misdoings and shortcomings. Like the prodigal, she may 'come to herself,' realizing her utter helplessness, and arise and believe in God and his Son Jesus Christ. China's only salvation is the religion of our Lord and Saviour Jesus Christ. The beautiful moral teaching of her ancient sages have no power over the people. They need the holy teaching of Him who spake as never man spake, and who taught with authority; whose words were light and life and power to all who receive them. My own humble, candid

opinion is that God is now working in China as he has never worked before. The labors of his servants for so many long years has not been in vain. There never was such a country as China—so populous, so ancient, so proud, so conceited, so self-satisfied. Considering herself inferior to no other country and superior to almost all, she has disdained to learn from others; but now she is beginning to see herself as others see her, and physical, moral, and spiritual forces all combine to show her that she must live no longer in the past—no longer believe in hoary, cruel superstitions; no longer oppose every influence that would enlighten, uplift, ennoble, and dignify a nation.

"While there is much to discourage and dishearten even China's most enthusiastic, ardent, faithful friends and admirers—and we may all feel that the bottom has dropped out—still there are encouragements not a few. There are evidences of reform, desires for prayers and growth in many lines of things. Many of the old men in China, too old to change their ideas, views, and beliefs, who think the old is better than the new, will have to die off and make room for the young and rising generation. I verily believe that the time is not far distant when many of our young men who have been taught and trained in mission schools and colleges will come to the front and occupy important government positions. There will be a demand for these men who have been better taught, morally and intellectually, than those in their own purely native schools.

"I have had this idea in view during all the years I have heen teaching English in the Anglo-Chinese College. I have tried to impress upon the minds and hearts of our hundreds of students that China needs men, strong men, educated men, honest men; men who have convictions and who have the courage to express them and live by them; above all, Christian men, fearing God, loving Christ, faithful to their country, earnestly desiring it to take rank with the foremost and best of the most enlightened and Christian countries on the earth. The environments are such that it is extremely difficult to induce the young to make a decided break, but the seed for good have been, are being sown, watered with prayers, and this seed will bring forth fruit. From many places we have very encouraging reports from some Anglo-Chinese pupils who have gone out in the telegraph service, who in one way and another show that the teaching and labor given them has not been in vain. No, we must not be discouraged or faint-hearted or weak-kneed. We are servants of God and fellow workers with Jesus Christ."

CUBAN MISSION.

Work Among the Cubans.

Rev. Albert D. Akin, pastor in charge of our Cuban work in Key West, sends an interesting report of the condition of that mission, which we give in full:

"The past quarter has been pleasing in many respects, bringing, as it has, evidence of spiritual advancement on all lines. Our work has been more to the point of perfecting our organization and membership than to that of numerical progress, as we found in the early part of the year that few members had an experimental knowledge of Christianity. We have been forced to confine ourselves mainly to this point that the present membership might be an honor rather than a reproach, and the wisdom of it has been shown in that a number have been truly converted and that many more are under sincere conviction, and are seeking for a more extended knowledge of the things of the Most High.

"Another very important work, which bids fair to be accomplished, is the education of the Cubans in the manners and customs of Methodism, nothing of this kind having been before attempted. In this view, on the first Sunday in May I instituted morning services, giving my assistant, Brother Delafeu, instructions

to preach each Sunday morning at eleven o'clock, even if he were the only one present. Thus far this has succeeded beyond my expectations. At the first morning service six persons were present; now we have twenty and upwards, the number gradually growing. With this I instituted the custom of taking collections at the services on Sunday, and hope by this means to educate the people to a partial if not full self-support.

"Under my direction a special service of prayer and Christian experience, after our Methodist method, has superseded our Tuesday night preaching service, and thus little by little we hope to thoroughly impregnate our people with Methodism until our Cuban work shall be as distinctly of this form as that of their American brethren.

"We have four regular services each week—two preaching services on Sunday, at 11:30 A.M., and at 7:30 P.M., the prayer and experience meeting before referred to on Tuesday night, and another preaching service on Thursday night—with a good attendance, and much good spirit shown in all.

"In addition to these, during the past two months many special services (evening for children and night for adults) have been held, which have resulted in some conversions and a considerable increase in the number of our adherents. Instances have been noted where Catholics have become seekers of the truth and the way. Constant visiting is done to all parts of the city, and among all classes.

"We have two Sunday schools in active operation. The parent school at La Trinidad has a general attendance of about fifty, with four teachers. This school is ably superintended by Rev. Eladio Diaz, a local preacher, and is doing good work. Our auxiliary school is located on Watson Street, at the Baptist Chapel, mentioned in my first report for the current year, and has an enrolled membership of about sixty members. This school is intended as a feeder to the parent school, and the wisdom of its organization has already been evidenced from the fact that some of its members have transferred to the school at La Trinidad, and that among the homes of the people in the community where it is held the songs of Christ are often heard. This school is superintended by Rev. H. W. Baker. In addition to these means for the evangelization of the children, we have organized weekly services for prayer and their evangelical instruction. This has been very successful, as a goodly number of them take part in the prayers and giving of testimony. In some of them we have noted a great change in character and deportment. During the past month fifteen special services for the children have been held, and all were well attended.

"We have a children's missionary society, 'The Cuban Methodist Workers,' under the management of Sister Bonifacia Delafeu, the consecrated wife of our assistant pastor. This society devotes its time to needle work, and the proceeds go to the cause of missions. This society, in addition to their meetings for work, come together twice a week for evangelical instruction. This and all other gospel instruction is prosecuted with marked reference and design to overcome the influence that has been inculcated by the Catholic education of the parents and our people in general.

"One pleasing feature of the work at present is the increased interest taken by the women. In our American churches, as a rule, the ladies predominate as members and workers, but in the Cuban work we find it the reverse, the ladies clinging with more tenacity to Catholicism, and even if withdrawn from the Roman Church seem to hesitate to attend ours. Probably this is greatly encouraged by the jealous care with which the Cuban ladies are guarded. I consider the increased attention on the part of the senoras as a most favorable sign for the future.

"Our people are turning their attention more to the literature of the Church than formerly, there being a number of

subscribers to *El Faro, El Abogado Christiano*, and our own organ, *El Evangelista Mexicano*. I have encouraged this as far as possible by selling, giving, and lending books. I have also distributed a number of Bibles to needy persons.

"We have received during this quarter, by certificate and otherwise, three adults and eighteen infants. We have been greatly handicapped in our work by being obliged to use the old chapel for celebrating our services, the funds necessary for the furnishing of the new church not being yet available. The old chapel is located in the rear of the new parsonage, in a position extremely inconvenient, and one that keeps many from attending. I venture to assert that if the new church was in a condition for use our congregations would be trebled if not quadrupled. There is nothing inviting about the present location, but on the other hand it is rather repulsive to these people of refined sensibilities.

"The new parsonage is completed, and has been occupied by Brother Delafeu and family for about three months. It is a model in its way, and a credit and ornament to our mission property. It has been furnished in part by the Woman's Parsonage and Home Mission Society of First Church.

"We have at present two grand needs in our work here, and they are calling to us in the face of every child and woman in whose veins the Castilian blood runs. These are, first, a school where children may be educated free from Roman Catholic influences. At the present *status* of affairs our work is doubly difficult, from the fact that the greater part of the children are educated under the baleful influence of the Roman Catholic Church, and to overcome the principles so instilled requires long and careful work. With a well organized and officered denominational school at this point, the evangelization of the Cubans in the coming generation would be an easy matter, and incredibly increase the effectiveness of any missionary force stationed here.

"The second need is an auxiliary which is imperatively demanded by many circumstances—a Bible woman. It is not possible, owing to the customs of our people, for a male missionary to enter the homes at all times, neither would it add to the good repute of our work for myself or assistant to pay any special attention, either in private or public, to the senoras and senoritas. A Bible woman could do this work, visiting the homes when the men were absent, which we cannot do, reading and explaining the Bible and praying. From this work I should expect great results, and trust that God will open the way for a worker of this class to come among us.

"The colored Cuban society, which I reported in my last communication, is growing in its influence, and we have a number of candidates who will be received in due time. A Sunday school has recently been organized in connection with this church.

"In conclusion I wish to say that my assistant, Rev. Manuel Delafu y Leonard, has been of invaluable help to me, and has proven himself an able and consecrated minister, whose sole thought is the salvation of the souls of his countrymen.

"We ask the prayers of the people in general, that the fruits of this mission may be such as will be acceptable unto Him who cares and watches over us all."

Rev. T. E. Zarredo, who is doing earnest work in Havana, sends an encouraging note to his presiding elder, Rev. C. A. Fulwood, from which we extract a few sentences:

"The Lord is blessing his little flocks here, and his merciful goodness fills our hearts with joy. Both in attendance and spirituality our public worship is remarkably good; and so is our Sunday school, which is now divided into three sections. The first consisting of a few adult members of our Church, which is superintended by Brother M'ckin, who takes a great interest in our work. Number two is an intermediate, and number three an infant class. I pray continually to the Lord that he may be pleased to bless his little lambs here."

MEDICAL MISSIONS.

The Hospital at Seoul.

We reopened the hospital November, 5, 1894, with thirteen patients the first day, and had a steady increase each week until the annual meeting and the Korean New Year's festivities interrupted the work. We rose at that time to thirty-two. Since the Korean New Year the attendance has been increasing again, until it is now averaging twenty per day. The attendance is now about fifty per cent. more than at the same time last year, so that if the increase keeps up we shall have a busy time during the coming spring and summer. We have had twenty-five in-patients since resuming the work, there being now ten in the wards. We have had one death amongst the in-patients, but the rest have done well. I have an operating room almost completed, which will be of great service to us, as we had not a place fit for such work. It has already been made use of, and I have had the pleasure of performing one major operation in it, with a satisfactory result.

Amongst the in-patients received several apparently owe their lives to the opportunity thus given them for proper care. Outside the hospital I have had the opportunity to attend some at their homes. Contrary to Korean custom, I was permitted to attend one lady in childbirth, who made a nice recovery, and the family are sufficiently grateful to make it very pleasant indeed for us to visit them. The lady, when better, visited the hospital and called on Mrs. Avison.

I have just finished attendance upon one of the members of the present government, who has had a bad abscess. He talked freely with me on religious topics during my visit to him, and as his room was generally filled with friends a good many heard something of what we are trying to teach. I am just now in attendance upon a man of high rank, upon whom I operated nine days ago. His brother has been recently baptized, and we hope he himself may be led into the truth. Mr. Moore visits him frequently to read and talk with him.

Just before Christmas I was called to the Palace to attend his Majesty the king. and I saw him very often for three or four weeks. He was very kind, and complimented me highly when he recovered, although I must say I did not have to exercise very great skill in his treatment. I prescribed also for the crown prince. At the palace I met nearly all the king's relatives, and received an invitation to visit some of them at their homes. During the Korean New Year's festivities I called upon some of them, receiving a most cordial welcome. At the same time that I was in attendance upon the king Mrs. Underwood was visiting the queen. In the provideuce of God they responded readily to the treatment, and became very much inclined toward the foreigners, showing their friendliness in very many ways.

Thus far the work in the hospital has not been interfered with in any way by the government, and we are now carrying on evangelistic work quite freely. I have fitted up a waiting room near the entrance to the court, quite separate from the dispensary, and Mr. Moore comes down every day and meets the out-patients and reads and preaches to them. Very often some of them accompany him to his house for further conversation. The in-patients all receive instruction as often as practicable, and each room is supplied with books and tracts. Every morning some of them come into our house and attend the devotions which we hold in Korean for them and the servants. Some have taken a great interest in the gospel, reading all the books we could lend them, and constantly asking for explanations. The interest manifested in the gospel by some of the patients makes it a delight to teach them. Mr. Gifford comes down every Monday afternoon and talks with

both out and in patients. Both Mr. Gifford and Mr. Moore are accompanied by some of the Korean Christians when they come. In addition to these my dispensary boys, three in number, spend such time as they can spare from their other duties in teaching the in-patients.—*The Church At Home and Abroad.*

Medical Work in China.

At the annual meeting of the Medical Missionary Association, held in London May 2, Dr. Rigg said:

"A little old woman came to me one day who did not present a very pleasing appearance. Her eye was swollen up. I wondered whether her eyeball was injured, and did what I could temporarily pending a fuller examination. Meanwhile my wife gave her a cup of tea and some bread and butter, all of which she disposed of, though she had never seen bread and butter before, or had milk and sugar in her tea. The visit over, she went away and told her neighbors, 'They gave me medicine at the dispensary to make my head dizzy, and then the foreign teacher took my eye out.' The next day she came back to us, this time with her brother, a barber, who was greatly enraged with us for having excised his sister's eye. The swelling having by this time somewhat abated, I was able to open the eyelid and show the brother that the eye was there all right enough, whereupon the old lady went back to her neighbors and informed them, 'My brother went with me to the foreign teacher and threatened him, and frightened him so much that he put my eye back again.' We see that this woman would be able to confirm the stories about the missionaries from her own experience, as according to her it was only the valor of her brother that saved her eye from being used for the unhallowed designs of the foreigners.

"A gong sounds at six, and patients throng to the dispensary, each of them carrying a little bowl. This is for their medicine. We have to take care only to give them a dose at a time, or they would drink it all up at once. They are excellent takers of medicine. Castor oil is swallowed to the last drop without a wry face, and pills they will eat if you do not look after them. Among the crowd as the morning went on, you may see a well dressed student dressing some loathsome ulcer. Three or four years ago this student shrank sensitively from everything that was repulsive; but one day he chanced to read about our Lord's washing his disciples' feet, and from that day no service has been too mean for him to perform for any one of the patients. The ulcer cases he has made his special charge; so much so that I have to take him off them at times and give them to a junior student, for he is now one of our seniors. There are as good Christians among my students as there are in this hall. It is well worth all the trouble it has given me to have the joy of training such men. It is well worth your while, any of you Christian parents that may be here, to train up your children to such work—to set medical missions before your boys and girls, and to put them in the way of preparing for the service. We must have missionary parents if we are to hope to have missionary children."—*Mis. Review.*

In Fatshan, China, the missionary doctor was assailed with stones at first. Then they brought him hunchbacks, and challenged him to heal them. Happily they brought a man who had lost his nose sixteen years before. The doctor put a new nose on him, and the fellow bought a looking-glass and became a missionary. He brought in a blind beggar, and his cataract was removed by the surgeon's knife. Still the authorities were hostile until an explosion mutilated thirteen unfortunates. They were about to drop all these into the river, as the quickest and kindest way to end their sufferings, when they concluded to call in Dr. Wenyon. He saved ten of them. Now he is no longer called "the foreign devil," but "the angelic healer from beyond the seas."—*North and West.*

WOMAN'S WORK.

Woman's Work in Ngoniland.

MISS STEWART, the trained teacher who was sent out by the Livingstonia Committee as a missionary to the women and girls of British Central Africa, after passing through her seasoning illness, wrote her first quarterly letter from Ekwendeni, among the Ngoni, on the 9th of February last:

"On the 1st of October 1894 the schools here were reopened. The session was a short one of only two months, but it served to initiate me in the work, and also afforded me help in the study of the language. There were then two elementary schools held in the morning. The boys met at seven o'clock, and the girls when the boys were dismissed—at half past eight. This arrangement was of necessity, as there is but one school-building, and it is not large enough to accommodate all the children at one time, there being about three hundred in attendance. The senior school for teachers and advanced scholars began at 10 A.M., and was over at noon. The girls then had a sewing-class at two in the afternoon. At first this class met every day, but this was found to be too often for all concerned, and it was ultimately arranged to have the sewing lesson three times a week—Monday, Wednesday, and Friday.

"This school session began on Monday last, and we have been able to elect eighteen new monitors, thirteen of them being boys and the remainder girls. With the aid of these, teachers have been spared from the station school to teach in out-schools at distant centers. The boys' elementary school meets as before at 7 A.M., and two out-schools are held at this hour also. Then at 10 A.M. we have our senior school, when all teachers and monitors must be present. Dr. Elmslie instructs the male teachers and monitors, while I attend to the girls. The subjects taught are Scripture, arithmetic, writing, reading, English, and singing. Some of the pupils are fluent readers, but are some what slow at arithmetic.

"At 2 p. m. comes the girls' elementary school, and here, as in the boys' morning school, the children are taught the questions and answers in Harry's Catechism, reading, writing, arithmetic, exercises, and singing. Out schools are carried on in the afternoon as well. On Monday we hope to recommence the sewing class, and this session we expect to be able to make garments for the teachers at the hill stations. Many of the girls can now sew very neatly, and it is thought well to employ them in this way. I have great pleasure in my work here; the girls for the most part are quite teachable, and the little children are very interesting indeed. I find Cingoni more difficult than Nyanja, but I think the former the most interesting study. I have not nearly mastered it yet, but coming so much in contact with the girls gives me a great opportunity for acquiring the language, only they speak such a mixture of Cingoni, Zulu, and Tumbuka that it is often puzzling. Just the other day, in the senior school, I was trying to explain in my best Cingoni that my intention was to give the girls marks for their different subjects, and at the end of the session a prize would be given for the highest number of marks obtained. When I had finished my explanations, I asked if they understood me. There was silence for a moment or two, then one of the older teachers said, 'Kuruma e Cingoni' (speak in Cingoni). This was not encouraging, to say the least of it; but perhaps some day the victory will be won if I keep working on.

"Last Sabbath we rejoiced in having an application from our three girl teachers for admittance to Dr. Elmslie's catechumens' class, preparatory to their baptism. It is a matter for gratitude that among our first Church members here these girls will be enrolled."—*The Free Church of Scotland Monthly.*

THE report of the Zenana Bible and Medical Mission is conspicuous for the clearness with which its information is given. Growth is, as usual, the burden of its announcements. In the last five years the staff has grown 50 per cent. There are now 78 missionaries, 39 assistant missionaries, 178 native teachers, and 78 Bible-women. In the last four years the medical work has more than doubled itself, so that there are now reported 751 in-patients, 17,961 out-patients, and 440 attended at their homes, while 52,008 attendances were made at the dispensaries. Over two thousand zenanas were visited. The Bible-women paid 10,503 visits in 1,133 villages—and this is not quite a complete return. In the 70 schools there are 2,896 pupils. The income raised at home amounted to £18,247, a slight increase upon the previous year, to which must be added £2,547 raised by government grants, subscriptions, fees, and sales of work in India.—*Church Missionary Intelligencer.*

IN *Regions Beyond* for April there is a statement to this effect: "The women of Great Britain and Ireland are sending to their sex, by means of 12 different organizations, 770 European women, of whom 38 are medical workers, 20 being fully qualified doctors. These reach 20 different countries, employ about 2,000 native helpers, and manage 900 schools, in which branch of their work 64,400 are brought under Christian teaching, while it is impossible to reckon the thousands of lives they daily touch and influence in their evangelistic, zenana, and medical work."

ONE of the most successful of girls' boarding-schools in the foreign field is Beirut Female Seminary, which has been for many years a most valuable part of the missionary work in Syria. Other schools have been added to this beginning and have had a great effect, even upon the Mohammedan communities. One day school, taught in Beirut by Miss Taylor, a Scotch woman, has in it about forty Mohammedan girls of the better class. In self-defense, the Mohammedans started a girls' school of their own, but it was not successful.—*Missionary Review.*

AT the recent anniversary of the London Missionary Society, speaking of what her sex had done in co-operation, Mrs. Matheson stated that "65 women are actively engaged: in India, 33; China, 21; Madagascar, 6; South Africa, 1; and the South Seas, 4, besides a large staff of Bible women. She also mentioned that the gifts from native Christians in China reached a larger total than was received by any other society, and then asked, in comparison with that fact, where were the self-sacrifice, earnest pleading, and sacrifice of the churches at home?"

REV. A. C. GOOD writes this of the lot of women among the Bule of West Africa: "Although the garden may be a mile from town, no effort is ever made to improve the road, which often passes through swamps, along the bed of streams, or over fallen logs and brush. Over this road she must carry a big basket of firewood, day after day, as she returns from work. Later, she must add to this load the daily supply of food for the family and guests. Then a big jar of water must be brought from the stream."

Two Chinese girls from Kiukiang, China, stood the highest in the recent junior examinations of the medical department of the University of Michigan. They came to America three years ago at the solicitation of Miss Howe, a missionary from Ann Arbor, hardly knowing a word of English, and graduate next year to China as medical missionaries.

The Baptist women are able to make this report: "Work is carried on by 114 missionaries, 63 of whom are representatives of our own society, and 51 other missionaries of the Union, 142 Bible women, 539 native teachers. Our appropriations have aided 434 schools with 10,238 pupils, reporting 611 baptisms."

THE SUNDAY SCHOOL.

We furnish each month selections which may assist the Sunday School teacher who desires to interest and inform his or her class respecting missionary work.

The Ant-heap and Its Lessons.

One Sunday morning a young lady was sitting near the window of her bedroom. Her face was downcast, and she was wrapt in thought. Though she held a paper in her hand, it was unread. Thinking aloud she said: "I cannot go to Sunday School. I go there Sunday after Sunday, and do my best, but, alas! I see no result. How I have labored and tried to benefit my young people, but it seems all in vain. How hopeless it looks, that one so young and feeble as I am should set herself to strive with the ignorance that prevails, and the evil so prevalent in this world of ours."

Leaving her room, she sauntered into the garden, and as she paced along the shady walk she could not help exclaiming, "Surely God would never have created such beautiful things for nothing."

Suddenly she spied her young brother lying on the grass and watching something intently. "What are you doing, Charlie?"

"Hush, Norah dear, don't speak so loud, but just come here and I'll tell you what I have seen. There is an ant's nest under that lime-tree, and their track lies all across the path here. Well, somebody has thrown a handful of gravel across their track, and I thought when they saw it they would be sure to alter their path and go around it. But no, they just began to remove every grain; and if you look you will see more ants coming to help them. Ay, and they'll do it too; I am sure they will."

She lay down beside him, and soon was watching as intently as he.

She saw that each ant removed one grain from the heap and returned again with untiring energy to the work. She saw that these little insects did not stop to see how big the heap was, but each one set himself to his single grain and moved that away. And it was not till dusk that they returned to the usual business of the day.

Many thoughts came into her mind as thus she lay and watched. Surely her steps had been guided there. "How foolish I have been! How falsely have I reasoned! What have I to do with the amount of evil and trouble existing in this world of ours? It is quite enough for me if I am allowed to remove, as it were, even *one grain* and to know that my Master will accept even that trifling service."

Well, dear reader, has the ant-heap any lesson for you? Have you done anything to remove the stumbling blocks lying in your brother's way? God says: "Take ye the stumbling-blocks out of the way of my people." You can do something, if it be but a little, and that little you must do. Effort, when united, becomes a mighty power, and, if you have never hitherto done anything for God's ancient people, at least now make an effort. Join us in our work, and by earnest prayer and by labor "that proceedeth of love," help us in spreading Christianity among the Jews, and in dispelling their ignorance which hides from them the wondrous glory of Him, who is their Messiah, Redeemer, and King.—*Jewish Missionary Advocate.*

Description of the Sun Dance.

The Indians (that I have met with) believe that there is one God over all, but that to his white children he gave a book (the Bible) to teach them how they are to serve him, while to his red children he gave no book, but by visions or dreams that come to certain Indians in each band he makes known his will towards them. Thus it is given by dreams to a certain Indian that for a number of years he is to have the conduct of the sun dance, and he becomes the master of ceremonies. During the winter or summer preceding the dance some of the Indians have dreams

that indicate that by going through some of the sun dance ordeals,—either the torture, or fasting, or dancing ordeal—he or some member of his family will get relief from some sickness they may have, or they will earn pardon for some of their past misdeeds. A date is fixed upon for holding the dance, and word is sent to the other reserves, and a week before the time the visitors begin to arrive. This interval is spent in horse-racing, gambling, etc. A sort of pavilion made of long poles is erected, and inside this skeleton of a building the dance is held. The three principal features of the recent Lizard Point dance were: fasting, dancing, and the torture. To a number it was revealed by dream that they should fast, and for three days and three nights they neither ate nor drank, and kept continually blowing on a little whistle such as boys are fond of making from the branches of a certain kind of bush. The dancers shuffled their feet in a clumsy sort of way, keeping time to the beating of a large drum. This was kept up for perhaps twenty minutes at a time with a breathing space of one or two minutes between each dance. The same dancers continued during the three days and the three nights, and without breaking their fast. The torture consists in pinching up the skin on each shoulder in front; through this double fold of skin a hole is pierced, and a stick run through the two holes; to both ends of this stick a strong string is fastened, and at a distance of a few feet from the body these strings are attached at the same point by a long rope, which at a considerable height is fastenened to the center-pole of the pavilion. The man then leans back so that the weight of his body comes on the rope, and in this position sways to and fro until the skin tears out or, until as is frequently the case, he faints. If he succeeds in bearing up until the stick is torn out, there is great rejoicing, for the spirit is pleased with the brave man, and will grant that for which the torture is borne. In one case the incisions were in the back of the shoulders, strings were fastened in these holes and tied to the skull of a buffalo; in this way he walked three times around the pavilion, dragging the skull atfer him. Only the Indians who have been guided by dreams participate in these hideous rites, but all the others are there as spectators. As soon as the dance is declared over, every Indian folds his tent and moves away, as the spirits would be much displeased if anyone should remain in the vicinity of this sacred ground. The pavilions are never touched afterwards, and are never used a second time.

This is all very sad to us, as it must be to all Christians, but we were pleased that none of our pupils, not even the larger ones, expressed any desire to see the dance.

I think this dance belongs to the class now forbidden by law, so we hope they have had their last sun dance.—*Mr. Gilmour.*

A Little Boy's Training in India.

One of our missionaries writes:—"We visited a house belonging to a Brahman widow with one little boy. She appears to be very wealthy, and is very anxious to learn to read. When we went in this morning, it was so early she was not expecting us, and told us she had to do her puja before sitting down to read. She took a small image of the god and placed it against the wall; then she brought out a brass vessel, called a lcta, in which was water, two brass trays containing a lot of food and the Indian marigold which is always used in puja. She then called to her small son, a boy between three and four years old, who was dressed in a clean white embroidered coat, and made him squat down in front of the image; all the food was then put into the child's hands, and by degrees given to the idol, until it was quite covered up, then water was sprinkled over it all, and flowers and some black powder, called surina, thrown over it, and then the boy was made to prostrate himself in front of it, touching the ground with his forehead. It seemed such a use-useless, sad ceremony that my heart ached as I looked on."—*Zenana.*

EPWORTH LEAGUE.

The Future of Thibet.

THE *Church Missionary Intelligencer*, in an article on Thibet, speaks of that great unexplored land as daily increasing in interest. Geographical interest has been excited by the recent publication, by the Royal Geographical Society, of a map with the mountains, lakes, rivers, and valleys, of this great country whose inmost recesses are all unknown. Commercial interest has been stirred and a trade treaty, which was brought to a successful issue in 1893, has provided a meeting-place for Thibetan and Indian traders at Yatong, some distance from Thibet proper. China, in whose hands are the military affairs of Thibet, is said to be jealous lest we and the Thibetans should become too good friends. Missionary interest is not allowed to languish, and the prospects of missionary enterprise are being keenly watched. There are twelve Scandinavian missionaries, men and women, who have been studying Thibetan to prepare themselves, ready to enter the country at the first opportunity which presents itself. The Thibetan Pioneer Mission is ready also to furnish several workers so soon as the field can be opened to the gospel of light. The old-established Moravian stations at Leh and Kyelang are well known.

Situated in Outer Thibet, they have waited as many years as the more recent missions have waited months for the opening of Thibet proper. The Llamas are the chief obstacle to the opening up of Thibet. The Chinese influence too, which largely shapes the foreign policy of the country, makes the Thibetans more exclusive, as they had rather live in religious exclusiveness than fight. There is in this wonderful but meantime closed land, of half the size of India, situated from 10,000 to 15,000 feet above the level of the sea, only 4,000,000 inhabitants, and the question naturally is, "What is to be its future?" Is missionary enterprise destined to be the pre-runner of commerce and civilization? "If only their fear of the English could be removed," says the writer, "the Thibetans would be found to develop a high commercial standing." Some few Thibetans have been won already over to confidence by the successful medical treatment they recieved, and two of the American Scandinavian mission are training in Calcutta in order to be able to use this means of entrance to the the hearts of the people. "When we look back upon what God has wrought in India we cannot doubt," says the author of this suggestive article, "that soon Thibet will be added to the conquests of the Cross."
—*Missionary Record.*

Why She Gave to the Stranger.

THE influence of the teacher upon the heart of the African woman is illustrated by the following touching incident from Robert Moffat's experience:

"In one of my early journeys I came, with my companions, to a heathen village on the banks of the Orange River. We had traveled far, and were hungry, thirsty, and fatigued; but the people of the village rather roughly directed us to halt at a distance from water, though in sight of the river.

"When twilight grew on a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. The latter she handed to us, laid down the wood and returned to the village without opening her lips. A second time she approached with a cooking vessel on her head, a leg of mutton in one hand, and water in the other. She sat down, and without saying a word made a fire and cooked the meat.

"We asked her again and again who she was. She remained silent until we affectionately entreated her to give a reason for such unlooked-for kindness to strangers. Then the tears rolled down her sable cheeks, and she replied: 'I love Him

whose you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore I cannot speak the joy I feel at seeing you in this out-of the-world place.'

"On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament which she had received when in a mission school some years before. 'This,' said she, 'is the fountain whence I drink; this is the oil that makes my lamp burn.' I looked on the precious relic, and my joy can be imagined, while we mingled our prayers and sympathies together at the throne of the Heavenly Father."—*Mission Field.*

Notes on the Congo.

THE Congo Independent State comprises the greater part of the immense basin of the Congo River. This state was founded by Leopold II., King of the Belgians, and has 1,508,000 square miles of territory, and the estimated population is between forty and fifty millions.

For one hundred miles from its mouth the Congo River is navigable, then for more than two hundred miles it rushes tremendous mountain gorges in a series of cataracts and falls. Stanley Pool is the starting point of the upper part of the Congo, which is navigable for more than a thousand miles.

Through the cataract region travelers are taken in hammocks made of thick canvas cloth, and suspended from a bamboo pole, with a man at each end as carriers. All goods for transportation are packed into sixty-pound loads, and taken by men, as there are no beasts of burden, and only recently the new railroad, which is in process of construction, has been completed for thirty miles. The roads are narrow, zigzag foot-paths, winding around great rocks, over hills and young mountains, and through the plains and valleys. In going to and fro the traveler often sees elephants, buffaloes, deer, and monkeys, while the more dreaded leopard prowls around at night in search of sheep, goats, etc., for food. Snakes are seen occasionally.

In the line of real pests, centipedes, jiggers, white ants and red ants, or drivers, are the most dreaded. The bite of the centipede is painful and poisonous. The jigger is a small creature, which looks like a flea. Instead of biting, he enters the flesh, especially the feet, and when completely covered by the warm skin he begins to enlarge until a tiny sack is formed, and, if left long enough, instead of the original jigger, there comes out of this sack dozens of full grown jiggers, each one eager to increase his kind in a similar manner. All decent people keep themselves free of them, but the lazy, nude waifs, found in every town and village, allow their toes to be eaten off, and their feet, elbows, and fingers to remain in a chronic state of sores, caused by these creatures.—*Missionary Outlook.*

Why You Should Work For Missions.

1. BECAUSE missions are God's thought. He asks your co-operation.

2. Because the need is urgent. 70,000 die daily who never saw a Bible or heard of Christ.

3. Because Foreign Missions are successful. Souls were brought to accept Christ during the last year at the rate of 2,000 per week.

4. Because all nations are accessible, and with more means that rate might be indefinitely increased.

5. Because your example will help others to obey the Lord's command.

6. Because a special effort is to be made during the remaining years of this century.

7. Because you will be blessed: Jesus pays back a hundred fold.—*Rev. R. P. Mackay.*

SAYS one pastor: "My church is not my *field*, it is my *force*."

OUR FELLOW-LABORERS.

Progress in the Moravian Missions.

"IF I wished," writes Robert Needham Cust, "to praise a missionary, I should say that he was a Moravian. Many societies have done well, but this has excelled them all, for it has most nearly approached the ideal Church, formed after the pattern of its founder; first and foremost in the great battle-field, yet seeking the last and lowest among the ranks of men."

It was in 1732 the spirit of missionary zeal was first poured out on the congregations of Moravian and Bohemian exiles who, in their little village of Herrnhut—"the Lord's watch"—on the estates of Count Zinzendorf, in Saxony, had for ten years enjoyed freedom of conscience and worship. Ever since the whole Church has constituted the "Moravian Missionary Society,"—for when God renewed on German soil the "Unitas Fratrum," the old martyr Church of Bohemia and Moravia, he still "watched" over her, and "the Unity of the Brethren" was divinely destined to become a blessing to many nations.

When the Moravian Church spread to England and America, it was that her congregations might be stepping-stones to the regions beyond where darkness reigned, and to-day her three home provinces with about 120 churches in Germany, Great Britain, and the States, are bound together in one common endeavor for the conversion of the heathen. The church-books of the little congregations were most carefully kept, registering as far as may be the spiritual growth or otherwise of each member; and year by year sees the roll-call lengthened, for God has greatly blessed their efforts.

Their missionary work, however, lies chiefly among scattered populations where souls must be won singly, or by twos or threes, and the "multitude of fishes" cannot be looked for. The latest annual statistics show an increase of 635 communicants and 1,402 members: and the whole mission has at the present moment 355 European and native missionaries, 24,000 scholars under instruction in 240 day schools, and 17,000 scholars in 110 Sunday Schools. The numerical statistics stand:

	Stations.	In Congregations.
Greenland	6	1,670
Labrador	6	1,320
North American Indians	6	439
British and Danish West Indies	55	40,614
South America—Surinam and Demerara	27	28,114
Central America—Mosquito Coast	13	4,243
South and East Central Africa	26	13,310
Australia	3	101
N. W. India—Thibet	3	41
Alaska	3	168
	148	93,240

Not long ago two American gentlemen traveling in Alaska approached the Kuskokwim district. They heard the natives everywhere talking about the "Kilbuckamucks," and expected to meet with some tribe hitherto unknown to geographers. Presently they reached a Moravian station where they found the missionaries, Mr. and Mrs. Kilbuck, and it transpired that the new "tribe" consisted of those who had surrendered themselves to the influence of the blessed gospel, the name of their teachers—much as the latter might deprecate it—being attached to them by the surrounding natives. But whole communities in Alaska are rejoicing in the sunshine of the gospel. Last year the annual heathen masquerade was for the first time abandoned in six villages.

Of the Moravian Mission among the Thibetan Buddhists Mrs. Bishop says, "It is one of the noblest I have ever seen."

At Jerusalem they have a little leper home—"Jesus Help"—where many of these sorely afflicted ones have found the Good Physician.

Their most recent efforts are in East Central Africa, and among the aborigines of North Queensland.

"Why," asked a native in the former sphere, "are there so few white people who tell us about God? In my country (Merere's land) there is not a single white man, and we know nothing about God." A station is now being opened there, the fourth in Nyassaland.

On the afternoon of June 12th a characteristic farewell meeting was held by the Society down in the London Docks, on board their little vessel, the *Harmony*. Bound for the desolate coasts of Labrador, she lay there in the sunshine, a stout little bark of 240 tons, thickly lined inside and out with heavy wood to resist the crush of ice-floes. From her tiny cabins and saloon up to her three masts and rigging (for she is only a sailing boat, and takes three months to Labrador and back), she is essentially Moravian — a simple, solid, hard-working wee ship, not much to look at outwardly, but of a noble line. This 1895 sailing of the *Harmony* is her one hundredth voyage. Three ships have sucessively borne the name, and for the last 125 years regularly each summer a *Harmony* has sailed to carry workers and supplies to the frozen, lonely north. In over a century of voyages there has never been a serious injury yet to vessel or to missionaries. Well might the prevailing note of this hearty little gathering be that of hope and praise. The loneliness of the stations thus supplied, and the difficulty and dangers to be faced in reaching them, may be judged from the fact that no news has come from the mission in Labrador since September, 1894, and that last April the *White Bear*, a trading vessel carrying supplies to the mission stations in Greenland, was crushed by a sudden movement of the ice, and sank almost immediately. Those on board escaped across the ice; but all else, home mails and provisions included, was lost.

Several new workers sailed with the *Harmony* to meet the growing requirements of the work. The present boat is far too small to carry sufficient supplies for all the stations, and is growing old besides. The sum of £5,000 is asked for to replace her with a modern steamship. God has richly blessed the Moravian Missions and their faithful toilers. He has kept them through two centuries, true to their traditions of simplicity, faith and self-denial. Surely many of His people who have not the honor of belonging to the Unitas Fratrum will rejoice to help their work.—*Regions Beyond.*

Fiji Islands.

We hear comparatively little from these islands since the churches have become more and more independent of foreign aid and direction. The population of the group is about 122,000, and it is reported that in 1893 no less than 98,959 persons were attendants at the Church of the Wesleyan Mission. A recent report states that the Church membership, including those on trial, is nearly 40,000. Not only are the Sunday congregations large, but the day schools are well attended. A writer in *Work and Workers in the Mission Field*, the organ of the English Wesleyan Missionary Society says: "One secret of the success in the Fiji Islands has been the attention given from the beginning to elementary education. The church, the Sunday school, and the day school are found in every village, with results that are obvious and admirable." During the last year Bibles to the value of $2,000 were sold, and the cry from every circuit was for more books. Orders for these books have been sent to England. There are in Fiji 10,000 East Indian coolies, and missionary work is carried on among them with much energy. It is a notable fact that the contributions from Fiji for foreign missions in 1894 amounted to $24,500. This is a large increase over the previous year. The natives not only give of their money, but they give of their members, Ten trained teachers with their wives have volunteered for service in New Guinea. They have already sent missionaries to other islands of Polynesia. The Church members are total abstainers, but the natives outside of the Church are being corrupted by strong drink.—*Mis. Herald.*

MISSIONARY GLEANINGS.

The American Baptist Telugu Mission records 881 baptisms in 1894, and has a membership now of 53,502, with 8,048 Christian pupils in the schools, and 5,456 in Sunday schools. The medical work is increasing, with 3,204 new patients treated during the year. Rev. A. C. Fuller, of this mission, writes: "I find my people have heard and been baptized, but are almost wholly untaught, so this is to be my work as soon as I can get at it. The starving sheep and lambs must be given the necessary spiritual food before we try to reach out after others, though of course the gathering in of great numbers is a great joy to the missionary. I mention this so that you may know my intentions, as it is not so strictly in the line of evangelizing as the work of a missonary is ordinarily, nor as I had hoped it would be; but those who now call themselves Christians must be built up in the faith, and thus those coming after will better know what Christianity is."

Last November 21st, the birthday of the Queen of Madagascar, the first pocket edition of the revised Malagasy Bible was issued. The books are in clear type, neatly bound, and sold below cost at one shilling, so as to be within the reach of most. This pocket Bible is esteemed a great boon, and when the consignment reached Antananarivo there was a great rush to secure copies. In a few days every copy was sold, and the people were crying out for more.

The Basle Missionary Society has published some encouraging statistics of its operations in India, China, the Cameroons, and the Gold Coast. In the last named field the gospel has become a mighty power, the number of Christians (13,036) having doubled during the last decade. In India the mission has 23 stations, with 11,903 converts; in China the converts number 4,071, and in the Cameroons, 1,103, making a total of 30,200 Christians under pastoral care.

The *Deutsche Kerchenzeitung*, of Berlin, has computed, on the basis of the latest scientific and statistical sources accessible, a table showing the distribution of the human family according to religion. The population of the earth is as follows: Europe, 381,200,000; Africa, 127,000,000; Asia, 854,000,000; Australia, 4,730,000; America, 133,670,000. Total, 1,500,000,000. The leading religions are represented by the following figures; Protestant Christians, 200,000,000; Roman Catholic Christians, 195,000,000; Greek Catholic Christians, 105,000,000. Total Christians, 500,000,000. Jews, 8,000,000; Mohammedans, 180,000,000; heathens, 812,000,000. Total non-Christians, 1,000,000,000.

Some people think of India as a very rich country, and forget entirely that in that very country about 2,000,000 die yearly of hunger or of utterly bad food. It is a rich country; but the wealth is in few hands, and much is uselessly buried in the temples. This is very striking in Malabar, where 81 per cent of the population are small farmers, under extortionate landlords, and under the oppressive taxes of the Government, which fall so heavily on land and salt. And what makes this poverty ever increasing is the excessive over-population of the country. In Ponani the population is at the rate of 540 to the square mile.

A missionary of the Free Church of Scotland reports that the British administration, under the direction of Commissioner Johnston, has been successful in the suppression of the slavers on Lake Nyassa. It is now illegal to introduce European liquors into British Central Africa. This missionary speaks of looking from a watchtower on the banks of the Shiré River, and as far as the eye could reach there were to be seen "cornfields and peaceful native villages where a few years ago was the center of the slave trade." There are now seventeen steamers on the lake and the river, in place of the four five years ago.

The annual catalogue of the Syrian Protestant College at Beirut shows the total number of students to be 262, of whom 127 are in the preparatory, 64 in the collegiate, and 71 in the medical department. In the collegiate department there are 38 freshmen, 18 sophomores, six juniors, and 2 seniors; in the medical department 17 pursue the course of pharmacy, 21 are in the first year of the regular course, 15 in the second, 10 in the third, and 8 in the fourth.

Frederick Davis Greene, in his "Armenian Crisis in Turkey," shows that the real difficulty is not a conflict of race or religion, though both these elements complicate the case; it is simply misgovernment—and misgovernment as it exists in Turkey breeds death and corruption, without exemption of creed or race.

The China Inland Mission was founded in 1865 by Rev. J. Hudson Taylor, and as to character, is evangelical, interdenominational, and international. Upon its staff are 634 foreign missionaries, including associates, and 366 native helpers. The stations number 112, with 108 out-stations, and are located in 14 provinces. Over 4,500 members are in fellowship with 134 organized churches.

It is figured out that the Christian churches of America give on the average one sixty-fourth of their ordained men to foreign missionary work; that it takes 7,862 Church members to support one foreign missionary, and that the average giving per member is but 40 cents.

There are about 8,000,000 people in France who report themselves in the census returns as "of no religious belief."

TREASURER'S DEPARTMENT.

Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

RECEIPTS FOR SEPTEMBER, 1895.

Alabama Conference.

J. B. K. Spain	$	400 00

Arkansas Conference.

Fayetteville Sta., J. A. Anderson	$	50 00
Springdale and Farmington, Arthur Marston		37 00
Altus, J. W. House		7 00
Wiley's Cove and Archie, C. H. Culpepper, per O. H. T.		7 00
		$101 00

Central Mexico Mission Conference.

Morelia, G. B. Winton. Reported	$	24 00

Columbia Conference.

J. A. Crutchfield, Tr.	$	176 00

East Texas Conference.

Arleston, H. B. Smith	$	17 25

German Mission Conference.

Grassyville Ct., P. H. Heusch	$	7 60

Holston Conference.

L. L. H. Carlock	$	500 00

Illinois Conference.

Rushville Ct., O. T. Rogers	$	25 25

Indian Mission Conference.

Wynnewood Sta., M. L. Butler	$	16 50

Kentucky Conference.

F. S. Pollitt, Tr.	$	3,682 95

Little Rock Conference.

W. F. Evans	$	125 00

Louisiana Conference.

W. B. Thompson, Tr.	$	35 56
Covington Sta., W. T. Currie		5 00
		$40 56

Louisville Conference.

Marion Ct., J. D. Fraser	$	20 00
Cloverport Sta., S. G. Shelley		25 00
Lebanon Sta., J. L. Edrington		25 00
		$70 00

Memphis Conference.

W. B. Hayes, Tr.	$	200 00

Mississippi Conference.

Camden, R. A. Breland	$	70 00
Lake, R. F. Witt		28 00
Rolling Fork and Caney, J. D. Crymes.		33 15
Vancleve Ct., G. W. Huff		20 00
		$151 15

Missouri Conference.

J. A. Merchant, Tr.	$	1,500 00
J. A. Merchant, Tr.		575 00
J. A. Merchant, Tr.		2,855 62
		$4,930 62

North Alabama Conference.

S. L. Dobbs, Tr.	$	85 87

North Carolina Conference.

Millard Mial, Tr.	$ 267 50

North Mississippi Conference.

Pickens, W. D. McCullough	$ 30 00
W. S. Shipman, Tr.	15 00
	$45 00

Northwest Texas Conference.

Bertrand and Mt. Horeb, E. M. Sweet.	$ 20 00
Bruceville, C. N. N. Ferguson	10 00

Pacific Conference.

M. B. Sharbrough, Tr.	$ 72 00

South Carolina Conference.

Walter I. Herbert, Tr.	$ 865 00

Southwest Missouri Conference.

C. H. Briggs, Tr.	$ 4,452 35

St. Louis Conference.

Samuel Cupples, Tr.	$ 700 00
Samuel Cupples, Tr.	1,054 75
	$1,754 75

Tennessee Conference.

W. R. Manier, Tr.	$ 1,100 00

Virginia Conference.

Westmoreland Ct., J. W. C. Davis	$ 85 00
Lunenburg Ct., J. W. Burton	100 00
	$185 00

Western Conference.

H. D. Hogan, Tr.	$ 30 00
H. D. Hogan, Tr.	30 00
W. H. Comer, Tr.	408 44
	$468 44

Western North Carolina Conference.

John G. Staples, Tr.	$ 800 00

Western Virginia Conference.

S. T. Mallory, Tr.	$ 713 51

Specials.

Cedar Hill, Tenn., B. W. Dodson	$ 5 00
H. C. Morrison, returned from Brazil trip	79 25
J. H. Evans, Dyersburg, Tenn., from Guy Douglas	100 00
Mrs. Margaret Espy, per Mrs. J. A. Williams	5 35
	$189 60

Bequests.

L. B. Cobb, Groesbeck, Tex., Ex'r of W. L. Kidd	$ 2,133 50

Do Without Week.

Polsgrove Ct., J. W. Crates	$ 1 00

Debt Payment.

Penny Helpers, per Miss Kate Harlan.	$ 1 00

Bills Payable.

Note to Miss M. H. Watts, on demand.	$ 2,037 50
Note to W. F. Tillett, Tr., on demand..	100 00
Note to Fourth Nat. Bank, 4 months...	10,000 00
	$12,137 50

Donations Directed.

J. H. Kirkland, for J. W. Tarboux	$ 325 00
A Friend, of Lawrence, Kansas, for J. B. Fearn	7 00
Miss Emily James, for her travel	250 00
Winona District Conference, for North China Mission	$ 411 35
Miss Grace Williams, of Tennessee Leagues, for boat in China	6 00
T. L. Kerns, of Rose-Buds, for B. G. Marsh	150 00
T. L. Mellen, for new mission in China.	20 00
D. M. Smith, Tr. Sunday School Fund, for Japan, Brazil, and Mexico, each $300; for China, $225; Indian Mission, $75	1,200 00
J. H. Kirkland, for J. W. Tarboux	485 50
	$2,854 35

Annuity Bonds.

Mrs. Mariah T. Morgan, of California, Ky.	$ 100 00

Recapitulation of Receipts.

Alabama Conference	$ 400 00
Arkansas Conference	101 00
Central Mexico Mission Conference	24 00
Columbia Conference	176 00
East Texas Conference	17 25
German Mission Conference	7 60
Holston Conference	500 00
Illinois Conference	25 25
Indian Mission Conference	16 50
Kentucky Conference	3,682 95
Little Rock Conference	125 00
Louisiana Conference	40 56
Louisville Conference	70 00
Memphis Conference	200 00
Mississippi Conference	151 15
Missouri Conference	4,930 62
North Alabama Conference	85 87
North Carolina Conference	267 50
North Mississippi Conference	45 00
Northwest Texas Conference	30 00
Pacific Conference	72 00
South Carolina Conference	865 00
Southwest Missouri Conference	4,452 35
St. Louis Conference	1,754 75
Tennessee Conference	1,100 00
Virginia Conference	185 00
Western Conference	468 44
Western North Carolina Conference	800 00
Western Virginia Conference	713 51
Specials	189 60
Bequests	2,133 50
Do-Without Week	1 00
Debt Payment	1 00
	$23,632 40
Bills Payable $12,137 50	
Donations Directed 2,854 85	
Annuity Bonds 100 00	— 15,092 35
	$38,724 75

Disbursements for September.

Brazil Mission Conference	$ 5,100 40
Bishop's Travel	330 00
Central Mexico Mission Conference	2,444 76
China Mission Conference	529 48
Columbia Conference	643 12
East Columbia Conference	31 25
German Conference	778 00
Indian Mission Conference	85 50
Japan Mission Conference	855 00
Mexican Border Mission Conference	1,352 24
Montana Conference	890 00
Northwest Mexico Conference	978 99
Western Conference	437 50
West Texas Conference	178 00
Expense	2,143 12
Interest	544 54
	$17,321 90
Bills Payable $10,000 00	
Donations Directed 1,311 97	— 11,311 97
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BRAZIL MISSION CONFERENCE, 1895.

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THE

METHODIST REVIEW OF MISSIONS.

NEW SERIES. DECEMBER, 1895. VOL. XVI. NO. 6.

THE BRAZIL CONFERENCE.

BY REV. H. C. MORRISON, D.D.

THIS body numbers about thirty members and supplies. It embraces a territory perhaps six hundred by four hundred miles in extent, within the States of Rio de Janeiro, Sao Paulo, and Minas Geraes, and has a Church membership of more than 1,200. The Conference, as a body, is impressive in its personnel, being composed of young men and those in the prime of life. The decline of age has no representative. It is vigorous, strong, and aggressive. It is complete in its organization, having all the boards, societies, and other departments common to the Conferences in the States, and is also equipped for educational work and the publication of its own periodical literature.

The native preachers, like the missionaries, are devout men, full of zeal for God and tireless in effort to bring Brazil to Christ. The leading spirits of the Conference understand the situation and appreciate their vast opportunity. Planted in a land which is naturally the equal of our own, whose people are neither Confucian nor Buddhist, but simply held down by the now relaxing hand of Romanism, with capability and possibility of the highest manhood and citizenship when once free from the oppressor, our ministers see their opportunity and are giving their lives to improve it. When once these people break the bonds of the tyrant and enter the Protestant ranks, and find themselves at liberty to read and study the Scriptures, they at once begin to aspire and enter upon a new and another life. It is the "setting at liberty them that are bound."

This glorious work is absorbing this noble body of men. They are giving all to its advancement. They halt at no obstacle nor falter at any discouragement. Nobly have they fought for years in opening the way and planting the "good seed," and now do they begin to reap of their sowing. Larger numbers were converted this year than in any year of the past.

Rev. J. W. Wolling is Conference Treasurer and Editor of the *Expositore Christao*, which is their Conference organ. They have raised means to

purchase property in Sao Paulo, and their publishing plant is radiating its influence from that flourishing city of 130,000 inhabitants, where we have a growing membership, and where we hope soon to have a representative church building. J. L. Lander, J. W. Tarboux, and J. L. Bruce are conducting the Granbery College at Juiz de Fora, where young native men are educated and trained for the ministry. These educators are all in the prime of their manhood, thoroughly qualified and specially gifted for their great work, and are devoting their energies thereto in such manner as will tell upon Church and State in the future of Brazil.

M. Dickie, J. L. Kennedy, and E. A. Tilley have filled, and two of them are now filling, the responsible place of presiding elder in the Conference. The energy and heroism of these men are after the manner of the fathers in the pioneer field of our Methodism. Had we space we could give incidents illustrative of their martyr spirit.

H. C. Tucker has, and is, cultivating a field as wide as the Republic as General Agent of the American Bible Society. His travels and triumphs, his dangers and deliverances, his episodes and successes would make a thrilling volume.

James Hamilton and R. C. Dickson are men noble and true. Brother Hamilton is a son of Old Ireland, and worthy of his nativity. He is giving all the power of a strong and consecrated manhood to Brazil and the Church; while Brother Dickson has labored and sorrowed, but signally succeeded in the Master's service.

Young Brothers Joiner and Lee are the later additions to the ranks. They are men of force and qualifications, and destined to make their impress upon Brazilian Methodism. Among the Brazilian preachers are Brothers Reis, Gartner, Camargo, and others too numerous to name, but all of whom are named in the "Book of Life." The Brazilian fields are "white unto the harvest." Our home Conferences are overcrowded. Young and strong men are needed in this neglected America. Let us hope for larger contributions of men and means for this vast field, which is part of our own Christ-redeemed Columbia.

THE CALL OF THE MISSONARY.

BY REV. O. E. BROWN, D.D.

Is there a specific missionary call? Should the entrance upon work in the foreign field be conditioned upon an individual call from God to that work? Ought every missionary candidate to be required to answer the question "Are you assured in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the work of a foreign missionary?"

The question thus variously stated embodies the most practical and vital

problem which is involved in the great missionary movement of our day. It touches so materially the very fountain-head of the supply of workers for the foreign field that no lover of the cause of missions can afford to ignore it. It has been so differently answered by those whose views are deserving of the highest respect that one dare not dismiss it with a summary or dogmatic answer. It goes so far into the delicate, intricate, and mysterious interworkings of the Spirit of God and the spirit of man that one must approach its treatment most prayerfully and most humbly, dependent on Him who alone knoweth the things of God.

The missionary call may be defined in terms very similar to those used in defining the call to the Christian ministry. Indeed it very often seems to be but a specialization of the general call to preach the gospel, though this is by no means always the case. The call of the missionary is, then, a conviction wrought by the Holy Spirit in the mind and heart of an individual that he ought to devote himself to the work of Christ in the foreign field. It will thus be seen that the essential features of this call are the agency of the Holy Spirit and the resultant conviction in the individual soul, regardless of the method by which the Spirit worked or the process by which the conviction was brought about.

That there is such a positive missionary call is a fact beyond all question, but that it is essential as the initial step in every true missionary career is a mooted question. There seems to be a growing tendency to place the duty of offering ourselves for the foreign work on negative rather than on positive grounds. Every one, under this teaching, must be subject to draft for missionary service unless he has a definite call not to be a missionary. Is the true basis of a missionary career the absence of a conviction to the contrary, or the presence of a positive conviction that such a career is a God-given duty? Let us hold the answer in abeyance for the time.

The purpose of this paper, however, is not the study of the abstract question of the call of the missionary, but rather the study of concrete cases and the derivation from them of such lessons as they seem to warrant. The lives of eighteen eminent missionaries have been studied, and light has been sought from them upon the problem of how the Holy Spirit designates those whom he would separate for the work on the foreign field.

The attempt to classify these cases has brought out at least three distinct kinds of calls, which may be named respectively: (1) direct calls, (2) mediated calls, and (3) inferred calls. By the *direct call* is meant that in which the person called is not conscious of any active intervention between the voice of God and the conviction in his soul. The inner working is the chief, if not the sole, thing of which he is conscious. The *mediated call* is that in which the voice of God reaches the person called through the agency of some third person. The call is mediated by a providential person. The *inferred call* is of the nature of a personal judgment as to

God's will towards one, formed in the light of providential surroundings. The call is an inference from providential facts under the sanctified logic of the Holy Spirit. It is not meant that in any one of these species of calls all features which belong to the others are strictly excluded, but simply that in each the feature above named is the ruling factor in determining the conviction of duty. With these distinctions in mind, *four* of the eighteen cases selected seemed, upon study, to fall for classification under the *direct call*, *six* under the *mediated call*, and *eight* under the *inferred call*.

Let us now turn our most thoughtful attention to a brief statement of each of the instances above classified.

I. Direct Calls.

1. Adoniram Judson, the Apostle of Burma.

Judson's first impressions came from reading a missionary sermon, "Buchanan's Star in the East;" but while this sermon produced an intensity, if not extravagance, of excitement in Judson's soul, the effect was not abiding, and Judson himself said afterward that his decision turned upon an immediate call from God. "I remember," said he, "a time out in the woods behind Andover Seminary, when I was almost disheartened. Everything looked dark. . . . I knew not what to do. All at once Christ's 'last command' seemed to come to my heart directly from heaven. I could doubt no longer, but determined on the spot to obey it at all hazards for the sake of *pleasing the Lord Jesus Christ.*" Judson's call was thus, while not unprepared, yet at the last very direct and assuring.

2. Robert Moffat, the Apostle of South Africa.

Mr. Moffat's missionary impressions date from childhood. He owed them to the stories of "the dauntless pioneers of the gospel" in Greenland and the East Indies, which his mother read to him during the long winter evenings of Scotland. These impressions, however, quite died away so far as he was conscious of what was in his soul, and his decision was in the end as sudden, as revolutionary, and as far removed from any adequate outer cause as any in the whole list. The mere reading of a missionary placard, and that simply announcing a missionary meeting in a village which he was casually visiting, started memory, made a tumult in his soul, and firmly set his heart upon devoting himself to the service of the missionary cause. He testifies to its directness and to his own utter astonishment at it. It was the voice of God and naught else. His call was peculiar in not even being preceded by a general call to preach. He felt called to foreign missionary service, and to that strictly.

3. James M. Thoburn, Missionary Bishop for India and Malaysia.

After deciding the wider question of his duty to be a messenger of Jesus Christ to men, the conviction was soon started in Bishop Thoburn's soul that it was his duty to go to the mission field. "At times," he says,

"it assumed the form of a powerful conviction, which demanded immediate attention and obedience; but a feeling of honest cautiousness rather than of disobedience kept me from accepting the call and letting the matter be settled once for all." A year or more passed without any change in reference to his call, and then the crisis came. "In the summer of my second year, . . ." are his words, "like a shadow from an invisible cloud there began to flit across my heart a misgiving that my work in Ohio was nearly over, that my call to missionary work was soon to be brought to a definite issue, and that the field of my future labor was to be India. How this definite and disquieting conviction began, I cannot tell. I never could recall its origin or tell how it took possession of my mind." Outward indications came to concur with these inner workings, and soon he consecrated himself "to God and the Church for service in India," and testifies yet to the wonderful sustaining power of this early, conscious call of God to missionary service.

4. J. Hudson Taylor, Apostle of Inland China.

At fifteen, during a leisure afternoon spent in communion with God, and prayer to be given some self-denying service as an outlet for Christian love and gratitude, Mr. Taylor's soul was filled with the assurance that his offering of himself was accepted. "Within a few months," he continues, "the impression was wrought into my soul that it was in China that the Lord wanted me." All the remainder of his life clusters about this call. It became the regulative and formative force of his life. From sixteen he was not only the Lord's, but, definitely, the Lord's for China.

II. Mediated Calls.

1. David Brainerd, Apostle of the North American Indians.

What may be called the initial stage of Brainerd's missionary career was marked by an absolute consecration to Christ, passionate, even ecstatic intercessions for the heathen, intense longing to see them flocking home to Christ, but also by a dark despair of himself and a deep sense of unworthiness for such a glorious work as that of a missionary. His entrance upon an active missionary career was at the instance of a Rev. Mr. Pemberton, of New York, who called upon him to undertake a special mission to the Indians, under the auspices of a "Society in Scotland for Propagating Christian Knowledge." After prayer and consultation with Christian friends, he obeyed the summons as from God.

2. Christian Fried Schwartz, "Founder of the Native Christian Church in India."

The controlling factors in leading Schwartz to take up the missionary work were his teacher, the famous pietist professor of Halle, August Hermann Franke, and Schultze, an enthusiastic missionary just from India, whom Schwartz aided in putting the Tamil Scriptures through the press. The pleas of the godly professor and the saintly missionary were supple-

mented by a father's self-sacrificing approval and a "mother's last legacy" in which he had been "lent to the Lord" for life. Thus "one of the most active, fearless, and successful missionaries who have appeared since the apostles" was secured for the work through the urgency of his friends, the blessing of his father, and the devotion of his dying mother.

3. Henry Martyn, "Saint and Scholar, first modern missionary to the Mohammedans."

Henry Martyn's case is one of the most striking instances of a mediated call. Two decisive personal influences led him to offer himself to the Church Missionary Society. The first was an appreciative estimate of the work of Carey, presented by Rev. Charles Simeon, Cambridge's famous preacher of the evangelical school. The thought of what great good a single missionary can do, as attested by the labors of Carey, laid an unrelaxing hold upon Martyn's mind, and turned all his high ambitions into the channel of glorifying God and blessing the Christless nations.

This first impression was confirmed, and his resolve to be a missionary was fixed by his reading a memoir of David Brainerd. Thus the voices of the living Simeon and of the dead but undying Brainerd blended and became a divine voice saying unto Henry Martyn: "Depart, for I will send thee forth far hence to the Gentiles."

4. John Williams, the Martyr Apostle of the South Seas.

Williams was called under the ministry and ardent missionary pleas of Rev. Matthew Wilkes. Mr. Wilkes, of the Tabernacle Church, London, once a quarter held a missionary meeting for the purpose of heralding abroad the latest tidings from the mission fields. At one of these meetings, held in the autumn of 1815, he announced the conversion of the King of Tahiti, with many of his subjects, and followed it up by pressing home upon the consciences of his hearers the great need of these and neighboring peoples for additional missionaries. John Williams felt strongly drawn to answer this cry for help, and appealed to the judgment of his pastor and that of the directors of the London Missionary Society, and accepted their approval as a confirmation that his prompting was of God. Thus the Spirit of God was able to speak his mind through the missionary spirit of this earnest pastor.

5. Alexander Duff, "Pioneer of Education in India."

Quite a multiplicity of personal agencies worked together for leading Mr. Duff into a missionary career. His father effectually stirred his young heart with compassion for the heathen by means of pictures and conversation. Most telling impressions of like tendency were made upon him by the magnetic influence of his illustrious professor, Dr. Chalmers. Marshman and Morrison kindled his admiration for the grandeur of missionary work as they recounted in his hearing their labors in India and China. Then Dr. Inglis, as Convener of the Foreign Missionary Committee of the Church of Scotland, and other leaders of the great cause,

urged Duff to undertake the mission to India, and it was to providential guidance as recognized in their pressing urgency that he finally yielded himself. The godly professor and the wise "convener of missions," under God, determined his decision.

6. John Coleridge Patteson, Martyr Bishop of Melanesia.

Bishop Patteson was the own "son in the faith" of Bishop Selwyn. The turning point in Patteson's life was when as an Eton schoolboy of thirteen he heard a missionary sermon preached by Bishop Selwyn at Windsor, shortly after his consecration as Bishop of New Zealand. Bishop Selwyn, on taking leave of the Pattesons, asked the mother, not altogether seriously: "Lady Patteson, will you give me Coley?" To the surprise of all, the boy told his mother that "the one grand wish of his heart was to go with the bishop." So he, too, was "lent to the Lord" with a mother's blessing.

Twelve years later Bishop Selwyn renewed his claim, and Coleridge Patteson, though holding a charming parish, stood ready to honor the claim as of God, provided his widowed and fond father would consent. The decision was sealed by the father's consenting in those noble words of hearty loyalty to Christ: "If he prove an effectual instrument in New Zealand—as I heartily pray Him he may be found—I shall feel that I have in some sort made a present of him to the work of the Lord Jesus Christ, and that it is a blessed thing to have done so."

III. Inferred Calls.

1. John Eliot, "Father of American Missions."

Knowledge of the religious destitution of the Indians, unselfish love for their poor souls, and a sense of obligation as a New Englander, appear as the circumstances under which John Eliot began his work among the Indians, "assuredly gathering that the Lord had called him for to preach the gospel unto them." These are his own words as to his motives and design, as reported by a neighbor and intimate friend: "First, the glory of God in the conversion of some of these poor, desolate souls; secondly, his compassion and ardent affection to them as of mankind in their great blindness and ignorance; thirdly, and not the least, to endeavor the accomplishing and fulfilling the covenant and promise that the New England people had made unto their king when he granted them their charter—viz., that one principal end of their going to plant these countries was to communicate the gospel unto the native Indians." He gathered his God-given duty largely from humane considerations.

2. Hans Egede, the Apostle of Greenland.

While reading some old chronicles relative to his countrymen in Greenland, it came home to Egede's heart that something ought to be done in behalf of these countrymen of his, isolated and benighted, as he feared, in the ice huts of the bleak north. His anxious thought robbed him of

rest and soon betrayed itself in his care-worn face. His conviction once known, his wife prevailed upon him to put aside this vague mission to souls three hundred leagues away, in favor of pressing duties close at hand. A few years passed, however, and two bishops wrote to Egede, endorsing his cherished plan, and a rich merchant offered funds for transporting and planting a colony. His wife and parishioners, however, succeeded in stifling the voice of Providence. Then local troubles suggest that they have been sent because Egede is so reluctant to leave all for Christ. The wife goes to God in prayer, and soon comes to see the divine hand in her husband's leadings and even surpasses him in her faith in his mission.

After thirteen years of prayer and meditation and varying fortunes, Egede and his party embarked upon their perilous voyage to Greenland, there to find, not their fellow-Northmen, it is true, but certainly their fellow-heirs of God through Christ.

3. William Carey, "Pioneer in Organized Missions."

It was while Carey was studying and giving daily lessons in geography and the Bible that his soul became aglow with the missionary idea. It was as he brooded over the spiritual darkness which held so many millions of his fellow-men in its sway; it was as he painfully mined out the best truth of God's Word, and sweetly experienced the wonderful love of Christ, that missions became the one theme of his thought and prayer and preaching. The fires of his soul were fed on the fuel of fact. His call to go was the decision of a godly judgment, based on a wide knowledge of the distressing need of a Christless world and an experimental knowledge of the full sufficiency of the gospel of God.

4. Robert Morrison, the Apostle of China.

Mrs. Morrison, in her memoirs of Dr. Morrison, suggests that his preference for missionary service did not arise from any external excitement or impulse, but rather from a calm and deliberate view of the condition of the heathen and a deep and impressive sense of his own obligations to his Saviour. This view is confirmed by a prayer of his which happily has come down to us: "Jesus, I have given myself up to thy service. The question with me is where shall I serve thee? I learn from thy Word that it is thy holy pleasure that the gospel should be preached 'in all the world for a witness to all nations.' . . . When I view the field, O Lord, my Master, I perceive that by far the greater part is entirely without laborers; or at best has but one or two here and there, while there are thousands crowded up in one corner. My desire is, O Lord, to engage where laborers are most wanted. Perhaps one part of the field is more difficult than another. I am equally unfit for any. I cannot think a good thought of myself, but through thee strengthening me, 'I can do all things.' O Lord, guide me in this matter. My judgment is persuaded that it is my duty. It is my heart's desire. Suffer me

not to sin either by rushing forward or by drawing back." What followed such a prayer may be assumed as known.

5. David Livingstone, "Africa's Pioneer."

Livingstone's schooling for missions began in his childhood home. There began his lifelong interest in them. Accordingly, when reading Gutzlaff's presentation of the need and claims of China, he was prepared to give a sympathetic hearing and then to feel desirous of enlisting in the great work himself. "The claims of so many millions of his fellow-creatures and the complaints of the want of qualified men to undertake the task," he tells us, prompted him to become a missionary. His instinctive insight into the conditions of work in China, as well as his adoring vision of "the sublime form of Jesus of Nazareth, the Great Physician," made him resolve to prepare himself for work as a medical missionary. The Opium War blocked his way to China, but God used Dr. Moffat to so present the work in Africa that Livingstone decided to go to that field at once.

6. Alexander Mackay, "Pioneer Missionary of the Church Missionary Society to Uganda."

After the prior preparation of a thorough consecration to Christ, a letter from Mr. Mackay's sister, telling of an urgent call for medical missionaries to go to Madagascar, led him to decide to go there in the rather novel capacity of "an engineering missionary." His father's consent redoubled his assurance of God's consent. Madagascar's need was God's call to him.

Twice he failed of acceptance by the missionary societies, but at length, when under Stanley's influence the Church Missionary Society undertook a mission to Victoria Nyanza, his prompt offer for that work was readily accepted, and he began that faithful service which won for him a martyr's crown.

7. John G. Paton, "Veteran of Aniwa."

Happy in the Glasgow City Mission work and in his divinity studies, Mr. Paton yet continually heard the sad wail of the perishing heathen in the South Seas. This voice of human need from afar daily drove him to anxious thought and prayer, so that he even took up medical studies with a view to work in the South Seas should God so direct.

When the Reformed Presbyterian Church of Scotland called in vain for helpers to go to the New Hebrides, and when the device to select a representative for that work by ballot also proved futile, Mr. Paton could not refrain from offering himself to fill up the breach. He was forthwith accepted. Then came the struggle between the claims of the home mission work and the foreign. At length all doubt as to the path of duty was swept away by an appeal to his devout parents, who answered that they not only praised God for his decision to go abroad, but that at his birth they had consecrated him to this very work, and that it had been

their constant prayer that he might be led to this very decision. There was no room for wavering in the face of such a providential token as was thus afforded.

8. James Gilmour, the Apostle of Mongolia.

Having decided to enter the ranks of the Christian ministry, Mr. Gilmour next gave serious attention to the locality where he could best labor for the Master. This question was determined by the "last command" of Christ and by the fact that the band of missionaries was so small as compared with the company of home-workers. He adds: "In the place of seeking for a reason for going abroad I prefer to say that I have failed to discover any reason why I should stay at home." He went as a foreign missionary in obedience to a plain command of his Lord and to the dictates of common sense. His decision is thus quite analagous to that of Robert Morrison.

Let the reader now pause over these instances of missionary calls, for each one is rooted in holy ground; is indeed as a burning bush, out of the midst of which God has called unto some one of his servants. With due attention each case, by reason of the living presence of our God in it, will yield some lesson as true and as eternal as the ways of our Lord ever are. Just a few of these lessons may well be specified in closing this paper.

1. Consider first how manifold are the workings of the Holy Spirit as seen in these various instances. They furnish one of the best possible commentaries on 1 Corinthians xii. 4–7. Many would covet the direct call of God to service, and it is indeed as a sheet anchor to the soul in times of storm and stress, but one dare not prescribe to the Spirit. He is as truly in the indirect as in the direct calls. Indeed, it would almost seem that the indirect is His preferred method. "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

2. On the very front of these cases is written the great truth that full consecration to Christ is the essential condition of hearing his voice and understanding his providential leadings. Only as we heed the call to a holy life can we hear the call to a chosen field of service.

3. The cases studied above seem to emphasize the need of a positive conviction as to God's will before taking up missionary work. It can scarcely be accidental that each of the above eminent missionaries went to his field of labor at last, regardless of the process whereby he had been schooled of God, with a clear sense and a full assurance of duty.

4. The special lessons for certain persons who may be said to belong to the privileged classes in the kingdom of Christ are too many for enumeration. Let parents and pastors and missionaries consider that every time they give currency to missionary facts, they may be serving as God's chosen index to point some anxious soul to the path of duty and of life.

MOUNTAIN WORK.*

BY MISS BELLE H. BENNETT, SUPERINTENDENT.

In conventions of this kind the time allotted for the reading and discussion of papers is so limited that it is only possible to give a brief outline of the most important subjects. Such, I think, all will consider the educational work which the Parsonage and Home Mission Society has projected for that section of the Appalachian range of mountains which extends from the northern border of the Virginias to the Black Hills of North Carolina.

Scientists tell us that heredity and environment are the master influences of the organic world; that these have made all of us what we are, and that these remain the great natural forces which "shape our lives." Accepting this as true, let us look for a moment at the people and conditions of life in these mountain parts of our country, and learn, if we can, what it is that makes this mission ground, and places a peculiar obligation upon every individual Christian and conscientious citizen.

In doing this you will pardon me if I direct your attention especially to the people who live in that section of the Alleghanies known as the Cumberland Mountains. Its ridges and foot-hills extend over nearly one-fourth of my own State—Kentucky—and with the habits and customs of these people I am comparatively familiar. Mr. Shaler, who has given us the best short work on the settlement and development of Kentucky, says: "At the close of the Revolutionary War, Virginia found herself with a large population that had long been separated from the ordinary pursuits of life. Their places had closed behind them. The best and richest lands of the State had been greatly worn by a shiftless agriculture, and life in the 'Old Dominion' was stagnant." These circumstances led to a very large exodus of her population to the westward—to the recently founded settlements in Kentucky, where land in abundance and of the most excellent quality could be had for the trouble of possessing it. The same writer says: "By far the most important element of the Kentucky colonists came from the soldiers who were disbanded at the close of the war with Great Britian. The number of Revolutionary soldiers who emigrated to Kentucky may be judged by the fact that in the year 1840, nearly sixty years after the termination of that struggle, the pension returns showed that there were about nine hundred of these veterans still living in the State, their ages, according to the record, varying from seventy to one hundred and nine years. This, of course, was but a small part of the host that had found a dwelling place within the State. Probably at least ten times this number had gone to their graves." These disbanded soldiers were, for the most part, the direct

* Read before the Convention of the Woman's Parsonage and Home Mission Society, Asheville, N. C.

descendants of that large class of rural Englishmen who came voluntarily to America, settling on the rich agricultural lands of Virginia, not generally under the influence of political or religious persecution, but with a view to bettering their condition as tillers of the soil. Another factor which entered into this colonizing force was drawn from the families of those hardy Scotch pioneers who came to this country after the rebellion of 1745, several thousands of whom made homes on the lands beyond the Blue Ridge, close under the shadow of the mountains. "Such men were, by their native strength and their deeds, the natural leaders in the new colony, both in peace and war. Thus the Kentucky spirit was the offspring of the Revolution. The combative spirit left by the Revolution was elsewhere overwhelmed by the tide of commercial life; here it lived on fed by tradition, and by a nearly continuous combat, down to the time of the Civil War."

In the last few years several learned gentlemen have written voluminously to prove that the people who now live in the southeastern portion of Kentucky, in those counties that are distinctively mountainous, and also in that part of West Virginia immediately bordering on them, are not a people having the same ancestry and the same blood as those who live in the Blue Grass Region of Kentucky and in the Shenandoah Valley of Virginia. These gentlemen prove, quite conclusively to themselves, that these "poor mountain whites," as they are called, "are the descendants of that destitute and semi-criminal class who were sold into service to pay their fines and the cost of their transportation into the Colonies," or so many of their names beginning with Mc., they get their descent direct from the Scotch-Irish element that located in the Blue Ridge counties, moving back as the number of negro slaves increased and the country developed. We who live in the more favored sections of these two States, under the very shadows of the mountain peaks, know the fallacy of these theories. It is true that the rigid caste system which slavery always engenders between the slave-holder and the non-slave-holder had its effect in driving back into the mountains many who, through poverty or for conscience' sake, belonged to the latter class; but Kentucky was never a large slave-holding State, and to the present day her foreign-born population and the number of her citizens whose parents were foreign born, is significantly small. These people have the same ancestry and the same inheritance as we. Surrounded by the same conditions of life, they would be the same people. Or let me reverse the picture. Take from *us*, or from *you*, in whatever section of the country you may live, the churches, the school-houses, and the good roads which make contact with your neighbors and the outside commercial world possible, for one hundred years, and think, if you can, what the result would be. Three generations of poverty, isolation, and neglect have left them where we find them to-day—dwarfed physically, mentally, and morally;

their homes the same rude one or two-roomed log cabins, lighted by the open door, that the early settlers found sufficient for their meager and temporary wants; large families of men and women, girls and boys, living in a single room sixteen to eighteen feet square, with filthy earthen or dilapidated wooden floors, in which the average farmer of the Blue Grass would not begin to stable his work-horses, and scarcely to bed his pigs. Their food is of the coarsest and the most illy-prepared kind, calculated to remind the unfortunate "stranger from the settlements" of the tortures which Hunter's sea-faring bird must have experienced while feeding on land food before its craw became a gizzard. In summer the little garden patch, which the woman has made, some bacon, and occasionally a little fish or game, "if the men about the place are not too shiftless" and the river is "nigh," make a full larder. In winter generally the bacon, some hard, sodden corn-bread, varied by a nondescript thing which they call biscuit, made from the heavy, black flour that has been ground in the old water-mills, some coffee sweetened with honey, sorghum, or "no sweetnin'," the ever present "chaw" of tobacco, and that scourge of the mountain, "moonshine whiskey," supply the cravings of the inner man. What shall I say of the household furniture? Perhaps it were better left unsaid, as it rarely consists of more than a bench, a rickety table, a chair or stool, and some beds; these, if they be other than a pile of leaves in one corner of the room covered with a linsey quilt, to describe would be to disturb recollections of a vast army of crawling aborigines, whose right of possession no sane man or woman unaccustomed to such associations would willingly dispute a second time. These miserable, squalid homes are the most prolific sources of degradation and vice with which the missionary or the philanthropist has to contend in trying to better the condition of these people.

In calling your attention to these facts I would not have you understand that all, or even a large majority of the people in these mountains, have suffered such degeneration or live as I have described. Far from it. Possibly one-half of what are called the mountain counties on both the Virginia and Kentucky sides of the Cumberland range have made a wonderful advance movement in the last fifteen or twenty years. Good roads, churches, and school-houses have been built, villages and towns have sprung up, or increased their population and business until even the "back counties" are beginning to be aroused from their lethargy, and to feel the tremor of an impending change. Always, even in the darkest and most inaccessible parts of this large section of country, in the county-seats, and scattered here and there throughout the counties, there have been some men and women of strong intellect and character. They have made comfortable homes, good estates, sent their children away to school, and held an acknowledged leadership in politics and business; also in the barbarous feuds that have terrorized whole regions of country.

The Methodist circuit-rider has had his appointments among this people for three quarters of a century, working under untold difficulties, but sowing the seed—some on stony ground, some among thorns, and some, thank God, in good ground—but the "rocky ground" has been the largest part of this harvest field. The stubble of revival fires is always burning, but the great mass of the people still remain unchanged. Along the heads of the rivers, in the coves and narrow valleys, one-half of the people cannot read. The Holy Scriptures are an unknown tongue, and no man interprets. The Primitive, or "Hard-shell Baptist," is the ruling denomination, and in one county their leaders preached for seventy years without a "church house." The preachers of this Church can often neither read nor write, and it is no uncommon thing to hear it said of one of them: "He took out a license to keep from working on the road."

In the last ten or fifteen years the public school system is beginning to make itself felt in these mountain wilds, and the members of the Parsonage and Home Mission Society who have been appointed to investigate, or who by reason of life-long proximity are familiar with the conditions and needs of this section of country, believe that a wise and Christian use of this great govermental force is the best and surest channel through which to civilize and redeem this neglected people. Each of the different States through which this mountain chain extends, annually spends from one to two millions of dollars on its public schools. By recent enactments some of them have made it possible for the School Commissioners to put a special tax on each district to build and furnish the school-house. These mountain people, even in the darkest localities, are by no means oblivious of the potent influence of money, and the brightest boys and girls, the most influential families, want to secure the salary paid to the district school-teacher. In the thirty-two mountain counties of Kentucky alone there are two thousand district schools. In very many districts of the interior counties the local surroundings are such that only the native-born teacher can fill the place. Of course they are totally unqualified, and the rude people whose children they are supposed to teach recognize that a fraud is being perpetrated on them. A sufficient awakening to this condition of things has taken place to make a change possible, and to prove a golden opportunity to the Church if she will but seize it. The mountains are demanding better schools; the teachers, many of them, earnestly desire to be better qualified to hold their positions.

The States do not furnish training schools for these teachers, and if they did, in some of the large towns or cities, the poverty, want of proper clothing, and fierce pride engendered by life-long seclusion, would prove an insuperable barrier to these mountain folk. To evangelize and educate them, Christian people must establish high grade schools in some of the principal towns or county seats, adding, where possible, a few industrial features, and seeing to it that the teachers are well equipped, progressive

teachers, and earnest Christian men and women, who can put their spirit, the Spirit of Christ, into these boys and girls who, going back to their respective homes, can have through the district schools opportunity to come into personal contact with every child and every household in the mountains. Let the houses in which these high grade schools are taught —their furnishings, the teachers, their clothing, and surroundings—be object lessons to the students, arousing in them the desire for better things, and creating a dissatisfaction with the old home life.

Believing this to be the most effective way in which we can work, as a Mission Board, our Society has enterprised a school of this kind in London, Ky., the people of the town and the women of the Kentucky Conference furnishing the money for grounds and buildings, the same to be given in fee simple to the Society, which is to maintain and control the school. Other points in this mountain range are pleading for the privilege of obtaining schools on the same terms, and urging that they will be entirely self-supporting in a few years. Our Church needs nothing so much as a united advance along all educational lines. These schools ought to be established, and with the coöperation of the Board of Education, correlated with such Conference institutions as it may direct. With a membership of 1,300,000, 90,000 of whom are women and girls, the Southern Methodist Church ought to do this work, and do it *now*. Our Society is young and its collections small. Money we must have, and if the Church could be aroused to its opportunity and its duty this would be poured into our treasury until we would not have room enough to contain it.

A REVIEW OF A CENTURY OF FOREIGN MISSIONS.

Historical Survey Continued.

BY REV. J. C. C. NEWTON, D.D.

Taking our stand at 1892–94, and measuring off a century backward to 1792, to the time when modern Protestant missions began systematically and in earnest, we may ask what has been done during this one hundred years in evangelizing the heathen nations? What progress has been made? One hundred years is a long period, some one may say, and a good deal ought to be accomplished in so long a time.

If considered from one point of view, and if only a glance at the surface of the question is taken, one would be tempted to answer, "Well, almost nothing seems to have been accomplished." For example, if we consider that in 1790 the estimated number of pagans and Mohammedans was 797,000,000, and that in 1890 that number had swollen to the vast aggregate of 1,034,000,000, it looks as if pagan darkness has gained and is spreading over the world; the outlook appears discouraging.

But when we take another view of the statistics this discouraging out-

look is changed; for example, when we compare the increase of those vast millions of pagans and Mohammedans with that of the Christian populations we find that during the century from 1790 to 1890 the Christian population has increased from 157,000,000 to 415,000,000, or at the rate of 2,600,000 per annum, over one per cent.; whereas the pagans and Mohammedans have increased only about three tenths per cent. per annum. In other words, the Christian population has increased from one-sixth to one-third of the whole population of the globe within the last century. Another significant fact is that the English-speaking race now rule over 400,000,000 of mankind, a little over one-third of the population of the whole world.

In estimating what a mining company has done the first year of its history, it would be a very superficial and unjust view simply to ask how many tons of coal had been dug out and sold in the market, for the obvious reason that such a view overlooks the heavy expense and labor in laying down the plant, in making preparation for the work. So in a large measure the work of the Church of God in pagan lands has been preparation. In making answer to the question What is the work of a century of Foreign Missions? we may for convenience divide the question into two parts.

I. *Let us notice what has been done in pagan lands.*

First. At the beginning of this century the heathen nations of Asia, Oceanica, and South Africa had gotten in two ways the most of their knowledge of the Christian nations of Europe—namely, either by the Roman Catholic missionaries, particularly the Jesuits, or by the conquering armies and war ships of the Portuguese and Spanish, or the Dutch, French, and English. And can it be considered strange that their feelings toward the Europeans and European institutions should quickly grow into the deepest hatred and fear?

Heathenism naturally breeds contempt or fear for all foreigners; and this natural contempt and fear of the Asiatic nations was fanned into a burning fire by the spirit and conduct of the Portuguese and Spaniards, and not much less by the Dutch and British East India Companies, by their uniformly insolent and ofttimes unjust and cruel rule. Thus a great barrier was erected in the hearts of those pagans which has required a hundred years to remove, and is not yet taken entirely away.

Anti-foreign feeling, suspicion, fear, contempt—you who have been born in this Christian nation and in an age familiar with the broader idea of the brotherhood of all humanity can never know the meaning of that word which, like a mountain, lay directly across the pathway of our pioneer missionaries wherever they attempted to go in India, China, Japan, or Turkey. You will never know how difficult it has been to convince those peoples that the missionaries were not political emissaries sent out by their respective governments, and that the foreign religion, Christianity,

was not in league with the policy of European conquest. Even to-day this anti-foreign feeling is not dead, especially in China, but a great change has taken place, so that the Protestant missionaries are no longer under constant suspicion. Although occasionally there are outbreaks of mob violence, or attempts at systematic persecution, race prejudices are slowly yielding. At least in the eyes of the more intelligent rulers the missionaries are no longer confounded with political emissaries, but are recognized as friendly to the best interests of the country where they labor, and in some instances they have been invited into friendly counsel by the native rulers. Under this head another grave obstacle has to be mentioned which, though in a measure abated, still exists—namely, the gross immoralities of many of the sailors and soldiers, not a few traders, and even a few of the consular officials in certain treaty ports. In the reign of James I. of England an embassy was sent to the great Mogul in India; the chaplain of the embassy reported that the natives said of the English, whom alone they knew: "Christian religion devil religion; Christian he much drunk, Christian much do wrong; much beat, much abuse others."

Second. One hundred years ago the Protestant Churches were just beginning to open their missions in foreign lands. The exceptions to this statement are too few to make it necessary to consider them. And therefore at the beginning there was the barrier against success of inexperience and ignorance—the ignorance of climate, customs, and language. For a long time the sacrifice of missionary life was fearful to behold. Sometimes within a few months half the force was cut down by fever and the like, as in the case of the Moravians in the West Indies; or the work, scarcely opened, was broken up by insurrections, as in the case of Dr. William Butler, who had to flee to the Himalayas the year he reached North India. Now, though in many sections there is a weakening climate, yet by experience and prudence the death rate has been greatly reduced, even in Africa.

What would you think of a general who should send a lieutenant's squad against several strongly-fortified regiments? And yet that was precisely what was done with the pioneer missionary. At the first they were a mere corporal's squad, and were ignorant of the habits, manners, and ideas of the people whom they had come to teach. They were ignorant of the language of the people whom they had come to convert. Yes, strange as it seems, the little pioneer bands were at first like a squad, unarmed, going to attack an army. They were strong enough in faith, they were strong by the power of the Holy Ghost, but in practical working equipment they had nothing. The first work, then, was to learn the people and their language. And a great work has been accomplished. Speaking in round numbers, more than two hundred languages have been mastered, and in many cases where there was no written form, no alphabet; in some cases no grammar or dictionary. The result is, in all the great mission fields

there is a band of experienced men and women who know the people, their history, customs, systems, and speak face to face with them in their vernacular, and consequently the natives are beginning to regard the missionary body as somewhat identified with their own country. Speaking to a people in their own tongue, and entering thus into their own experiences and feelings, wonderfully opens the way to their hearts. And above all, this body of experienced men can and do preach the gospel of truth and salvation; and thus it is becoming possible for all the nations and tribes of the world to hear the living gospel in their native tongue.

Third. The sword of the Spirit is the sword of the Lord. One hundred years ago our Bible was a sealed book to all the heathen nations. The third great work of this century has been the translation of the Old and New Testaments into the languages of the many pagan peoples. After long and difficult labor the Bible and parts thereof have been translated into over two hundred and fifty languages and dialects. The British, Scotch, and American Bible Societies have nobly done the printing, and thus the tree with its leaves for the healing of the nations is growing upon the soil of almost every country where dwell the fallen children of men. A little Japanese New Testament was given to thousands of the soldiers as they went to fight against China.

Fourth. A Christian literature had to be created. The first book ever printed by movable type in Europe was the Bible, and the printing press, thus sanctified to the uses of Christ's gospel, ought to be and is the handmaid of Foreign Missions. For example, I mention the great printing presses of the Presbyterians in Shanghai, China, the Methodists in India, and the Congregationalists in Beirout, Syria. We intend to sow down the land with healthful Christian tracts, pamphlets, etc., and look for the harvest in its season.

Fifth. Not only has a considerable body of Christian literature been created, but Christian schools have also been planted. When a father renounces idolatry and comes to the knowledge and worship of the one true God, and takes his place as a disciple of Jesus Christ, he cannot afford to let his boy sit longer at the feet of an idolater as his teacher. We must plant Christian schools wherever we attempt to raise up a Christian community in the midst of heathenism. The schools among the once savage cannibals of the South Seas and of Africa have already conferred great benefits; but though not savages, the idolatrous populations of India, China, and Japan, and the Mohammedans of Persia and Turkey need and must have Christian schools. The foundations have been laid, including the primary day schoods for boys and girls, where the Bible is a daily text-book, the higher boarding schools, the industrial schools, nurses' schools, and medical hospitals, the evangelists' training station for lay helpers, and the Biblical seminary for training native preachers and pastors.

Sixth. Still another blessed work of the hundred years was finding a way to reach the women in the home of the Orientals, finding an entrance into the zenana and harem. You may not at first think this a great thing, but the women of the Mohammedans and Hindus were shut up in their homes and the gospel could not be preached to them on the streets, in markets, or chapels. They were not allowed to come. Nor could the brethren visit them in their homes. For seventy years the missionary societies were trying to do the impossible—trying to convert a nation without reaching the mothers and wives. But now the problem is solved, and *by woman.* The lady missionaries have gently and yet courageously pressed open the barred doors, so that now to thousands of poor, imprisoned women, imprisoned within their own houses, the story of Jesus' love is told, and it is going to work a perfect revolution. It is one of the intensely interesting chapters of modern missions that recounts the work of Christian women for their idolatrous sisters—the Zenana work, as it is called in India. It seems to me a fulfillment of the Psalmist's words: "The Lord giveth the Word: the women that publish the tidings are a great host." (Psalm lxviii. 11, Revised Version.) It cheers the heart and speaks of better things to come to see gifted, cultured women of high social rank in England, Scotland, and America going in the love of their Saviour into those dark harems and zenanas, and as Sisters of Mercy ministering medicine to the sick body, or light and hope for the soul. The power of consecrated womanhood has been discovered to the Church through modern Foreign Missions.

Seventh. Again, within the century the foundations of the Church of Christ have been laid in the midst of the nations that dwelt so long in darkness. At first there was nothing, and the faith of the Church at home was taxed, and sometimes it grew impatient and doubtful because the work was so slow; for example, when Robert Morrison, the first missionary to enter China, in 1806, had to work and wait twenty years for four converts; and when the Baptists in Burmah had to wait six years before baptizing one single Burman convert. The doubting Christians in America wrote on to Judson, inquiring: "What are your prospects?" The answer was: "Just as bright as the promises of God." To-day in that same region of Burmah there are thirty thousand Christians, mostly self-supporting, and having their own native pastors. Even in Japan, where the progress has been comparatively rapid, they had to wait from 1858 to 1872 before the first Christian church of twelve members was organized. Now, however, in almost all pagan or Mohammedan lands the nucleus of a Church has been formed; men and women of the blood and speech of the land have been saved, and are now organized into churches, with regular preaching, Sunday schools, prayer and testimony meetings. A band of native preachers and Bible women is being raised up, so that hereafter the gospel of the true God will be proclaimed not only by the

foreigner, but also by men born on the soil; living witnesses to their own people, they are as lamps shining in a dark place.

The Christian men, women, and children though sometimes walking unworthily, as even is the case here, for the most part, show in their family life the purity of Christian marriage, the beauty and kindness of a better home. In business by their truthfulness and honesty they illustrate what righteousness is; they communicate, withal, something of the higher, progressive impulses and ideas of a better civilization. The leaven has been cast into the lump, at least in the chief centers of heathenism. We grant that if the number of actual communicants be multiplied by three to get the number of adherents, it is still an exceedingly small number as compared with the vast multitudes of the whole nation.

But already the power of the idolatrous religions is being weakened. This is especially noticeable among the younger generation. The Brahmans of India and the Buddhist priests of Japan can but see that they are slowly losing their hold upon the mind of the nation. The temples in many districts show signs of neglect, and are not thronged as aforetime. Of course we grant that when the more thoughtful and educated young men lose respect for the superstitions of their fathers the victory is not yet won for their souls, for they may turn their steps toward the dark caverns of universal skepticism; but it is at least the first step which makes possible their conversion to Christ. Already enough has been done to show that the ancient idolatrous religions of Asia are doomed. As in the Book of Revelation the earth helped the woman whom the dragon would destroy, so in pagan lands the coal and the steam, the telegraph and the railway are helping to overthrow the demons of superstition, and are allies of the Church of Christ.

II. *What has been done at home?*

The Christians in the home lands are beginning to have some conscience in regard to their duty to the heathen. When Carey went to India, in 1792, the captain of one of the East India Company's ships refused him passage simply because he was going out to preach to the heathen, and he was compelled to sail on a Danish vessel. One of the dark blots on the history of the Anglo-Indian administration in the East was its bitter opposition to missionary work among the natives. But the shame is not confined to the officials of the British East India Company. Sydney Smith, in the great *Edinburgh Review*, himself a minister of the Lord Jesus, turned his keen satire upon the Baptist missionaries, calling them "consecrated cobblers," "lunatics," etc., and many read and laughed. In the English Parliament, too, one of the members poured forth his scorn upon the missionaries, whom he named "tub" preachers. It was quite the fashionable thing in society to denounce Foreign Missions—a kind of fad, so to speak.

But we need not be surprised at these things when we recall the sad fact that the very Church of our Lord, clergy and laity alike, was by a large majority either opposed outright or stupidly indifferent to the con-

version of the heathen nations. In the General Assembly of Scotland, about the end of the last century, a resolution was offered, affirming the duty of sending the gospel to the heathen. It was vigorously opposed. And even after the venerable Dr. Erskine arose and said to the Moderator, "Rax me the Bible," and out of the direct commands and prophecies of the Lord thundered the truth into their ears with astonishing power, yet so deep were their prejudices, when the vote was taken the resolution was defeated. But now all is changed; there has been a complete revolution. The missionary interest is distinctly the interest of the evangelical Churches, and marked progress may be noticed on all missionary lines. Not only is this seen in the number of fields that have been occupied, the ever increasing force of laborers, the more liberal contributions, but it is especially manifested in the growing sentiment that each individual church should have its representative in the foreign field. The writer knows of several churches that are now supporting missionaries on the field—for example, the Presbyterians in Charlotte, N. C., the Baptists in Nashville, Tenn., and the Methodists in a certain town in Missouri. Even single individuals are being moved to support in full a missionary in some foreign field, or are making bequests in their wills for this purpose.

The children are being trained to give and to pray for the missionary cause, so that a self respecting, intelligent child is hardly willing to do such a thing as spend all his money for candies, firecrackers, etc., and not give anything. And who in our Church has not heard of the splendid work of the Rose-Buds? When these children come to be men and women in the Church what an improvement over the present generation! We have said nothing of the Epworth Leagues, but when they shall have wheeled into line, as the Christian Endeavor Societies have already done, taking for their banner "the World for Christ," they will add to our forces a new army of enthusiastic volunteers. The power of the Epworth League movement for the advancement of the missionary cause is beyond estimation. See what the Texas Leagues have already proposed to do in pledging the support of three men for three years.

Another fact in evidence here is the marked change in the tone of the press—periodical literature. There is now, almost without exception, an appreciation of what Foreign Missions mean as the most powerful enlightening and ameliorating movement of this century; as connected with the advancement of our foreign commerce, and the promotion of international relations; as immediately fruitful in enlarging and perfecting our knowledge of the world's geography, philology, natural history, ethnology, and comparative religions.

Of course you would expect a high-caste Hindoo like Moozundar, who knows that his exclusive prerogatives over the people as mere cattle are being cut away, you would naturally expect him to depreciate the missionaries and their work. And you would not be surprised if the few

blatant infidels in this country, or certain foreign residents in Oriental treaty ports, whose lives are rotting with vice, should be bitterly opposed to Foreign Missions. But Sydney Smith's tirade in the *Edinburgh Review* would now be impossible, and the once shameful opposition of the East India Company has been changed into unmeasured and public praise, given spontaneously by governor-generals, viceroys, and high chancellors of the Anglo-Indian Government.

These points above mentioned are signs of the times. These are not mere hopeful surmisings of what may be, but are actual movements, any one of which is full of promise, and when all are taken together they mean nothing less than a great revolution in the mind of the Church in regard to the conversion of the nations.

Looking then at the work and the changes wrought out under God by Foreign Missions in the century now soon to close—changes both in the foreign lands and in the home lands—how shall we characterize the work of the century? It has been a century of preparation for the mighty conflict and the glorious victory. Look at your map. Protestant Christianity, so slow beginning the work, has not yet gained even one great nation from idolatry and darkness to the religion of our Saviour and Lord. I know what has been done in Madagascar and in the South Seas. But they were not great nationalities, they were mere tribes. No, the past century has been the period for seed sowing; the next century, the twentieth, will be the time of the great harvest. The Church has been getting ready for the great ingathering—felling the trees, opening the fields. The children of the kingdom, as the waving ripened harvest, will soon appear.

Away yonder the batteries have been slowly getting in position, the army organized and disciplined, preparatory to the great Waterloo, the Armageddon of the Lord, the final conflict between the kingdom of darkness so long regnant over the heathen millions and the kingdom of light and love. And Japan, in my judgment, will be the first nation of Asia won to Christ as a nation, and the vast Empire of India next, and then the yet vaster Empire of China.

Meanwhile, a true and steady army of Protestants will win Mexico, Central and South America, either by sweeping the present system of Romish superstitions from the field, or else rebuke and reform it, so that all can stand together around a common cross a purified Church of Christ.

THE POWER OF THE GOSPEL.*

Members of the American Board, Christian Friends, and Friends of Missions: It would be my choice to sit in silence and listen to the reports which are brought to us from the missionary field by those whom we have

*An address by Rev. R. S. Storrs, D.D., LL.D., President of the American Board of Foreign Commissioners, at the annual meeting in Brooklyn, N. Y., October 17, 1895.

sent out and followed with our prayers, and who come back to us to tell of what they have done and seen in the Lord's service, as our brother who has just spoken, who was licensed to preach the gospel in the lecture room of my own church, has come back to tell us of what he has seen in Jaffna. But the custom of the Board, and a sort of unwritten rule guiding its proceedings, puts an almost peremptory obligation on the President to make an address on this occasion to the great assembly which is wont to be gathered. I speak, therefore, on behalf of the Board, and not because of any personal desire to do so in myself.

There are not a great many subjects which, after the continued discussion of eighty-five years by multitudes of minds, do not become worn and hackneyed so as to fail to excite interest and stir animated feeling when they are again before us. We know not very much, and care less, concerning the questions which were agitating the country in the political administrations of Jefferson or Madison, or the financial questions which were then prominent before men's minds, or even the literary questions which then occupied those who were students of literature. And so it is that multitudes of themes pass away from us, as the mists pass away from the mountain summit in the morning light, or as we on the railroad trains pass through villages and sometimes through cities and forget even that we have seen them. But the theme of Foreign Missions is one that has a perennial freshness. It is so vital and vast a theme that it never loses its hold on the intelligent mind and the devout and reverent heart, and it comes to us to-night as fresh as the dayspring, as fresh as the early spring bloom. I always feel this in rising to speak upon Foreign Missions, and perhaps more than usual I feel it this evening; for in the eight years during which by your command it has been my duty and privilege to preside in the meetings of this Board, we have had many and sometimes sharp and vehement discussions, many divergencies of feeling and conviction, in regard chiefly, at least, to minor questions—questions of the method of procedure, questions of preference for one candidate or another or one class of candidates or another, but questions still which have occupied at the time all our minds to some extent. Now that all these have passed away into the past, the great theme rises before us in its original beauty, in its commanding dignity, which has been behind all these discussions from the outset.

It is somewhat as after a windy and gusty day, when the storm has been hurtling through the sky, and the skies have been obscured, the clouds pass by and the great all-encircling heavens are over us and around us in their undimmed beauty and majesty. So it is with this theme to-night. I do not suppose we are all agreed now perhaps on points of practice; perhaps not all on questions of biblical interpretation or of theological philosophy; but there are great things connected with this missionary work concerning which we are agreed. They are *the* great things,

and they are the things which ought in my judgment to command the very serious attention, if not the immediate assent, of every thoughtful man and woman, of every one who is philanthropic in spirit, and who desires to make life sweeter and nobler for others. I marvel that men of the world, in whom is the temper of philanthropy, do not see that this is the greatest cause for them to engage in with thought and heart and free generosity.

One of these great things is that which was presented to us so clearly and with such eloquence of utterance in the sermon preached the other evening, that the manifestation of God in Christ is essential to meet the deepest need of the human soul, to meet the needs of men individually and universally. Sometimes we forget this. We feel as if a man, certainly a man of higher powers, a woman of finer tastes and more delicate sensibilities, could go through the world without this and still retain all that is noble and beautiful in spirit; but this manifestation of God in his Son is essential to the highest welfare of every human soul, in Christian lands or in heathen lands. For the illumination of the mind, if for nothing else, concerning the grandest things of the universe, this is necessary, to show us the being and character of God, with the supreme, loving self-sacrifice which is eternal in the heart of God; to open to us the vital and vast universe with which we are connected; to show us the glory of the immortality manifest in Christ and emphasized by his cross; to show us man in his nature and its possibilities, in his character and its perils; to show us the way and the promise of the forgiveness of sin, giving new exhilaration to the soul, a new sense of freedom, a new and courageous expectation for the great hereafter; to work a true regeneration in the temper of the human heart by the grace of God accompanying that manifestation of himself in his Son, so that the soul shall enter into fellowship with the divine soul, and the spirit in man be in sympathy with the pure and mighty spheres of spiritual life with which we are organically connected. For all this we need individually the manifestation of God in his Son. Nature cannot give us these illustrious revelations and these inspiring impulses. Nature, with fruits and flowers and stately mountains and tumbling oceans and shining skies and all the great and lovely phenomena of the creation, has on it no celestial gleam from within the gates of pearl. If it be a great thing to take a human soul and lift it into divine fellowship and immortal felicity, then this manifestation of God in Christ is the instrument by which to do it; and the work is our work, our missionary work, our work as persons in the social circles which we affect, our work as related to this Board in sending this revelation of God to those sitting in darkness whom we have never seen. Nothing can take the place of that—no ethics, no philosophies, no scientific instruction. And certainly the Golden Rule applies to us. If ye have freely received, freely give. This revelation is needed by the highest and noblest spirits

as well as by the humblest, by those of grandest power as well as by those of less capacity. Indeed, if we may make any comparison, they need it most who are of the highest power, for the noblest attainment in character, for the largest usefulness in the world. Then if we have found education, exhilaration, purification of the spirit, a nobler aim in life, a more beautiful and grand affection toward God in his Son and a more glorious hope of the hereafter—if we do not give these by that instrumentality to those who have them not, we are mean and greedy and dastardly in temper, and God's frown must rest upon us.

But then, beyond this, the need of the communities throughout the earth is for the same manifestation of God in his Son. For communities are primarily moral bodies, as being made up of individual moral persons. They are afterward political, or commercial, or industrial, or whatever; but primarily they are moral communities, and all their needs are fundamentally moral needs; then after these come their domestic needs, their social needs, their needs for the prosecution of their life work, their needs for commercial relations with other people; but the fundamental need is the moral need, and what ministers to that is, therefore, at the basis of all true civilized nations. Men of the world often fail to recognize that; but it is as manifest to your thought, if the thought is clear, as are the stars in the undimmed heaven. The moral need is fundamental, and the ministry to that need must be moral also.

And here is the basis of any true civilization. Trying to build a civilization without this, on the mere selfish instincts of men, is trying to build a house on shifting sands or fragile shale. It is trying to lift a building like this in which we are gathered by attaching ropes and pulleys to the roof to hoist it higher, and pushing up the eaves with poles on either side. We must have the moral basis beneath civilization in order that we may accomplish anything for the permanent welfare of man and the glory of God in that welfare. And other religions have not the power to supply this need. They do not put in operation the instruments and the forces which are requisite to this result, and therefore it is that they fail. In the Parliament of Religions there is much comparison of opinions and of speculations. He that hath a dream tells his dream, and he that hath or thinks he hath a prophecy gives utterance to his prophecy; but there is no religion save that of the New Testament, save that which gives the manifestation of God in Christ, which can put the moral basis beneath human society and human civilization.

It is this need of men, remember, and this need of communities and peoples that made the travail of his soul in Jesus Christ our Master. The voices of the world are on a minor key; the dominant note in the experience and history of the world is a wail; and Christ came that he might, by his tidings from above, change that wail into victorious music, to which the race should march to the millennium.

His ideal is of an enlightened, purified, exhilarated race, full of strength because full of moral and spiritual life through his revelation of God and of the hereafter. And that ideal interprets the advent, the cross, and the illustrious ascension of Christ; it interprets the gift of the Holy Ghost which follows; and that is to be your ideal and mine if we would stand near to the heart of Christ. Surely no other conception ever declared to men on earth is so great and so inspiring as that of a purified race through the discovery of God in his Son.

Then observe that that gospel has the power which the other religions lack. You say, "Why, it seems to me a very small power; you can carry it in the New Testament." Yes; the electric power is mighty in its final manifestation, but it traverses the wires silently. It only breaks into a transient spark here and there where the wires disconnect, and yet that is the force which eliminates oceans and binds continents together on the globe. Steam power does not seem to be great as the child watches the vapor, lifting the lid of the kettle, escaping and letting the lid drop back. It does not seem great as you watch it passing from the engine, a mere vapor, shining in the sunlight and melting into the air. But that is the power that draws the trains and drives the steamship over the riotous waters, trampling them into a floor; that is the power which works in all the multitudes of machineries throughout civilized lands; that is the power before which the mountain shrinks and is hollowed into a tunnel—a tremendous power, though small in appearance. Every power, remember, is great according to its efficiency, not according to its phenomena. All civilization, if you think of it rightly, depends at last on invisible forces—on the mind in man, which no one ever saw; on the will, which no man ever grasped in his hand; on the heroic purpose; on the noble character—all of which are invisible. The gospel of Christ comes in the line with these silent and invisible forces, and operates for the magnificent effect of which I have spoken.

Men make a most absurd estimate often of the value and the power and the fruitfulness of mere physical instruments. I have heard them say: "Send improved agricultural implements to those whom you wish to benefit; send power looms, send printing presses." Let us not forget that every physical instrument of progress, as we call it, derives its value and its power from the community in which it is set in operation. You send the typewriter to the hut of the Eskimo, and what can he do with it? He cannot eat it, he cannot sleep in it, he cannot use it as a weapon, he cannot dig away the snow with it; it is perfectly useless for his purposes. You send the telescope into the midst of a kraal of African huts, and of what value is that telescope there? But you give to those Africans or to the Eskimo this power which comes from the manifestation of God in his Son, in his love, in his purposes of grace and of glory, and the typewriter has come to its use and the telescope is turned to interpret the heavens.

For wheresoever the discovery of God comes there comes to the man a new self-respect, a new aspiration after higher things, and a new desire for celestial sympathies, a new purpose for usefulness and progress in the world. There comes superiority to the circumstances of life; there comes a courage that looks death in the face; there come social sympathies, there come the elements and the developments of a new, generous, and beautiful society. There is not a great journal in this city or in New York or in Boston or Chicago, or anywhere else, that does not depend upon the intelligent and responsive community around it, before it, and behind it for its power. The Chinese had movable type long before Europe, and they employed it in multiplying copies of the Nine Classics, their ancient literature, and in stamping tea chests. You give the same movable type into the hands of a people like our people, backed by the gospel, and journalism springs up, and all literary effort results, and a general literature is produced and distributed. You have brought in a new social life. Science depends upon that. Scientists are sometimes in the way of speaking sneeringly of Christianity as something worn out. They regard it very much as Festus did, as a kind of Jewish superstition. Ah, but for the power of that gospel, that manifestation of God in his Son to a community, science there would be as unfamiliar as summer gardens on the arctic parallels. It is this power within which brings society toward new aspirations and new attainments, and nothing else will do it. For, with the new spirit stirring, come the new inventions, and the new implements, and the new riches. I have wondered often whether Paul did not mean something besides spiritual riches when he said so emphatically: "As being poor and yet making many rich." Christendom is rich because the gospel of Christ is in it, and any society becomes rich even in material wealth as the power of the gospel reveals itself more and more clearly. This is not theoretical, it is not fanciful. The demonstration of it is built eternally into the history of the world. It was this which gave our fathers their power on the other side of the ocean and on this. The same power works now wherever the gospel goes, and therefore it is that despotisms hate it and fight it, and if they could would bury it in bloody graves. But they cannot. You might as well try to cut the sunshine with a saber and leave fragments of it on the pavement. You might as well have tried in the ancient time to stop the luminous column that marched before Israel over the rugged wastes by flinging stones and javelins at it. You might as well now undertake to shatter the auroral banners in the sky by whiffs of grapeshot. No despotism ever can destroy or permanently arrest the gospel, because it has the light of God upon it and the life of men within it.

We are to remember, therefore, for it is one of the great things about which we are all agreed, that the power of God is in a special sense and an extraordinary measure behind this work of proclaiming his gospel in

which is his own revelation of himself to all mankind. How apt we are to feel that the work is going forward simply by human instrumentality; and yet if there is anything that history shows it is that there is that silent, transcendent, imperial, imperishable power always working for its advancement. Remember that Christianity came into the world with the intensest possible opposition of the human will against it. In the form in which we have it and in which we delight and continue to extend it in the earth, it tolerates no lust, it allows no liberty of animal passion, it consents to no pride on the part of man, it calls him to humbleness and to holiness, and against that summons the spirit in man impetuously and imperiously revolts. And yet, coming into the world thus, and carried abroad by a few mechanics, it conquered the Roman Empire. It seemed beforehand as impossible that it should do that as that it should turn the Apennines into a prairie or scoop up the Mediterranean in a child's cup and pour it out beyond the Gates of Hercules into the ocean. But it accomplished that, and the signal of the cross on the banner of the Empire is the continual witness to it for all time. In the contest of the early middle ages between faith and barbarism, between the faithful disciples and your ancestors and mine—painted savages, robbers, and murderers in the forests, and pirates on the seas—it was this gospel of Christ which conquered, and over all savagery and all violence of man erected the Christian commonwealth, the life and the power of which are in all the earth to-day. It was in the post-Reformation period as well as in the earlier time, and it is in the world to-day; and wherever the messenger of the gospel goes there is this silent, transcendent, irresistible power of the Most High behind him. Everything has to give way in the end to that, because this is the cause which is dear to the heart of God and is for his glory in the happiness and well-being of mankind. You see it on every side, you see it in the present day just as clearly as ever in the past.

Why is it that the nations are now drawing nearer together, over every land, across every waste of ocean, by these modern maxims which came into existence with modern missions, and were never dreamed of before the missionary era? What is it that makes China as near to-day to New York, nearer in time than Ohio was in the day when Marietta was settled? How is it that we come to know more of Africa to-day, an utterly unknown continent thirty years ago, than we of the eastern United States knew of the great States of Washington and Oregon when our first heroic missionaries went there and saved those States for the American Union? Every power that stands against the gospel has to go down.

I know it seems for a time as if the onset of violent physical force was to be enough to arrest its spread. Men think that Turkey is to put an end to the propagation of the gospel in that great Empire. The Turkish Empire always seems to me, as I look on it on the map or in its history,

like a vast, magnificent Oriental rug, stamped with spendid and stately figures, emblazoned on every side with heroic combat, and with threads of gold and silver interwoven with the wool. Magnificent it is in its extent, in the variety of its resources, in the wonderful history which has been wrought upon it. It is a robe of Oriental magnificence that has been dipped and soaked in blood. But it is to bear, as certainly as God liveth, as certainly as the cross was raised on Calvary, as certainly as the human soul remains sensitive to divine inspiration—it is to bear by and by, and not far hence, the monogram of Christ on all its glittering expanse.

Men speak of China, with its immense area, with its multitudinous population, as being impossible to reach, penetrate and subdue to Christ. If China resists the gospel it is to go to pieces like a potter's vessel. Pray God it may not, but may accept that which has given power to other nations such as China desires to have for herself. But this is the law of history; whatsoever withstands the manifestation of God in Christ is broken before it. There may be occasional and temporary revulsions of waves here and there; but the mighty and tremendous tide of power is sweeping forward toward the millennium all the time, and everything that resists it has to go down before it.

There is only one banner in the world that never fails and is never furled, and that is the banner of the Son of God. We see this in history, and we see it as well in the modern advance of missions and of our own Board. Remember that eighty-five years ago, when an honored officer in my church, the grandson of the second President of this Board, who served you this afternoon at the Sacrament of the Lord's Supper, was a boy six years old, so recently as that, we had nothing belonging to this Board in all the world except nine hundred dollars in the treasury to send out and sustain seven missionaries and the unfailing and unquenchable faith of those who had given the money. That was all. Nowhere in any heathen land was there the least indication of the beginning of that movement. A Christian Church in Turkey was a thing only existing in the dreams of those who believed Christ was to have that Empire at last, to be realized in the far future. Now we have one hundred and fifty churches there. A Christian printing press in the Turkish Empire seemed as impossible as a flying stone statue in the air; and now five hundred millions of pages of the gospel in the Arabic tongue have there been printed and circulated. High schools, common schools, boarding schools, colleges—it could not be conceived that they should ever exist under the dominion of the Sultan and within the regions where Mohammedanism reigns. Now there are thirty-two high schools for boys, twenty-two for girls, with twelve hundred and more pupils in them. There are nearly three hundred common schools with sixteen thousand and more pupils in them. I observe, by the last summary, that our operations abroad give the following statistics: The number of missions is 20; the

number of preaching places, 1,461; the average total congregation, 72,000; the number of laborers in the field under this Board alone, 3,697; the number of churches, 461; the number of Church members, 42,413; the donations given by the native converts to Christianity, $109,000; the number of common schools, 1,025; the whole number under education, 53,615. Well, these figures are not immense; but remember, as I have said, the tremendous and world-wide opposition against which this work had to be carried forward, the humbleness and smallness of its almost unnoticed beginning and the briefness of the time through which it has been working, and you see at once what predictions there are of its future progress and its ultimate triumphant success.

The astronomer asks you to give him three points in the movement of a star, and then he will calculate its orbit. There is one point: the beginning of this Board eighty-five years ago in such utter feebleness. There is another point: twenty-five years ago, sixty years after, when the great Presbyterian body separated from the Congregationalist in this work and seemed to split the vital frame in two, carrying their energy and their resources and property to their own Board of Missions, and leaving the Congregational body weakened by their departure, though attended still by their sympathy, their affection, and their prayers. An income of $460,000 was diminished the next year to $428,000, while there was at the earlier period a debt of $22,000, which had to remain. There is the second point. Now we come to the third point, whose statistics I have read, where we have received $716,000 within the year, where there have been three splendid pledges on the floor here for the utter and final removal of our debt, which is surely to be accomplished within the six months to come. If you take the first point and the second and the third, then you may calculate the magnificent and triumphant orbit of this great missionary Board which is to enlighten all the earth.

But let us not forget that the power of God is shown just as clearly, and to the devout spirit even more impressively, in the enthusiasm of missionaries whom we send out. They are moved to go by their love of God in Christ and their desire to communicate the blessings of his gospel to those whom they have never seen. It is a wonder in history. These missionaries are not all of them the greatest or the smallest of Christians. Sometimes they are, but not always. I think sometimes that the fact that they are not always such gives new emphasis to this manifestation of God in their experience and in the life of their hearts. They go out from pleasantest circumstances of life, from homes as delightful to them as yours and mine are to us. They go to confront discomfort, privation, peril, sometimes death—and death even by murderous hands—on foreign shores, on the coral reefs, in the Indian jungles, in the interior and by the riversides of China, and in the depths of Africa. They go far from the

homes of culture, from all social amenities and courtesies, from the tone of the Sabbath bell, from the graves where their kindred are buried, from the homes to which their hearts cling. They go and they return for a brief vacation, and then they face the ocean and the wilderness again with undiminished readiness. They leave their children on our shores whom they are not to see again for years, until the child has grown to the fullness of youth, and the mother may, after ten or twelve years, look again upon the little one whom she left now matured into the beauty and the power of young manhood or womanhood. That is the sorest strain on the missionary heart; but they meet it and go again. They labor long with no visible success, or only the smallest. They lay down their lives in the service to which they have given them, cultured men and women dying with only dusky faces smiling on them and only the accents of a foreign tongue falling on their ears before they hear the acclaiming welcome of the angels in the heavens.

There is the Spirit of God in all that. They go, and they are in victorious joy in the midst of privation and service and sacrifice. Meanwhile Christians tarrying at home are pampered with all Christian luxuries, overfed with all Christian instruction, their hardest trial is to sit patiently through a sermon more than thirty minutes long, who want to ride to heaven on silver-plated bicycles with golden rims and pneumatic tires; restless, malcontent, ungrateful for the benefits they receive and querulous for any discomforts they suffer.

Here is a note of victory put into the Christian life by missionary devotion and missionary service. And even after they are gone, how their work spreads and fructifies under the shining of God's face and under the dews of his grace descending on it, so that the grave of a missionary becomes the center of a circle of Christian disciples. I have never forgotten the story of that African chief who had heard unmoved the words of the missionary, Mr. Adams, I think, and had rebelled against all his instruction and exhortation; but he saw him die of a wasting and painful disease; he watched the serenity of his face and saw the gladness in his eye, and he was converted by the dying testimony while he had resisted all the living words. So it is that the missionary conquers through his death, and after his death, and the great circle of those seeking God widens from the grave. Therefore it is that these missionaries become to us very priests of God; they are not only instructors, they are mediators under Christ, bringing a higher life into our souls. We reverence them, therefore, and account it a blessing to have their presence with us and their benediction upon us. Therefore it is that their very graves are sacred. The four hundred acres of Greenwood Cemetery hold to themselves the hearts of millions whose friends have there been laid down in their last sleep. The national cemeteries of the country hold the heart of the nation to themselves, and the graves of missionaries scattered over the earth

hold the heart of the Church to themselves. Harriet Newell, at Mauritius; Harriet Winslow, at Ceylon; Martin, at Tokat; Grant, at Mosul; Perkins and Stoddard, at Urumia; Levi Parsons, uncle of the honored Governor of the State of New York, who died at Alexandria—these places are sacred in the thought and to the hearts of Christians because of those missionary graves. The earth was consecrated once for all by the cross of Christ set upon it, and it is consecrated afresh by every missionary grave. Every land where a missionary father or missionary mother has fallen is sacred unto God. It is the possession of the Church of Christ.

Now, this is the power of God working in the souls of men as we have seen that power working in history. There is a divine energy behind all this work of declaring the manifestation of God in Christ to the nations who sit in darkness. It is unheard; but the footfalls of Omnipotence are always silent. It is unseen; but the forecasts of Omniscience never reveal themselves in fire and thunder. It is behind all this work, the power of God, which orders the seasons in their march and which swings the sun on the word of his power. It is that power which is for us and for those who go to testify for us of the gospel of the grace of God.

Then, my friend, here is duty; here is privilege. You are a confessed disciple of Christ? Here is your opportunity. You are one of philanthropic sentiment and impulse? Here is your work. The marvel is that the treasures of the land are not poured into this magnificent enterprise. The mind of the world was delighted when this continent was discovered; the mind of Christendom is delighted, expanded, as well as energized, by this history and purpose of modern missions. We draw nearer the heart of Christ in this work; he is exalted before us as our king, as well as our teacher and our friend. The privilege of life is to follow in the steps of the Most High, and the one question which comes to us is this: In this prophetic age, in this divinest work, are you who claim to love the Lord willing to keep step with God? If you are, then your faith shall be renewed; then the spirit of Christian heroism in yourself shall be quickened and exalted. Then you shall have a joy like that of the missionary in your own heart; then you shall see the future with illumined eyes and wait the great immortality with exulting spirit; for then God shall be in you as well as in history, as well as in the missionary, as well as in all his operations on the earth. Children are to be trained for this; women are to give to it, as they do nobly, generously, and magnificently already, more nobly still, more generously and more magnificently in time to come. We are to be consecrated to this sublimest service as God's Spirit touches our hearts and his providence puts into our hands the means for performing it. Here is duty; here is privilege, the privilege of working in the sublimest enterprise of the earth, for which multitudes have died, for which the Son of God gave himself.

Men of the world say: "O yes, but you are all visionaries; you have an idea of something that can never be realized, and it is idle to call upon us to take part in an enterprise which is essentially chimerical, as this is." Visionaries? They were called visionaries who, in the gloom of the catacombs, foresaw the downfall of the Roman Empire; but the crash came and struck the fetters from their hands and limbs. They were called visionaries who at the beginning said that movable type would batter down fortresses and outlive cathedrals; but it has been done. They were called visionaries who at first uttered the duty and declared the privilege of nations to settle disputes among themselves by arbitration. A dream of the pious—that was the word applied to their scheme—a reverie of the devout, at which practical statesmen and soldiers could only laugh; but arbitration between nations is now, and is to be more and more, the magisterial way of settling great disputes. They were called visionaries in your cities and in ours who saw the sterile and rocky wastes outside the town limits, and believed that they could be transformed into the beautiful pleasure grounds of the cities. They were called visionaries who foresaw the emancipation of a race on our shores, and wrought for it and fought for it until it came to pass.

Christ, remember, is the supreme visionary of the world, when he said, as the Greeks came to him saying "We would see Jesus," "And I if I be lifted up will draw all men unto me." The disciples thought that he meant lifted up on the throne of his glory, but afterward they had to write: "This spake he signifying by what death he should die." If there was ever an apparent absurdity uttered in human speech, it was that of the Master: "If I be lifted up on the Roman Cross, for the scoffing of the Jews, for the contempt of the Romans, I by that cross will win and conquer the world." But he is doing it. Let us be visionary, like the disciples in the catacombs, like the prophets of old who foresaw the coming and the glory of the Lord, like the Master himself, until we rise with all his redeemed and triumphant children to see his face in his glory, with a star for every scar on that majestic and immortal brow, with the crown of thorns replaced by the crown of a celestial and eternal majesty.

A CHURCH in the State of Washington recently sent $2.50 in answer to the appeals of the American Board of Missions. The letter inclosing the offering said: "We are sorry it is so small, but we are small—only an organization waiting the Lord's will to let us grow. We have no services of any kind, no church edifice, nothing but four women members, three of whom are of one family; but we try to send donations to the benevolent societies. We send our heartfelt prayers, and know by experience that the Lord will guide and guard his own." He who still is seated "over against the treasury" will bless the offerings of that little company.

EDITORIAL.

CHINA MISSION CONFERENCE.

THE following communication from Bishop Hendrix is of such interest and importance that we give editorial space for its publication in full. The readjustment of our educational work, the freedom given Dr. Allen for editorial duties and the work of translation, together with the forward movement on evangelistic lines, give substantial hope of steady and continual progress:

SHANGHAI, CHINA, October 3, 1895.

Rev. W. R. Lambuth, D.D., Missionary Secretary.

Sir: I herewith enclose the appointments of the China Mission Conference. The tenth session just held shows gratifying progress. The number of communicants received this year is 132, which is double the entire Church membership twenty years ago. Aside from these, 567 probationers have been received during the year, the outcome of some gracious revivals of religion, to which our missionaries are now becoming accustomed to look with as much faith in the blessing of God upon their labors as if they were in the United States. There are four Epworth Leagues, with 146 members, whose labors in soul-winning are strongly commended by the pastor. The Holy Spirit was poured out more than once during the Conference session, and the hearts of missionaries and natives were closely knit together. The Chinese Christians show genuine devotion to the noble men and women who have brought them the gospel, and the tears of both mingled as the missionaries assured them that no danger should separate them.

Consul-general T. R. Jernigan, whose faithfulness and energy have inspired confidence in all the Americans under his jurisdiction, showed his deep interest in our missionaries by visiting one of the sessions, attended by all the Americans, and assured them that the protection of the flag would be granted to all. At his invitation I accompanied him to the walled city to call on the Taotai, who is the right arm of the great Viceroy of Nankin, second in influence only to Li Hung Chang. We were received and dismissed with the firing of cannon at the entrance of the Yamen, and the Taotai expressed himself very warmly toward foreigners as being so well known in the province of Kiangsu, where Shanghai is located, that no danger need be feared. At the same time in placing the missionaries for another year I was careful to leave no one alone. The presence and words of missionaries returning to the provinces where riots and massacres had taken place during the past few months had an inspiring effect. Some were returning to fields fully two months distant in the interior, while all of our missionaries are within about only one day's journey of Shanghai, and they eagerly departed to their fields to use these superb autumn days in their itinerating tours. What mission has such an open field as ours?

The change of most importance now is the unification of the educational work of the Conference. Heretofore the highest work has been done at Buffington College in Suchow, under Dr. A. P. Parker, whom I placed at the head of all the educational work, both in Shanghai and Suchow, by appointing him President of Anglo-Chinese College, and changing the name of the Suchow School to Buffington Institute, as it was until a few years ago. Dr. Parker's nearly twenty years of experience in educational work in China fits him admirably for the responsible position, and inspires great confidence in the success of Anglo-Chinese College, as well as the continued prosperity of Buffington Institute, as he will be aided by some picked men who

came out to devote their lives to educational work, for which there is now so great a demand in China.

In response to the urgent demand for his services as the compiler and writer of books, and in his editorial work as editor of the *Review of the Times*, our returned missionary, Rev. Y. J. Allen, was released, at his own request, from the presidency of the Anglo-Chinese College, to give his whole time to editing the *Christian Advocate*, a monthly publication projected by the Conference, to translating Wesley's sermons, and to the other literary labors by which he has become so widely known in China. Thoughtful misisonaries of our own and other Churches, as well as leading merchants and officials, speak in the highest terms of Dr. Allen's great work under the auspices of The Society for the Diffusion of Christian and General Knowledge Among the Chinese. The missionaries find the literature furnished by this Society very helpful in opening the eyes of the officials. What is known as the "Witness Series," or brief biographies of persons who have been converted from paganism or some other false religion to Christianity, is meeting with great favor. Prizes offered for the best essays written by literary men of the Chinese Empire on such subjects as require more intimate acquaintance with Christianity and Western civilization are leading to a great demand for just such books as Dr. Allen is preparing. The Viceroy of Nankin has given one thousand taels, or $1,300 toward this work of Dr. Allen's. His whole time will be occupied in this work of his life, which deserves special contributions from the business men of America, as it has already received liberal aid from business men both in England and China, who recognize that the cross prepares the way for commerce and is its surest protection.

The excellent condition of the hospital work and that of the woman's work, for which there is an increasing demand, is a matter for rejoicing. The greatest results have come to our work where the women have coöperated, and where the Bible women and teachers have, with the work of the hospital, helped to prepare the way. A visit to our more important points showed many fruits of the labors of twenty years ago. The preachers and Bible women of to-day, who greeted me at every place, were the boys and girls who looked with wondering eyes upon the two strangers who came with the greetings of the Church in America to our feeble mission in China in 1876. In our leading stations our Church has a commanding influence, especially in Shanghai and in Suchow, the two most important cities in the province, now soon to be connected by steam navigation under the late Japanese treaty. The fear that the Japanese will build a railroad also promises to do much to promote railroad building under Chinese auspices. We are in the safest and most rapidly developing part of China, and our missionaries and native Christians are seeking to improve their opportunity to the utmost. *The Church at home must see to it that our mission in this province be fully sustained at this time, and nothing will inspire more confidence than large contributions through the regular channels.* An imperative need is a good church in Honkew, near the Anglo-Chinese College, to conserve results. Who will build it?

I leave at once, in company with Dr. C. F. Reid, one of the most successful missionaries any Church has ever had in Asia, to visit North China and Corea. Is the Church "holding the rope" as we go down into the mine? E. R. HENDRIX.

APPOINTMENTS.

SHANGHAI DISTRICT.

M. B. Hill, P. E.

Shanghai: Central Church and Trinity, C. F. Reid, Sz Tsz Kia, Fong Yoen Foo.
College Chapel and Hongkew, A. P. Parker.
Sungkiang and Tsing-pu Ct, R. A. Parker, Yao Mé Kêng, Ling Tsz Yien.
Nantsiang Station, Dzung Zing San.

Nantsiang and Käding Circuit, M. B. Hill, Li Tz Ni, Sz Tsz Kwên, Tsiao Lan-sêng.
Anglo-Chinese College: A. P. Parker, President; O. E. Goddard, Vice President; G. R. Loehr, Professor.
Editor *Christian Advocate*, Y. J. Allen.
Absent on leave, W. B. Burke.
Transferred to North Georgia Conference, W. B. Bonnell.

SUCHOW DISTRICT.

D. L. Anderson, P. E.

Suchow: First Church, T. A. Hearn, Sz Tz Tsang.
Kung Hong and Sên Nga Zien, D. L. Anderson, Dzên Yūng Kiun, J. B. Fearn.
Hospital Chapel, Li Yien Un.
Chang Shuh, Dong Moh San.
Luh Chih and Kwen Shan, C. K. Marshall.
Nanzing, B. D. Lucas, E. A. Pilley, Ng Dūng-hien.
Buffington Institute: T. A. Hearn, Principal; W. B. Nance, Professor.
Hospital, W. H. Park, M.D.; J. B. Fearn, M.D.
Absent on leave, W. L. Gray, J. L. Hendry.

IN THE KENTUCKY MOUNTAINS.

WE have just returned from a thirteen days' tour through seven of Kentucky's mountain counties—soil that is almost as virgin as that of the primeval forest.

"Can you repeat the Lord's Prayer?" asked a lady in our party of a girl of seventeen. "I hain't never heard about them kind of books," was the reply. "Why don't you go to school?" queried the startled interrogator. The girl quickly answered: "Them teachers around here, they can't teach nothin' no how;" and then with an almost pathetic look, as she gazed with yearning admiration upon the earnest, intelligent faces of the two good women who were trying to draw her out, she added: "Yu'uns as has been off yander can larn us anything. Ef yu'uns would come and larn us, we'uns would know them books." Ah, how true! We have not gone that they might have light. They sit in darkness and know not Him who is the Light of the world. Who is to blame?

We had long desired to give the subject of the Mountain Whites a thorough overhauling. The opportunity came when on the 23d of October, in company with Miss Belle Bennett and Mrs. Jennie Morgan, of Richmond, and Rev. J. J. Dickey, of Jackson, Ky., we started in a jolt-wagon from London, the county seat of Laurel County. The tour of 200 miles carried us through Manchester, Hyden, Hazzard, Hindman, Whitesburg, and Harlan; the county seats of Clay, Leslie, Perry, Knott, Letcher, and Harlan Counties, respectively.

Picturesqueness of scenery and charming weather kept the party in the spirit of enjoyment and adventure during the first three days. But as school after school was visited in unkempt log houses, and windowless one-room cabins were entered which housed from eight to ten shiftless, hopeless-looking human beings, our hearts became too weary for pleasureable enjoyment. A tithe of the squalor, ignorance, and especially immorality, had not been told us. It is beyond description. The seven counties type the condition of twenty-five others, with a population of nearly 350,000.

Miss Bennett has an article in this number on the Mountain Whites.

It is worthy of a careful reading. She is a Kentuckian and loves her her people. Not for one moment would she hold them up for ridicule. She is a Christian woman of the highest refinement and culture, and it is enough to know that her great womanly heart goes out with all its wealth of sympathy and love to these unfortunate people. Their true condition is faithfully given that a right understanding of the situation may lead to an effort adequate and prompt for their relief.

After visiting almost every schoolhouse for 200 miles, and entering more than fifty homes, we are profoundly convinced that a Christian school must be planted by the side of every Christian church. This must be done if we would do permanent work for God and humanity in the mountains. Miss Bennett, under the auspices of the Parsonage and Home Mission Society, will begin the work by establishing a school at London, where teachers for schools and girls for the homes can be trained for work. It will be a base for further operations. We bespeak for her immediate and generous assistance. She needs $20,000 at once.

CENTRAL MEXICAN CONFERENCE.

[Communication from Rev. J. R. Mood, English Secretary.]

DURING the recent festivities in the capital city, while countless hordes of people, led by American and Mexican Catholic priests, were bowing down to "our Virgin of Gaudalupe," a small company of thirty preachers was gathered in another part of the city to overlook the work of another Conference year and to pray the Almighty to open the eyes of their brethren, to the deluded millions of Mexico. There was something heroic about this gathering—to see this handful of men planning fresh campaigns in the face of such terrible odds, and confronted by the mass of superstition and idolatry that everywhere presented itself. Mexico City is usually wicked enough; but its wickedness was never so bold and glaring as during the recent session of our Conference. The Sabbath was one great gala day, without one spark of true Christianity manifest except in the small gatherings of Protestants here and there. The streets were thronged with the unthinking masses, led on by lust and love of gold, bent on trade or the senseless worship of the patron saint of the Mexicans. Is it strange that our hearts were often saddened as we went to and from the Conference room?

Bishop Key called the Conference to order at the appointed date, October 10th. Thirty delegates were present. The business moved on smoothly from day to day, until the hour of closing came the following Sunday night. There had been but one breach in the ranks—C. C. Abeyro, pastor of the Mexico City congregation, "had fallen on sleep." All the preachers were found blameless in their life and official administration. P. Godinez was located at his own request. All the missionaries, except

one, had undergone deep family afflictions during the year, but all were together again rejoicing to see one another's faces and to say that God's grace had been sufficient for them even in the very darkest hours. Sister Watkins was still sick and unable to attend the sessions. J. B. Cox was given a right hearty welcome. He comes to us rich with the experience of four years' service in New Mexico and Western Texas, and has already shown a peculiar fitness for wrestling with the difficult problems of the Mexican field. Gilberto Dalli, Manuel Lopez, Jenaro Paz, and Daniel Espinoza were received on trial. It is a noteworthy fact that these four brethren, the only ones who passed the committee out of a class of eight applicants, are the products of our school at San Luis Potosi. They have not received a finished education, it is true; but still we are gratified that the action of the committee gives such unsolicited and marked approval of our seminary work. Now that two of the missionaries can give almost their whole time to the school work, we expect to make a very decided advance in methods and discipline in the college.

When Question 4 was called, "Who are admitted into full connection?" the Secretary presented V. P. Santin and David Navas. The address of the Bishop that followed was a noble utterance; this writer wishes to put it on record that it proved a greater uplift to his heart and life than anything that occurred during the Conference. After comparing our Mexican Protestantism to the early Church in Judea, and showing that the odds were greatly in our favor, he said, among other things: "You are to meet opposition, difficulties, prejudices, possibly persecution, even hunger. We do not send you out upon a holiday excursion; we are not seeking men whom we may show off to the world, but men who will face the very hardest difficulties. We want you to go to your people, lay your hands upon them, open your hearts to them, so that they will begin to inquire after that wonderful experience which is yours. The Board cannot support you this year, your people must help; therefore you must get close to them, awakening their interest and support in your behalf. Brethren, if your heart is in this matter you will be willing to go down to your people, to weep and struggle with them, then they will turn and hear you. These be your kindred; O lay yourselves on the altar for their conversion. When we turn ourselves loose and say, 'Here am I, send me,' then God can use us. Go out and do this work, giving God a chance to use and help you. Nothing so develops Christian manhood and real piety as to step out on the promises of God. I talk thus because you must know that soon this Mexican Church must stand on its own feet and walk alone."

At our last Conference Dr. Morrison and Bishop Key made very earnest appeals on the subject of self-support. The reports showed that their efforts had not been in vain. In almost all the charges the matter had been agitated. When Question 34 was called: "What has been contributed for support of presiding elders and preachers in charge?" the

answer was $730.56, an advance of $705.77 over last year. The amount contributed for missions was about the same as last year, $411.

The following is the list of appointments:

MEXICO DISTRICT.

D. F. Watkins, P. E.

Mexico City, L. G. Prieto.
Xochiaca, S. M. Reyes.
Tula, N. Gomez.
Metepec, D. M. Navas.
Toluca, M. Zavaleta.
Joquicingo, J. G. Ramirez.
Santa Maria, to be supplied by Z. Rodriguez.
Cocotitlan, D. O. Monsalvo.
Rincon and Santa Cruz, J. B. Alarcon; M. Gomez, supply.
Huetomo, to be supplied.
Agent Bible Society in Venezuela, J. Norwood.

PUEBLA DISTRICT.

W. D. King, P. E.

Puebla, D. Paz, J. S. Paz.
Matamoros, to be supplied.
Jochimizolco, V. Aguayo.
Acatzingo, M. Culhuac.
Cuernavaca, V. G. Santin.
Amecamec, supplied by A. Morales.
Orizaba, Luis Acosta.
Cuautla, C. Martinez.
Ticuman, supplied by D. Ortiz.
Tulyehualco, J. B. Anguiano.

GUADALAJARA DISTRICT.

B. G. Reyes, P. E.

Guadalajara, J. S. Rivera.
Tlajomulca, J. M. Morales.
Abualulco, A. Blanco.
Tecolotclan, N. Aguilar.
Autlan, M. H. Cuevas.
Tepic and Talcocoton, G. M. Dalli.
Santa Maria and San Pedro, T. T. Becerra.
Rosamorada, supplied by L. Hernandez.
Cuyutlan de la Barranca, supplied by T. Rodriguez.
Ciudad Guzman, J. M. Sandoval.
Colima, Francisco Reyes.

SAN LUIS DISTRICT.

G. B. Winton, P. E.

San Luis Potosi: S. G. Paz, M. Lopez; American Church, G. B. Winton; one to be supplied.
Morelia, A. Portugal.
Nahuatzen, D. S. Espirosa.
Seminary: G. B. Winton, President; J. R. Mood, Principal Spanish Department; J. B. Cox, Principal English Department.

THE BIRTH OF THE RENAISSANCE IN CHINA.

THE *Peking Gazette*, from the office of which the new reform journal issues, is probably the oldest paper in the world. It is the organ of the Imperial Government, and is the medium through which the edicts of the Emperors have been published for centuries. One edition is on satin, expressly prepared for the Son of Heaven. Bishop Hendrix forwards a letter written by Rev. Timothy Richards, Secretary of the Society for the Diffusion of Christian and General Knowledge among the Chinese, to Dr. Y. J. Allen, Editor of the *Wan Kwoh Kung Pao* (World's Magazine). Missionaries have always been creators of sentiment and moulders of thought. God is using our representatives in China to this end. May they be divinely guided! Mr. Richards, writing from Peking, says:

> One of the first things I saw after coming here was a small paper called the *Wan Kwoh Kung Pao*, exactly the same name as ours. It is only about half a dozen leaves, and of the same form and type as the *Peking Gazette*. It is actually published in the *Peking Gazette* office, once every other day. The 20th number is just out. On looking at its contents I saw that the subjects were all for reform. The first and only two articles I read were both from my own pen. One of the editors, whom I have since seen, told me that they were at a loss for reliable information, and consequently copied ours. It has a circulation of two thousand copies.

Another interesting thing is that I had the pleasure of dining last week with four *Hanlins* (Literati of the Imperial College), one of whom is a censor, and I am going to dine with eight *Hanlins* to-day. At the former dinner the *Hanlins* were very anxious to have us open a branch establishment of our Society for the sale of our publications in Peking. They say they cannot get our publications. Many are frequently asking for them, and as they need the information contained in them they are very anxious to have our publications well on hand. They also say that the other papers are unreliable, but that our *Kung Pao* contained the truth. They also appreciated your criticisms, which were given in a friendly spirit and are most helpful. They even suggest that our headquarters be at Peking; for althongh Shanghai is the commercial center, the political and literay center is here.

I have seen the Viceroy Li twice here. He is very friendly, and has talked over some very important matters. He also urges my stay in Peking, so as to make foreign affairs more intelligible to the Peking authorities. To-day I am going to lay a scheme before these *Hanlins* for the benefit of their country. If they are not ripe to take it up now, they may be readier to take it up next time by having had the idea simmer a little in their minds.

What is of interest to our Society is that everywhere now throughout the Empire there are many of the reformers turning to the *Kung Pao* and our publications for light and guidance. To have been able to do that by means of the writings of less than a dozen men is a thing the whole Christian world may well be proud of. And your share in the work is not the least. Your bishop should know that we are assisting at the renaissance of a fourth of the human race. Oh that our Societies could only realize the importance of the opportunity! Instead of setting three or four men apart for this work, they should have forty at work to guide the mind of the four hundred millions of China.

I am so busy that I can hardly sleep at night for thinking. Go on in the line you have been going, and God will astonish you soon with the greatness of the results. I feel the need of prayer for wisdom and guidance more than ever, as so much depends on right action now.

LIU PING-CHANG CASHIERED.

In a a recent Shanghai paper forwarded us we find the text of the Imperial Decree cashiering the ex-Viceroy of Sze-chuen. On the ground that he failed to protect the missionaries during the riots, and as a salutary warning to other officials, it is decreed that he shall never again hold office. His subordinates are also ordered to be punished. We quote from the translation of the Imperial Edict:

On repeated occasions have edicts been promulgated directing the Governors General and Governors of all the provinces to issue strict injunctions to the territorial officials that especial care must be exercised in the protection of the mission stations established by the various nations, in the hope that the people and Christian converts may live at peace the one with the other.

It came to our knowledge in the fifth moon of the present year that a disorderly mob had created a disturbance in the province of Sze-chuen, and destroyed mission property near the East Parade Ground. This outbreak was followed by several others throughout the province, directed against missionaries, all of which are to be attributed to the fact that in the ordinary course of things the territorial officials did not know how to admonish the people, and trouble consequently arose. Moreover, when

the agitation had subsided, prompt measures were not taken to punish the offenders, and Liu Ping Chang, the Governor General of the province in question, displayed none of the qualities expected from an officer holding the position he did. The blame attaching to him is therefore very great.

According to a memorial presented by the Censor Wu Kuang-kuei, impeaching his conduct, Liu Ping-Chang at the commencement of the outbreak in the capital took no notice thereof, nor did he send any soldiers to repress the mob. Such inaction resulted in the continual reinforcement of the ranks of disorderly vagrants, and in the increase in the number of attacks on mission stations at other places in the province. In consequence of this culpable negligence on the part of the Governor General, and his abuse of the trust reposed in him, he is, as a warning to others, at once to be deprived of his rank, and is never to be again employed in the public service.

As regards the other officials who failed in their duty, the Taotai, the Prefect, etc., Lu Ch'uan-lin is hereby directed in each individual instance to make the strictest inquiry into their conduct, which having been done he is to impeach and punish them.

Missionaries have returned to their stations, and have suffered no molestation in their work.

FRATERNAL ADDRESS.

At the recent session of the China Mission Conference our brethren were edified by an address from Rev. W. N. Brewster, of the Fuchow Conference, M. E. Church. A few extracts will be of interest:

Even in our work in Fukien, which has prospered so greatly, we could not show anything so remarkable as the rapid growth of the work in connection with the Church in Shanghai. You have been working only a short time, while we have been working over fifty years in the Fukien Province.

We have a good many difficulties to contend with. Fukien is broken up into many districts, speaking different dialects, and thus hampers our operations very much. We only occupy a part of the province. And yet our work has been greatly blessed. Last year the reports of our mission showed a membership of about 500, and some 600 probationers. These probationers are carefully scrutinized and sifted, and only such retained on the list as appear to be really in earnest in their purpose to become Christians. The two other missions working in the same province are the Church of England Mission and the American Board Mission, and they have some 13,000 members and probationers. So there is a total of about 25,000 Christians in the Fukien province.

My special work is in Hinghwa, about eighty miles south of Fuchow. I have been working there about five years. The only other foreign missionaries in the place are my wife and two ladies belonging to the Woman's Foreign Missionary Society. When I went there a large work had already been done in that region by the missionaries from Fuchow, and some 800 members had been gathered into the Church. During these five years the work has greatly prospered, and over 3,000 members and probationers have been received; so that we now have more than 4,000 Christians in Hinghwa and the adjoining region.

The work is divided into two presiding elder's districts, with native presiding elders over them, and some twenty-five circuits with native preachers in charge. We have seventy-five native preachers and twenty-five Bible women engaged in the work.

We have established a training school for preachers. There were about forty in attendance the last term. We take these young men, some of whom are married, and whose wives in many cases attend the Bible Woman's School, and seek to train them in the systematic study of the Bible, in pastoral work, and in the preparation and delivery of sermons. In addition to their regular daily study they go out every Saturday to visit the people in the city and in the neighboring villages to talk to them, and to get them to come to church on Sunday. Each one has a class of Christians under his charge, whom he is to visit and instruct as often as possible. They start out early in the morning and are gone all day, returning late in the evening, sometimes tired and sunburned, after a long tramp through the villages visiting the Christians.

Last year we built a church in Hinghwa that would accommodate about 700 people. Before that we had a much smaller church, where our congregation of some 200, made up of the pupils in our schools, principally, could all be seated. But after the building of our new church the congregation began to grow, largely through the efforts of the students in the Preacher's Training School, until now we have a regular congregation every Sunday of six or seven hundred, many of whom are outsiders, whose names and residences we know, and who regularly attend Sunday worship.

But all mere machinery cannot save souls. All our plans and methods of work are of little avail unless we have the power of the Holy Spirit with us. Our great difficulty in our work among the Chinese is to get them to see the exceeding sinfulness of sin. They think that Christianity is simply a system of doctrine to be learned like Confucianism, and that in order to become a Christian it is only necessary to exchange one system of moral teachings for another. We have great difficulty in convincing them that Christianity is a divine life in the soul, and not a mere system of ethics. More than a year ago we began to be greatly burdened with a sense of the failure of our Christians to grasp this great truth, and we felt called to earnest and unceasing prayer on this account. We preached to our people about sin —their own perilous sins—seeking to bring them under conviction for sin.

After this had gone on for some time, one Thursday evening at our regular weekly prayer meeting the convicting power of the Holy Spirit came down, and the Christians began to cry and weep and pray earnestly for the pardon of their sins. This was manifest in all parts of the congregation, and they remained on their knees for a long time, praying for pardon. I felt that the answer had come to our prayers, and that we ought to continue the meeting. But I had already made an appointment to visit several places in the district, so I was obliged to leave them. My wife also had an appointment to visit a girls' school in a town some distance away. So we had to leave them till the next week. When we met with them again on the following Thursday evening, the same scenes were repeated, such as had occurred on the previous Thursday evening—weeping and praying all over the congregation—and many were happily converted. That was the beginning of a great work of grace among the Christians and inquirers, and a marked change came over all. The teachers noticed that the students studied better, and were more amenable to discipline. The zeal of the Christians for the salvation of their heathen relatives and friends was greatly increased, and the holy fire spread in many directions. Many who had been Christians for only a few weeks, having come right out of rank heathenism a little while before, could tell of a living, conscious experience of pardoned sin and of the love of God in their hearts.

I do not desire to make an exaggerated statement, nor would we have you think for a moment that we do not have our serious trials and difficulties to overcome. Some of our Christians prove to be false. Some of our native helpers manifest mer-

cenary motives, and show themselves unworthy of the trust imposed in them. But God is in the movement, and in answer to united and earnest prayer has blessed us in a wonderful manner, and I have no doubt that a similarly abundant blessing awaits you here in your part of this great field.

THE HAWAIIAN ISLANDS.

THERE are more than 10,000 Japanese engaged on the sugar plantations on the Hawaiian or Sandwich Islands. They have gone most largely from the northern shores of the Inland Sea, and while they go in quest of this world's goods, not a few have found the Pearl of Great Price. Rev. O. H. Gulick says: "I believe every Japanese who touches these shores is benefited in some degree by the Christianity that fills this land, and that was brought thither by our missionary fathers." And mothers, he might have added. "Mother Gulick," who long survived her devoted husband, and who gave the world the most illustrious, perhaps, of missionary families, spent her last days in Japan, living to a ripe old age.

There are eleven Japanese preachers and evangelists on the Sandwich Islands. These are mostly employed among the thousands of their countrymen engaged on the plantations. The Chinese population is very large, but not so open to evangelistic effort, though the need is great. Mr. Gulick writes: "As a point where the waves of the two types of the race—the European and the Asiatic—meet and impinge upon each other, this little group of islands is, from a missionary and humanitarian point of view, a very important position to be held for Christianity."

THE CHRISTIAN INDUSTRIAL LEAGUE.

HE came "not to be ministered unto, but to minister." How marvelously does this ministry grow and find expression—one of the evidences of the divine force within and behind Christianity! *The Outlook* tells us of the organization of the Christian Industrial League—a new movement which seeks to give within the Church that sympathy and helpfulness to workingmen which they as a class find in organizations outside. The ground for such effort is found in the statement that "while the Church to-day has in it about sixty-one per cent. of employers, only about four per cent. of the workingmen are found there." The object of the organization "is to organize the men of the Church, especially those who are engaged in industrial pursuits, and train them to do personal Christian work among their fellows; to promote the domestic, social, and spiritual life of its members; to promote patriotism; to give help in sickness, by providing watchers, nurses," etc.

It does seem to us that unremitting effort should be put forth to get more workingmen into the Church. Then let the Church show that she has life and sense enough left to hold those she gets.

OUR MISSION FIELDS.

JAPAN.

THE scarcity of letters from China, Brazil, and Mexico compels us to confine ourselves to the Japan Mission this month for items concerning the work.

At the late session of the Japan Mission sion Conference a committee, consisting of Revs. W. A. Davis, Kogoro Usaki, S. Shaw, and W. E. Towson, reported as follows concerning the general condition of the work:

"While the statistics show a loss in the number of members, and also a decrease in the number received into the Church on profession of faith; and while the excitement of the war has interfered to a great extent with the regular work—yet there are many signs of improvement, and there is much for which to be thankful.

"*First.* The stand taken by Christians and the work done for the spread of the gospel in the army have resulted in a much better understanding of the true nature of Christianity on the part of the people in general.

"*Second.* More preaching has been done in the bounds of our Conference than ever before; our borders have been enlarged, new ground has been prepared, and much seed sown which will bear fruit in the near future.

"*Third.* The spiritual condition of the members has been improved, a better understanding of the deep things of God has been gained by many of our Christians, and a spirit of revival has been manifest in some of our churches.

"*Fourth.* There are no schisms in our church.

"*Fifth.* Quite a large number of our young men have been called to preach the gospel.

"*Sixth.* The improvement in the financial condition of our church is very encouraging.

"We would urge, first, that the work for women be emphasized; second, that Bible classes be organized, in which a general knowledge of the Bible may be taught."

After Six Years.

REV. T. W. B. DEMAREE, writing from Kobè, gives an interesting summary of this year's work in the Kwansei Gakuin:

"We have just closed the sixth year of our Theological School here; and while the sanguine hopes entertained nearly six years ago, when I was first introduced to a class of these students in Pope's 'Systematic Theology,' have not been realized, I am glad to say there has been a continuous work of permanent good going on. Our finished work is, as it stands today: Two pastors, and two more subject to appointment. One noble graduate has died, and one has gone back to his home in the North. Besides this, we have furnished to the field at least twenty young men for a year's service after they had received one, two, or three years' training. One, who finished the middle year, has joined the Conference, and now completes his first year in it, while others who were with us one or two years are now serving as evangelistic helpers in various places. We thank God and take courage, believing that though the native ministry fills up slowly, it will fill up. Next year we hope to graduate about eight from the English and vernacular classes, and among these are truly some of the choice spirits of the earth. Six years may seem a long time to wait for these results, measured by some standards. Our course is thorough, perhaps too thorough. This takes time. But those who are gone out are as thoroughly equipped as possible. There ought to be a golden mean between the two extremes of the stereotyped theological graduate and the uneducated exhorter. This is what we need. Capable, God-sent, consecrated young men, with seed to sow—these are what we want.

The whitened harvest must feel the sickle every day.

"The war is over. I am compelled to say that it has been distracting. One student, who entered in the fall, soon went out to become a nurse, but he was so earnest and capable that he both helped the sick and honored the cause of Christ. Another spent a month or more in some kind of similar work, but came back, and by close application graduated. No one who knows aught of the intense spirit of patriotism of the Japanese people will wonder that to the boys who remained in school the war was a subject of the most intense interest. To die for one's country —there can be no greater glory—is the belief of every loyal Japanese. While this is true, if I should attempt to sum up in one word the most characteristic spirit of these young men, I should be compelled to use the word *evangelistic*. All the students have done some kind of evangelistic work during the year, and whatever may be said of the manner in which they preach above the heads of their audiences, they still have a sincere desire to make known to them the grace of Christ. The subject of the oration of the representative of the Biblical Department on Commencement Day was 'Experimental Christianity.' Considering the distracting circumstances by which we have been beset this year, the literary standing and experimental life of all the students has been exceptionally good."

By God's Grace, Excelsior.

Rev. J. C. C. Newton writes of the death of a recent graduate of the Academic Department of the Kwansei Gakuin. He was a good student and an earnest Christian. Out of the eleven graduates of that school four have died, all of them young men of great promise. Dr. Newton adds: "We are troubled about it. We need just such men as we had looked for them to become, and just as they are about to enter the Theological Department, or, having prepared themselves, have entered the Conference, they are taken from us. We are now systematically at work again. The school has opened again in both departments; is, by God's grace, excelsior. The need of our school as an educational center, representing evangelical and Holy Ghost members in Japan, was never so manifest as to-day. The Lord has work for the Kwansei Gakuin to do in this country. No doubt about it, this it is that nerves us all for the work committed to us. We think our students feel this too. I am aiming to keep in close touch with them this year, and find it easy to do, as I am here on the ground all the time."

Workers Still Needed.

Just at this time, when some churches are discussing the advisability of withdrawing their missionaries from Japan, we have received a letter from Rev. W. J. Callahan, from Tadodsu, in which he says: "There never was a time in the history of missions when there was a greater demand for thoroughly trained workers, both native and foreign, than there is now in Japan. It is not confined to localities either. I can see a marked change since I came to Japan. Do not send out any but experienced men. In a recent mission meeting I noticed that this was the almost unanimous opinion of those present." He speaks of the several places where he had been preaching, and adds: "Three trips were made into the country, preached at three other places besides those mentioned above, and five others were visited with a view of opening work as soon as possible. In almost all these places there is no work being done by any Protestant Church, and in a large proportion not even by the Catholics, who have the oldest work on this coast. Three thousand square miles here ought to be occupied by our Church immediately, and Nakatsu is the natural center. But if our strength is not reinforced soon with another missionary and more native helpers, we will find that we are shut in on all sides, with no room to expand. Such territory cannot remain long unoccupied by some mission."

One of the latest as well as the most interesting features of our work has been the school for very poor children—those who are not able to go to the public school. This school was opened on the 10th of May, with ten children from the poorest homes of the laboring classes; by the middle of August eighty names had been enrolled. The design of the school is to teach the children to read and write the most common characters, simple calculations, and the truths of Christianity. It is making friends for us among the people."

A Blessed Year of Seed Sowing.

MRS. J. W. CALLAHAN sends the following report of her work among the women and children of Tadotsu. We rejoice in the success that has crowned her efforts, and pray for even greater blessings throughout another year:

"Because of the peculiar position of Nakatsu it is splendidly situated for evangelistic work. Our woman's work did not practically begin until January of this year. As the work was entirely new we had no Christian women to aid us, and no Bible women. At first, therefore, I found some difficulty in getting acquainted with the women of Nakatsu. I began by calling on my neighbors, according to Japanese etiquette, and found them most friendly and cordial, and prompt to return my calls. We found no difficulty in opening a Sunday school in connection with our regular services, and this soon increased until often our little chapel was crowded with little brown faces, eager to sing, and hear the lesson. We often have an attendance here of from 80 to 90 pupils. At first they knew nothing of Christ, but they learned very fast, and by the end of June about twenty could repeat the Ten Commandments from memory, and several knew the Lord's Prayer, while all knew of the one true God who sent his Son to save Japanese children as well as all the world. We teach them hymns, the Commandments, and the Lord's Prayer from large scrolls, which we hang on the wall, and all learn in concert the gospel story, and many of the beautiful stories of the Old Testament we make interesting by the "Leaf Cluster," which is sent from America. By the first of May we began to see our way clear to open a woman's meeting, and had plans for more Sunday schools, but Oh, how we need native Christian women to help! And how we prayed that God would send us some one soon, for the harvest seemed so ripe! And of course our prayer was answerd, for God always takes care of his work. In May Mrs. Vanpetten made us a little visit, and we held our first woman's meeting, which was a great success, and Mrs. Vanpetten, seeing the great needs of the work, promised us a trained Bible woman for the spring work, and she accordingly came in May and stayed on until the last of July. We began at once visiting three or four days in the week, thereafter sending the Bible woman alone to talk Christianity to those whom we had visited together, and in this way became acquainted with a good many women. In May we opened a weekly woman's meeting for the study of the Bible, taking up the life of Christ as taught in Luke; also subjects which we thought would be helpful—such as the 'Object of Christ's Coming,' 'What Christianity Will Do for Us,' etc. We had rather a small attendance—from six to eight—but we were much encouraged by the interest shown in the study of the Bible, which to all the women was quite new.

"May 19 we opened another Sunday school in a very poor section of the city, called Tsunogi. Here we often had over one hundred children, besides many men and women, who would come and stand quietly listening through the exercises. Here the children are learning rapidly, and many of our Sunday school pupils are attending the charity day school which Mr. Callahan has been able to open this year, and which numbers 80 pupils. In a village about five miles away, called Hachija, where we have preaching every week, we have opened a children's meeting, and this has been very well attended.

We hope to start a woman's meeting in the same village the coming year.

Miss Leeds, of Fukuoka, has just graduated four young ladies; two of the best are promised to us for the coming year's work. With their help we hope to open more meetings for women and several more Sunday schools, as this line of work seems very successful in Nakatsu.

"This has been a blessed, joyful year of sowing, and the reaping will come, Already we have seen souls born into the kingdom, and we have the Master's promise, 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'

"Pray for us that in this new field, when there are so many open doors, we may be given wisdom and strength to carry on the work to which God has called us."

Kindergarden Work in Hiroshima.

Miss Nannie B. Gaines writes of the need of a missionary and native Bible women to work in connection with the girls' school at Hiroshima, visiting among the families. There is more than enough to keep two such workers busy, even though they gave all their time to it. "I hope the day will come when we will have women for such work."

"I have begun my kindergarten school, consisting of five bright grown girls, all understanding English well enough to study text-books in that language, having some knowledge of music, and having been well trained in mission schools. I could have had more, but I did not care to take more than I could keep busy and keep a close outlook during their working hours. Next year I trust we can enlarge and take in a Japanese kindergarten class, and also the present class. I began hoping to be able to turn it over at once as soon as some one from America should come to take charge. This work among the children is certainly the most beautiful we have. Mr. Wilson and all the gentlemen seem to feel the importance of it as we do, so you see it is not my hobby alone. I have not yet been able to get a house in which to open our free kindergarten. As soon as the girls advance a little I want this free kindergarten for them to practice in. This school property was certainly a wise investment, as it insures our permanency in the city. We may perhaps be compelled to lease ground and build before we can get any place for our free kindergarten. Houses are scarce, and house-rent is very high. Everything went up during the war, and has kept up.

. . . . . .

"This is a great holiday—the celebration of those who died in the war. We went over this morning to see it. All the soldiers and officers of every kind were in their bright uniforms, and it was certainly a spectacle to be remembered. If there was nothing objectionable in the train of these gatherings, the evils of such religious celebrations might not be so apparent. This afternoon horse-races, etc., will occupy the time, and the evening will be given to fireworks. The soldiers have more liberty than usual, hence the city will be a lively one."

The First Impressions.

Miss Emily James, a recent addition to our Japan Mission, gives in a personal letter her first impressions of that country and its people, and we take the liberty of making a few extracts therefrom:

"On the last day of September we reached Yokohama, and I regretted very much when the time came for us to leave the steamer. It was my first ocean voyage, and it had been a very delightful one. I had expected to read many books while on board, but found the study of my fellow passengers more interesting than books. There were about thirty-five missionaries, some of whom were most enjoyable companions.

"When the steamer anchored at Yokohama it was to me a novel sight to see the Japanese yachts and sampans, especially the men of the latter. They look

more like barbarians, their thick hair standing on end, and skin the color of old mahogany, and most of them nearly nude. Thought I to myself, 'Are these the people among whom I am to work?' and I certainly did not relish the idea. They look repulsive—nothing like I had imagined—nothing dainty, I assure you, about them. I did not like the idea of riding in the jinriksha, having a human being take the place of a horse, but no doubt I shall get accustomed to it and not think it strange.

"I arrived at Kobe on October 1st, and was soon on the way to our school, the Kwansei Gakuin. It is a beautiful place for this school, and I enjoyed being there. The sun shone forth in all its glory, adding much to the beauty of the place. Just back of the house was the mountain, and some distance in front Osaka Bay, which was dotted with hundreds of little boats, making it a picture ever to be remembered. . . . Japanese houses are all much prettier in pictures than in reality. The common people seem to be poverty-stricken, judging from the appearance of the large number of tumble-down shanties greatly in need of repairs, and the way the people dress, or rather do not dress, is shocking; one could not see much worse in the wilds of Africa. We had no trouble in getting passports, so that night Mr. Walter and I left for Hiroshima, reaching there next morning at half-past eight. The scenery from Kobé to Hiroshima is very picturesque, with the many peculiar little houses, some of them thatched with straw, others tiled with brown clay, nestling against the foot of the mountain, and the well-kept fields without a weed to be seen, and every available inch of ground utilized.

"I was most cordially welcomed at our girls' school by Miss Gaines, the principal. The house is very home-like; but the first day I walked around the grounds I felt as if I were in a convent, the close, high fence giving one that impression. The school is quite large, having eighty or ninety pupils, with thirteen of the larger girls boarding in the school. They have their rooms in the regular Japanese style, and also have a cook to prepare their own native food. I go to their study rooms every evening at six o'clock for prayers and reading of the Bible. I take off my shoes before entering, and sit Japanese fashion on the floor, but not very gracefully as yet, and the other evening I felt so tired that I just sat American fashion on the floor, which made some of the girls smile. Unlike the sampan man of Yokohama, the appearance of the girls is very pleasing.

"Last Sunday I went to a Japanese church, and had a class in Sunday school—girls who spoke some English. Miss Gaines has her class in Japanese. The sermon, prayers, and singing were all in Japanese. I would give anything to understand the language, and am trying to study it, but it will take years and years before knowing it well. When going to church I was surprised to see all the stores open, and the men and women working as they did on other days. Of all things that was the strangest, for I thought all nations had some sort of worship on that day; but I suppose we can scarcely expect to have the Sabbath observed until the people become Christian."

Kwanonji.

FROM Tadotsu Rev. J. T. Meyers writes that the work has gone steadily forward, and that the prospects are bright for a good year's work.

"At Kwanonji, where there is great opposition to Christianity, during a recent service two priests were present, who, after the first speaker had finished, began to abuse Christianity in general and the sermon just heard in particular; and when the second speaker began, the priests went among the people and virtually drove them from the place. Since then," says Brother Meyers, "we have not been able to rent a preaching place in that town. The excuse given is that this is election time. We shall use every effort to quietly continue the work there."

MEDICAL MISSIONS.

Western Medical Science Is Encouraging in China.

BY DR. Y. K. TSAO, PEKING, CHINA.

WHEN the Western medical science first came to China, people were afraid to come to us for treatment or attendance, because they were so superstitious and their hearts were full of bad thoughts about our medicine. Many of them think that our remedies will make them follow foreigners and become Christian. Many times we have had to urge them to come to us to be cured, or to prolong their lives, by some surgical operation. By and by people began to realize the value of our skill and manner of treatment. Many of them have done away with their bad thoughts, and are willing to submit to some minor operations. Then they began to talk differently, and to say that Western medical science is more excellent than anything the Chinese are able to do. There are many persons still not willing to allow the use of the knife on them to remove any diseased part of their body. They had much rather die than to have their arms or legs cut off. They say they cannot die peacefully without a whole body. Some think that foreigners will take their flesh and eyes to make medicine, and that all our remedies are made from human beings. Years ago we were only able to get the poorest class of patients to come to our dispensaries and hospitals, but lately we not only get a better class of men and women, but also many mandarins call on us to be treated, and they are on very good terms with us. From our mandarin patients we have received a small sum of money to help the poor.

As regards surgical operations, at present some patients will ask us to do it, instead of our urging them. I could report many cases, but will only give a short account of two.

An old country carter, aged 56, had a fatty tumor growing on the inner side of his thigh, just a little above his knee. It had been growing more than twenty years, having started with a small nodule which increased in size very rapidly, and no one was able to remove it or do anything to help him. When I saw him come to my clinic one day, I noticed this large growth hanging down, larger than one's head. Although it was suppurating and discharging, as soon as I touched the tumor I knew it could be removed and the patient have a good chance for recovery, as the other parts had not yet been affected. He was glad when I told him that the only thing to do was to remove it, because no Chinese doctor had held out any such hope. I took him into the hospital and removed it, under an anæsthetic, without difficulty, and the wound healed up without any suppuration. I sent him away rejoicing because he was able to go back to his old work and earn money to support his aged mother.

The second case is that of a carter too—a driver for a mandarin who lives just next to our hospital. One day while driving a horse-cart, with his master inside, the horse became frightened at some object on the street, and ran with all his might. The driver was not able to stop him, and fell down before the cart. The wheel passing over his leg, mashed the bones. His master was killed in the cart, so the driver was put into "yamen-li" for a night. After much difficulty he was released, and his friends brought him to me to be treated. I took him into the hospital at once, unbound the horrid stuff they had put on, and found the leg greatly swollen, and that much of the marrow had run out from the wound. I set the fragments, dressed the wound with antiseptic dressing, and put on an ordinary splint, with cold application to reduce the amount of swelling. Afterwards I put on a plaster of Paris splint, and cut out a hole after it was set to dress the wound. In about forty days the bones were reunited,

the wound was healed, and the man allowed to walk with crutches. He is now driving a cart again. He has a sound leg, and speaks very highly of our Western medical knowledge.

The Western medical science surely will grow, because people are getting to like it more and more. Viceroy Li has started a medical school in Tientsin to train surgeons for the army and navy. We missionaries ought to have a good school too, as soon as we can. The Medical Faculty of Peking University is already organized, and the school will begin its session next fall. Pray that God will be with us, and that we may train many young men for Christ's work.

Medical Missionaries in Africa.

A RECENT book by Captain Lugard is replete with references to the Scottish and other medical missionaries he has met in Eastern Africa. The captain offers his testimony in a non-partisan way, since he does not admire all members of the missionary profession, but he freely admits that "he did not meet one Scotch missionary in Nyassaland whom he did not esteem. He has nothing," says a contemporary, "but praise for them and their methods. He considers that a missionary must above all things be a gentleman, 'for no one is more quick to realize a real gentleman than the African savage.' The captain evidently means both the spirit and manner of living of the missionary, and of course not anything in a merely conventional sense, as he adds that the dwelling house of the missionary should be as superior to those of the natives as he himself is superior to them." The following citation from his book is the clearest statement made by an outsider that we have read touching the scope of medicine in the mission field. Captain Lugard says: "Beyond a doubt, I think, the most useful missions are the medical and the industrial, in the initial stages of savage development. A combination of the two is, in my opinion, an ideal mission. Such is the work of the Scotch Free Church on Lake Nyassa. The medical missionary begins work with every advantage. Throughout Africa the ideas of the cure of the body and of the soul are closely allied. . . . As the skill of the European in medicine asserts its superiority over the crude methods of the medicine man, so does he in proportion gain an influence in his teaching of the great truths of Christianity. He teaches the savages where knowledge and art cease, how far natural remedies produce their effects, independent of charms or supernatural agencies, and where divine power overrules all human efforts. Such demonstration from a medicine man, whose skill they cannot fail to recognize as superior to their own, has naturally more weight than any mere preaching. A mere preacher is discounted, and his zeal is not understood. The medical missionary, moreover, gains an admission to the houses and homes of the natives by virtue of his art, which would not be so readily accorded to another. He becomes their adviser and referee, and his counsels are substituted for the magic and witchcraft which retard development."—*N. Y. Medical Journal.*

THE Free Church of Scotland has sent forth 28 medical missionaries, of whom 5 are women, and supports 2 native missionaries, at Madras and Thana, making 30 medical missionaries in all. Besides these, at Blythswood and other stations, chiefly in Africa, simple medical cases are attended to by the missionaries and their wives. About 120,000 cases, surgical and medical, were treated by 17 of the missionaries who have reported, besides the large number of women dealt with by the physicians and surgeons of their own sex at Madras and Nagpoor, and the many relieved unprofessionally. At least 150,000 men, women, and children, sufferers, of all Asiatic and African races and creeds, annually receive healing and sympathy, and have the love of Jesus Christ preached and read to them in our Church's dispensaries and hospitals, in zenanas, and in the tented camp.—*Free Church Monthly.*

WOMAN'S WORK.

The Indian Woman—Maiden, Wife, Mother.

By way of introduction, let me remind you that I did not come from Asia, Africa, nor the isles of the sea, but from a place within a few hours' ride from where you now sit—still, from a people who are wild, ignorant heathen, who have no idea of the true God, and who think that the thunder is the voice of some angry deity, the lightning the flash of his terrible eyes.

In this paper we will confine our attention especially to the Indian woman. In the first place, if you are trying to love your neighbor, cease calling the Indian woman a *squaw*. No matter how degraded she may be, is she not still a *woman?*

Now let us follow the life of an Indian woman. Here before us is a girl sixteen years old. She is tall and well developed. She has long black hair, bright black eyes, and pure white teeth set in a pleasant, dark-skinned face. In her ears are earrings half a yard long. Her bare arms are ornamented with rude bracelets at the shoulder and wrist. Around her neck are numerous strings of beads and a necklace of elk teeth. Her loose dress of turkey-red reaches from her neck to a little below her knees. Prettily embroidered moccasins finish this costume.

This girl has never had a bath in her life; has never slept in a bed, nor eaten from a table; was never in childhood taught to say a child's prayer, or tenderly kissed and snugly tucked into bed. But, with or without supper, she took her doll or favorite puppy in her arms, and, in the same clothes she had worn for months, curled herself up under a blanket and slept. No one noticed her until morning unless she in her dreams rolled in their way. She has shivered through sixteen winters and a dozen such blizzards as New Englanders now date from; has gone successive days without food, and in severe weather been obliged to travel in an open wagon to the Agency for the much-needed rations.

In the summer the little girl is happier. The sun shines brightly. She gathers flowers and wild fruit, digs the wild turnip, and chews with evident satisfaction and enjoyment the gum gathered from the prairie plants. She does not know a single letter, hymn, or song; has never been to a birthday party or a thanksgiving dinner; has never heard the sweet story of Christmas. In short she has not the remotest idea of the comforts, management, and responsibility of a home; and yet her father is just now, in her sixteenth year, trying to see how many ponies he can get in exchange from a young man who wants her for his wife.

Stealing softly over the darkening prairie come the tones of this man's love flute. She listens awhile to those weird and strangely impressive notes, and then goes slowly to him. The music dies away, and with it the happiness of this young girl. There is no meeting of friends and the sanction and blessing of parents and minister for this young couple. They simply conclude to live together until they find someone else whom they like better.

Hitherto this young woman has done as she pleased. Hereafter she will do as her husband pleases. She adds to her costume a heavy belt, in which she carries a large knife to cut firewood or prepare food. She goes no more for flowers, but sits the afternoons with the old women, the more industrious ones busy with their skin and bead fancy work. This work she now learns to do, for will not her husband need many pairs of pretty moccasins? Her canning and preserving consists in pounding together the stones and pulp of dried wild fruit. Some strings of dried wild turnip and bright ears of corn, depending from plaited husks, complete the winter stores. The fall house-cleaning consists in moving back to the little sod-roofed, floorless hut, partially abandoned since spring.

Years succeed each other, adding their many cares to this wife and mother. She

leaves off bright colors; her face, too, loses its bright look. Whether she goes for visit or for fuel or water, or is hoeing the little patch of corn, a cute baby face is usually peeping over her shoulder. One little baby has gone; she saw her become weaker and weaker; she could eat nothing; her breathing could be heard outside the hut; the old medicine men have shaken their rattles in vain; the little life goes out; no one tells her of the angel arms waiting to receive the baby. She never has heard of the great heart full of love waiting to comfort her, but thinks she has displeased some god who takes her child to punish her. The children have grown up; some have families of their own. One son remains—her favorite child. How fondly she watches him as he excels in all Indian games and sport! One day he goes duck hunting, standing for hours in the lake where the ice is just broken. Evening brings him home with his game. His mother hurriedly prepares a hot supper, and dries his dripping clothes. She notices he coughs, but does nothing to relieve the terrible cold, simply because she does not know what to do for it. Is it any wonder, after such exposure and neglect, that consumption, the ever-watchful enemy of the Indian, claims him? The soft, warm days of summer do not return him his strength. With the first cold autumn winds his spirit leaves the wasted body. His mother loved him as you love your child, but he has received no tender nursing. When he was weakest and needed care the most, the family sat around him at some distance, waiting for him to stop breathing—no one even moistening his parched lips with a little water. He has had no food for days, because everyone was afraid to feed him. As soon as the labored breathing has stopped, that terrible Indian wailing is commenced. The mother cuts her hair short, as a sign of deep mourning, and all wear the raggedest and dirtiest clothes. The body is wrapped up in a blanket and put into a rude coffin, and carried to the high scaffold. A trunk or box is carried along, in which are the things most prized by the young man. The box and the coffin are raised to the scaffold and left. Here, on the first anniversary of her son's death, I saw this woman come at evening to wail her dead. She had cut her body in many places with a knife, and the blood streamed down arms and limbs. There, on the high bluff, she stands with her arms outstretched to the darkening sky, while the grief-burdened heart pours forth its sorrow in that terrible wailing.

The attitude of this poor woman is typical of the Indians as a people. The hopes of their lives are gone, and in the gloom about them they raise their hands in pitiful appeal for help. Who will bring them the light—go to them and teach them of the love that can turn their night to day, their sorrow to rejoicing? Teach them first of Christ, and the rest will be easy. Christianize them, and you will hear no more of uncivilized Indians. Then it will be comparatively easy to make them understand that immoral habits are an abomination in the sight of God; that the body is the temple of God, and must be kept pure and clean. Teach the women, young and old, that their highest, holiest duty is the intelligent management of the home and the children God has given them. Not until the Indian women become good nurses, good cooks, good housekeepers, in a word, intelligent Christian women, will the Indian problem be solved. When they do, succeeding generations of Indians will take care of themselves. Now the government has many schools, some of them doing good educational work, but of necessity the vital, lasting work *must* be done by Christian men and women.

This little glimpse of Indian life is no fancy sketch, nor do I ask an impossible thing. If from this degraded people could come a woman like Elizabeth Winyan, can we not feel encouraged to hope for great things? But this must be the motto: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—*American Missionary Association.*

THE SUNDAY SCHOOL.

"The Man That Died for Me."

MANY years ago I wanted to go as a foreign missionary; but my way seemed hedged about, and after a few years I went to live on the Pacific coast. Life is rough in the mining country where I lived, and this was my chance for missionary work.

I heard of a man over the hills who was dying of consumption. "He is so vile," they said, "no one can stand it to stay with him for twenty-four hours. They'll find him dead sometime, and the quicker the better. Never had a soul, I guess."

The pity of it all haunted me as I went about my work, and I tried for three days to get some one to go and see him and find out if he was in need of better care. As I turned from the last man, vexed with his indifference, the thought came to me, "Why don't you go yourself? Here is missionary work if you want it." It had not occurred to me before that I could go. I will not tell how I weighed the probable uselessness of my going or how I shrank from one so vile as he. It wasn't the kind of work I wanted.

At last, one day, I went over the hills to the far-away cabin. It was just one room. The door stood open, and up in one corner on some straw and colored blankets I found the dying man. Sin had left awful marks on his face; and if I had not heard that he could not move, I should have retreated hastily. As my shadow fell over the floor, he looked up and greeted me with a terrible oath. I stepped forward.

"Don't speak so, my friend," I said.

"I ain't your friend. I ain't got any friends," he said.

"Well, I am yours; and"—but the oaths came thickly as he said, "You ain't my friend. I never had any friends, and don't want any now." I reached out, at arm's length, the fruit I had brought him, and stepping back to the doorway, I asked him, hoping to find a tender place in his heart, if he remembered his mother; but he cursed her. I spoke of God; and he cursed him. I tried to speak of Jesus and his death for us; but he stopped me with his oaths and said, "That's all a lie. Nobody ever died for us."

I went away discouraged. I said to myself, "I knew it was no use." The next day I went back again, and I went every day for two weeks; but he did not show the gratitude a dog would have shown.

At the end of that time I said, "I am not going any more." That night, when I was putting my little boys to bed, I did not pray for the miner, as I had been accustomed to do. My little Charlie noticed it and said, "Mamma, you did not pray for the bad man." "No," I answered with a sigh.

"Have you given him up, mamma?"

"Yes, I guess so."

"Has God given him up, mamma? Ought you to give him up, mamma, before God does?" That night I could not sleep. The man dying, and so vile, with no one to care.

I got up and went away by myself to read my Bible and to pray; but the moment I touched my knees I was overpowered by the sense of how little meaning there had been in my prayers. I had no faith; and I had not really cared, beyond a kind of half-hearted sentiment. Oh, the shame, the sham of my missionary zeal! I fell on my face literally, as I cried, "O Christ, give me a little glimpse of the worth of a human soul!"

I stayed on my knees until Calvary became a reality to me. I cannot describe those hours. They came and went unheeded, but I learned that night what I had never known before, what it was to travail for a human soul. I saw my Lord as I had never seen him before. I stayed there until the answer came.

As I went back to my room my husband said, "How about your miner?"

"He is going to be saved," I replied.

"How are you going to do it?" he asked.

"The Lord is going to save him; and I

don't know that I shall do any thing about it," I replied.

The next morning brought a lesson in Christian work I had never learned before. I had waited on other days until the afternoon, when, my work being all over, I could change my dress, put on my gloves, and take a walk while the shadows were on the hill-sides. That day the moment my little boys went off to school, I left my work; and without waiting for gloves or shadows, hurried over the hills, not to see "that vile wretch," but to win a soul. I thought the man might die. There was a human soul in the balance, and I wanted to get there quickly. As I passed on a neighbor came out of her cabin and said, "I'll go over the hills with you, I guess."

I did not want her; but it was another lesson for me. God could plan better than I could. She had her little girl with her, and as we reached the cabin she said, "I'll wait out here, and you hurry, won't you?"

I do not know what I expected, but the man greeted me with an awful oath. It did not hurt as it did before; for I was behind Christ, and I stayed there; I could bear what first struck him. While I was changing the basin of water and towel for him, things I had done every day, and which he had used but never thanked me for, the clear laugh of the little girl rang out upon the air like a bird's note.

"What's that?" asked the man eagerly.

"It's a little girl outside, who is waiting for me."

"Would you mind letting her come in?" asked he, in a different tone from any I had heard before.

Stepping to the door I beckoned to her, and then, taking her by the hand, said, "Come in and see the sick man, Mamie."

She shrank back as she saw his face, and said, "I'm 'fraid." But I assured her with, "Poor sick man! He can't get up, and he wants to see you."

She looked like an angel, with her face framed in golden curls, her eyes tender and pitiful, and in her hand the flowers she had picked off the purple sage bush. Bending toward him, she said, "I am sorry for 'ou, sick man. Will 'ou have a posy?"

He laid his great bony hand beyond the flowers on the plump hand of the child, and the great tears came to his eyes as he said: "I had a little girl once, and she died. Her name was Mamie. She cared for me. Nobody else did. Guess I'd been different if she'd lived. I've hated everybody since she died."

I knew I had the key to the man's heart, and the thought came quickly, born of that midnight prayer service: when I spoke of your mother and your wife you cursed them, and I know now that they were not good women, or you could not have done it; for I never knew a man who could curse a good mother."

"Good women! O, you don't know nothin' 'bout that kind of women. You can't think what they was."

"Well, if your little girl had lived and grown up with them, wouldn't she have been just like them? You would not have liked to have her to live for that, would you?"

He evidently had never thought of it, and his great eyes looked off for a minute; as they came back to mine he cried, "O God, no! I'd have killed her first. I'm glad she died."

Reaching out and taking the poor hand, I said: "The dear Lord didn't want her to be like them. He loved her even better than you did. So he took her away where she could be cared for by the angels. He is keeping her for you. To-day she is waiting for you. Don't you want to see her again?"

"Oh, I'd be willing to be burnt alive a thousand times over if I could see my lit tle gal once more, my little Mamie."

Oh, friends, you know what a blessed story I had to tell that hour; and I had been so close to Calvary that night that I could tell it in earnest.

The poor face grew ashy pale as I talked, and the man threw up his arms as though his agony was mastering him. Two or three times he gasped as though losing breath. Then clutching me, he asked:

"What's that, woman, you said t'other day 'bout talking to somebody out o' sight?"

"It's praying. I tell Him what I want."

"Pray now, pray quick. Tell Him I want my little gal agin. Tell Him anything you want to."

I took the hands of the child, and placed them on the trembling hands of the man. Then, dropping on my knees, with the child in front of me, I bade her pray for the man who had lost his little Mamie and wanted to see her again. As nearly as I remember, this was Mamie's prayer:

"Dear Jesus, this man is sick. He has lost his 'ittle girl and he feels bad about it. I'se so sorry for him, and he's so sorry too. Won't you help him and show him where to find his 'ittle girl? Do, please. Amen."

Heaven seemed to open before us. There stood One with the prints of the nails in his hands and the wounds in his side.

Mamie slipped away, but the man kept saying: "Tell Him more 'bout it, tell Him everything; but, O! you don't know."

Then he poured out such a torrent of confession that I could not have borne it but for One that was close to us that hour. O, how the Lord Jesus reached out after that lost soul!

By-and-by the poor man grasped the strong hands. It was the third day when the poor tired soul turned from everything to him, the mighty to save, "The Man that died for me."

He lived on for weeks, as if God would show how real was the change. I had been telling him one day about a meeting, and he said, "I'd like to go to a meetin' once. I never went to one of them things." So we planned a meeting, and the boys came from the mills and the mines and filled the room.

"Now, boys," said he, "Get down on your knees while she tells 'bout 'that Man that died for me.'" I had been brought up to believe that a woman should not speak in meeting; but I found myself talking, and I tried to tell the simple story of the Cross.

After awhile he said, "O, boys, you don't half believe it, or you'd cry; you couldn't help it. Boys, raise me up. I'd like to tell it once."

So they raised him up, and between his short breathing and coughing he told the story. He had to use the language he knew, and this, as well as I can recall it (and of course this is true of all the conversations I have quoted), was what he said:

"Boys, you know how the water runs down the sluice boxes, and carries off all the dirt, and leaves the gold behind. Well, the blood of that Man she tells about went right over me, just like that; it carried off 'bout everything. But it left enough for me to see Mamie and to see 'the Man that died for me.' O boys, can't you love Him?"

Some days after there came a look in his face that told the end had come. I had to leave him and I asked, "What shall I say to-night, Jack?"

"Just 'Good night,'" he said.

"What will you say to me when we meet again?"

"I'll say 'Good morning,' up there."

The next morning the door was closed, and I found two of the boys sitting silently by a board stretched across two stools. They turned back the sheet and I looked on the face which seemed to come back nearer to the "image of God."

"I wish you could have seen him when he went," they said.

"Tell me about it."

"Well, all at once he brightened up 'bout midnight, an' smilin' said, 'I'm goin', boys. Tell her I'm goin' to see Mamie. Tell her I'm goin' to see 'the Man that died for me,' and he was gone."

Kneeling there with my hands over those poor cold ones, that had been stained with human blood, I asked to come to understand more and more the work of a human soul, and to be drawn into deeper sympathy with Christ's yearning compassion, "Not willing that any should perish."—*Mrs. J. K. Barney, in World-wide Missions.*

EPWORTH LEAGUE.

The Romance of the Hova Bible.

AS THE heart makes the theology, so, it is to be feared, it often makes the history, or at least misreads it. Because amid the four millions of Madagascar nine tenths still remain heathen, there is on the part of some no little proneness to depreciate the grand results of Protestant missions there, and to disparage the magnitude of the work begun in 1820.

We have thought well to reproduce, from the panorama of these seventy-five years, one scene which is at once full of romance and reality, pathetic and poetic, vivid in its contrasts and intense in its interest—the story of the Malagasy Bible. Christian missions have many such pictures, which need no retouching by human hands to make them brilliant with historic luster, and fascinating with romantic beauty; but this story of the Hova Scriptures will bear to be put beside any similar narrative of this missionary century.

Seventy-five years ago two humble Welshmen landed on the coast of Madagascar—David Jones and David Griffiths. But one year apart in their arrival at Antananarivo, they were the pioneers of Protestant missions on this great island, which has been called the Britain of the Dark Continent.

They found the French mission, which had preceded them by more than a century and a half, had scarce left even a permanent footprint to mark its twenty years of experiment. Madagascar was still virgin soil; the people lacked all true knowledge of Christ, and had not even a written language. It was still a pioneer work that was to be done; and a score of years of teaching, discouragement, and hardship had failed even to lay the foundations for a church of Christ.

The reason was obvious. Roman Catholics had made there, as in so many other places, the fatal mistake of *not giving to the people the Word of God.* God has ordained that no mission work shall be lasting which does not magnify the Holy Scriptures as the corner-stone of Christian education. These two Welshmen recognized the cause of the failure of Nacquart and Gondrée, and they began, as soon as they learned the Malagasy tongue, and when in fact, they were as yet novices in this strange language, to translate it into the Word of God. Distrusting their own imperfect acquaintance with the vernacular, they selected from their most promising scholars, some as assistants, and they are still honored in Madagascar as "The Twelve." So faithful was the work done that by March, 1830, only ten years after David Jones had reached the capital, the first edition of three thousand copies of the New Testament was completed; and considerable portions of the Old Testament had likewise been translated.

The devil now came down, having great wrath as though he knew that with an open Bible his time would be short. Already the Word of God had begun to turn the little world of the Hovas upside down; and we need no greater proof of the mighty power and influence it had begun to wield among the people than the organized opposition it now encountered.

Soon after King Radama I. died, in 1828, clouds began to gather on the horizon, and lurid lightnings played amid the darkness. There were threatenings of a coming storm, and seven years later the violence of a malicious and cruel persecution burst upon the infant church. Queen Ranavalona I.—the Bloody Mary of Madagascar—issued her famous edict against the religion of the Christian's Bible, March 1st, 1835.

At that time a part of the Book of Job, and the whole of the Old Testament from Ezekiel to Malachi, remained yet to go through the press. Uncertain how soon, by expulsion or martyrdom, they might have to leave the young church to itself, the missionaries prayed for time and

strength to complete the Malagasy Bible. It was like attempting to gather up household goods and put them into a place of shelter when a volcano was belching out lava and ashes overhead. Undismayed by danger, undaunted by difficulty, deserted by timid converts, and watched by a suspicious government, they toiled without resting and prayed without ceasing.

Unable to secure native aid, they had to do the work of printing and even of composing type; but by the end of June, four months after the edict of intolerance had pealed out its thunders, the first bound copies of the complete Bible were ready for the Hova Church!

And now the next question was how to prevent this whole edition from destruction by the Satanic queen and her servile minions. Most of these new Bibles were secretly scattered among the converts in whose piety and loyalty they could repose most confidence. But, for greater security, and so that, if all these were discovered and consigned to the flames, as many of them were, a precious remnant might survive, they buried seventy copies in the earth—precious seed for a future harvest when the storm should have spent its fury.

They had done their work none too soon or too speedily; and now their expulsion was decreed, and for twenty-five years Protestant missionaries were exiles. The translators of the Bible were driven from Madagascar, but the Bible they had translated was not so easily driven away. In the story of that martyr church, two facts stand out like opposing mountain peaks on a landscape—like Gerizim, the mount of blessing, and Ebal, the mount of curse, at the gateway to the plains of Sychar—the intense hatred of the persecuting queen and her court toward the new Bible, and the equally intense love and devotion of the Hova martyrs toward that hated and proscribed book.

History furnishes few more pathetic tales of heroism, even where touched with the pencil of romantic fancy, than is found in the martyr church of Madagascar. The blessed book had to be treasured in secret, and in secret read and studied. Discovery meant the sure destruction of the book, and the almost equally sure death of the possessor. Every copy of the Bible was therefore kept and read at risk of life. A quarter of a century is a long period of testing; but they stood the test. When some of the Bibles were found, as they were, and committed to the flames, they hid the rest in trunks of trees and in rock caves, and many of them committed large portions to memory, that at least one imperishable record might be preserved which no fire could destroy. And, when the missionaries once more found welcome at Madagascar, very few complete Bibles were left; perhaps not more than a dozen or so survived; and with these was associated a most pathetic interest. They were thumbed and worn into shreds, or patched and so preserved, but treated as precious relics that no price could buy; and he was counted specially happy who could produce even a few leaves of the sacred Word, however soiled or ragged through much use, or mildewed with the mould of the damp place where they had been secreted.

The revision of this early translation supplies in its way a story scarcely less romantic. On December 1st, 1873, eight foreigners and three natives began a work, not completed until thirteen years later, of retranslation. When the first Bible had been prepared, the knowledge of the language had been so imperfect that, as in all other similar cases, errors had inevitably crept in, and it became necessary to prepare another version, embodying all the results of later and more accurate scholarship. On that new Revision Committee five denominations of Christians were represented, all working in loving harmony during all the years of the work, though only two Europeans and one native, who were members at the inception, remained on the committee until its completion.

The meetings were held on Wednesdays, and two sittings of three hours each were given to the task. So slowly and

carefully was the work done that a day was sometimes spent on a dozen verses, though sometimes from sixty to eighty were covered. But what a beautiful sight in God's eyes it must have been, when, for nearly fourteen years, Anglicans, Lutherans, Presbyterians, Independents and Friends sat every week studiously seeking to make a new and complete Bible for the people, forgetting all minor differences in one absorbing aim and work! and, as Mr. Cousins beautifully says, even Mr. Richardson's Malagasy Dictionary lying comparatively unused on the table, because at one end was a living lexicon of the native language in the person of three native helpers, to whom, in fact, the final revision was mainly entrusted.

When the labor of these long years reached completion, and the prayers of more than six hundred successive sessions had been answered, it was felt that a thanksgiving service should signalize the close of such a gigantic task. And the place chosen for such a praise service—there could be none so appropriate—was the stone memorial church at Ambónin' Ampamarinana, the sanctuary reared on the verge of the precipice over which, thirty-eight years before, fourteen Malagasy martys had been flung, because they loved that Bible and would not disown the Christ it had revealed!

But in what different circumstances that thanksgiving service was held! When that earliest edition had been completed, a storm of pitiless persecution was beating on the heads of native Christians, before which even the translators were driven away. Now it was eighteen years since the public burning of the idols, and at the thanksgiving meeting behold His Excellency, Rainilaiarwóny, the Prime Minister, sent by a Christian queen, Ranavalona II., the first Christian sovereign of Madagascar, to represent her and convey to all who had aided in this great work the thanks of the queen. With what emotions must they who remembered the horrors of the reign of the first Ranavalona have heard this noble premier, the queen's consort, as he told of the profound personal interest his royal wife had taken in the work of revision, and how in her jealousy for its perfection she had herself often suggested to the revisers certain suitable words and phrases to convey the sacred sense. And so in more than two thousand congregations and nearly as many schools, representing more than three hundred thousand Protestant Christians, this revised Bible is to be used.

If facts have any force, surely no one who candidly surveys this panoramic scene can doubt that a divine artist has been at work. The hand of God has drawn these outlines, and there is a touch of celestial coloring. The rainbow round about the throne reflects its sevenfold beauty in the history of the Hova Church; there is something which arches this whole seventy-five years, in sight like unto an emerald. Shall we question the divine sanction upon missions when seventy-five years among the Hovas work such changes and reveal such fruits?—*Missionary Review.*

Miss Ford, of the Canadian Methodist Mission in China, gives this bit of observation and experience: "One has to learn to have the Easter joy in the heart, and not depend on outward circumstances out here, where 'on every high hill and under every green tree' are shrines, pagodas and images. For a few days past we have been noticing an image very different from any seen before, and wondered what it was. This morning Mr. Cady asked the wife of the boat-owner, who explained that there are a great many devils around the section of country we are just passing through; so these images are more numerous than in other parts; and at regular intervals a rooster is sacrificed to them, after which process the idol has knowledge of the devils, and protects against them. Many of these devils aré the spirits of people who have committed suicide, and are waiting around to torment those who troubled them while they were on this earth."

OUR FELLOW-LABORERS.

Missions in Japan.

THE statistics of Protestant missions in Japan, as given in the table for 1894, prepared by Rev. H. Loomis, of Yokohama, gives the names of 31 societies or churches laboring in that country, and the following totals: Missionaries, 626; stations, 133; out-stations, 750; churches, 364, of which 91 are self supporting; baptized in 1894, 3,422; Church members, 39,240; scholars in Sunday schools, 29,957; ordained native preachers, 258; unordained helpers, 536; Bible women, 209. The Greek Catholic Church reports 22,000 members, and the Roman Catholic Church 49,280 adherents in Japan. Of the Protestant Churches, the Presbyterians of all kinds lead with 72 churches and 11,126 members, the Congregationalists come next with 70 churches and 11,079 members, then the Methodists with 101 members, and the Baptists with 27 churches and 2,146 members, of whom 1,597 are in the churches of the American Baptist Missionary Union.—*Missionary Record.*

China Inland Mission.

THE accounts of the China Inland Mission for 1894 show that the total income for the year was $184,440, inclusive of balances amounting to $45,680. The expenditure amounted to $170,750, leaving a surplus, much reduced from the beginning of the year, of $13,690. No doubt the fact of the accounts being made up to the end of the year throws the main effects of the depression into this balance sheet, so that the current year may be expected to show a recovery. The China Inland Mission had 621 missionaries and associates at work at the end of last March, 65 of whom reached China during the year—40 from England, and the rest from Sweden, America, and Australia. Eleven missionaries died during the year. There were 417 native helpers, paid and unpaid. Fourteen provinces of China were occupied in greater or less force, the number of stations being 122, and out-stations 126. The exceptional ingathering in T'ai-chau, which had served to swell the figures of 1893, was not repeated. Otherwise the 646 baptisms in 1804 would have compared favorably with the previous total. The number of communicants was 4,681. Rev. Hudson Taylor visited several of the provinces, and met more than three hundred of the missionaries. When in Shanghai last autumn, one of the oldest of the converts, who has been for twenty-eight years pastor of the China Inland Mission church in Hang-chow, brought Mr. Hudson Taylor a thousand dollars, a very large sum for a Chinaman, and desired that it should be invested for the use of the mission. Mr. C. T. Studd has resigned his position as associate of the mission, and has returned home. However, he retains his cordial relationship to the mission, to which he has presented the large and valuable premises at his late station in Shan-si. The China Inland Mission has entered into the occupation of new offices, and a home for missionaries on furlough, at Newington Green.—*Church Missionary Intelligencer.*

FORTY years ago the American United Presbyterian Church established a mission in Egypt among the Copts. The difficulties which were encountered at first were great. Not only did the Mohammedans oppose, but also the Coptic Church and the government. But the missionaries persevered, and they can now show a remarkable record. The work is carried on at fixed points all the way up the river from Alexandria to Assouan. Five thousand members have been gathered into the churches. Every Sabbath at least 8,000 people are addressed. And the number of laborers has risen from two to fifteen ordained men, one physician, and seven lady assistants. Although the main object at the outset was to reach the Copts, the Mohammedans have also been influenced

to a considerable extent. Of the 8,000 pupils in the schools, for example, 1,500 are Mohammedans, and as many as seventy of that faith have been received into the Christian Church. The Coptic Church, it may be added, has been greatly stimulated by the missions, and demands have been made in it for the revival of preaching, an art which had fallen into utter neglect.

Dr. Henry Blodgett, a returned missionary from China, says the anti-foreign sentiment in Peking is very much exaggerated; that the Chinese are restrained by the emperor's proclamation, which is tacked up in all missionary churches, and has completely quieted all manifestations against foreigners. Li Hung Chang is in favor of Western world civilization, and favors educating Chinese in art and sciences abroad. He believes in everything Western except religion. He attributes Chinese defeat to a supercilious disregard of the advance of the world in warfare. He sends his children to the school of Rev. Charles Harney, an American missionary, for English branches. Li Hung Chang's liberalization is only his belief in the fact that in the arts and sciences the rest of the world long ago passed China. There are in Peking three Congregational churches, three Methodist, three Presbyterian, one Alliance, and six English Protestant. To these the emperor has extended protection, mainly because he feels friendly to them, as they educate the people.—*Missionary Review.*

Mrs. Cochran, of Oroomiah, relates this strange incident: "Last Sunday was a day we shall not soon forget. About a week before, a brother of the Nestorian Patriarch was brought to the hospital sick, He died on Saturday morning. The news spread rapidly, and people began to gather. Word was brought me that about 60 people were gathered and that coffee was needed. It is the custom to serve Turkish coffee to all who call at such times. Soon the uumber increased to 100, then to 200. People were seated in rooms in the college, and my cook made coffee and the medical students served it. Many of these callers came to our house, to the Anglican Mission. the old Nestorian bishops, etc., to consult about the place of burial. The friends all wished it to be the old Nestorian Church in the city, but it is the law that no dead body shall be taken in at a city gate, so they had to decide on another church in a village. Meanwhile dinner had been prepared for all these guests, in charge of one of our hospital men. Four sheep, I think, were used, and 125 pounds of rice. About 300 partook."

A missionary of the London Society at Lifu, in New Caledonia, reports that a great and unexpected wave of blessing has come, through a series of services held by four of the native pastors, so that the whole island has been aroused to new faith and zeal. It is reported that 564 natives have entered seemingly upon a Christian life. In some of the villages there is scarcely a person who is not a church member or a candidate for admission. The people are inquiring why such a movement did not take place during the previous years of faithful labor, and the reply that is given is that there has been special prayer both in England and at Lifu for a blessing upon this particular mission. And the answer has come.

Mr. Campbell, Presbyterian Church of England missionary from Formosa, describes the work there as in a hopeful and encouraging state. "The Church," he said, "was well advised by Dr. Douglas thirty years ago, when she turned her eyes to that rich country, wherein mission work was commenced by Dr. Maxwell. . . . One thing that was beyond all cavil and criticism was that whereas thirty years ago the island was a spot of unbroken heathen darkness, there is now a large native church." Mr Campbell further said that at a recent conference held with a view to forming a presbytery on that island, two intelligent young men were chosen to be ordained as native pastors.

MISSIONARY GLEANINGS.

The London *Christian* reports: "After much consideration and correspondence with the leaders of the different misionary societies, it has been decided to found a missionary settlement for university women at Bombay. That city contains a Parsee population of 60,000, as yet almost untouched by missionary effort, and it is believed that among the women of this enlightened race, unhampered by Mohammedan and Hindu restrictions, excellent missionary work can be done on educational lines. Parsee converts would become powerful instruments for the evangelization of the races around them. Then in the districts of Nasik and Malegam, about one hundred miles from Bombay, there is pressing need for lady doctors among 2,000,000 native women, and a medical mission would find the fullest scope. The reflex action of the work, it is believed, would be beneficial on the colleges at home."

The Chinese have been accused of not being patriotic. But those who make such accusations do not know the Chinese. What is it that makes so many of them want to be brought back home to be buried? What makes them refuse to be absorbed by the countries to which they go? What makes them refuse to adopt anything that is foreign? It is the same feeling that prompted the Jew to hold to the law and the prophets. Only those who take a superficial view of the Chinese, their philosophy, literature and history, can attribute it to ignorance, and it is conceit only if too much patriotism is conceit. —*Independent.*

The history of religious thought everywhere shows that the tendency of man, when left to himself, is to degrade the conception of God, and to sink into polytheism. There is no evidence whatever of a polytheistic people, when left to themselves, working their way up to a monotheistic religion.—*Maurice Phillips, in the Teaching of the Vedas.*

The London *Christian* says: "The latest news from Thibet is that the Dalai Lama, who counts some nineteen years of age, has taken into hls own hands the temporal as well as the spiritual power and is proclaimed ruler. This action is supposed to be taken by every Dalai Lama upon reaching eighteen years, but for a century none have ever attained that age, their transmigration having been brought about during their minority by an untimely assisted death (poison). The post of the Devashung, the Lama who wields temporal power during the minority of the Dalai Lama, is now done away with, and the Dalai Lama has informed the Chinese resresident (the Amban) at Lhassa that he owes no allegiance to the Amban's master—the Emperor of China."

Rev. J. H. Pettee, writing from Japan, says: "Russia is increasingly hated and by many feared in Japan. She is closely watched, and some day will be called to account for interfering with Japan's designs. Even good Bishop Nikolai, one of the best beloved foreigners in Japan, has been compelled to make a public statement disavowing all connection between religion and international politics, or his beautiful cathedral in Tokyo, the most prominent single building in the capital, and the finest religious edifice, save a few of the largest Buddist temples in all Japan, might have been razed to the ground ere this. The Russo-Greek Church has a hard time these days in Japan, and some of its adherents are joining the Roman Catholic or Protestant bodies."

Rev. E. Lewis of Bellary, India, gives in the *Chronicle* a forcible description of the influence of the gospel in the home of a young couple, the brightness of which attracted heathen women to it for hours together, and which eventually led to the conversion of the mother of the wife. It also drew from the husband's mother, in contrasting it with the home of another son who was a fakir, and whom she had

adored while almost hating her Christian son, this testimony; "My Christian son's home is heaven, and I would never wish to see a better heaven; my fakir son's home is a dunghill, yea, hell itself."

The Methodists have been at work in Singapore for ten years, and are able to report substantial progress. Rev. W. F. Oldham has a school with an average attendance of over 500. In 1880 only ten natives were connected with the mission, and these were Tamils from South India; but by the end of the next year 31 adult Chinese were members of the church, and now the number has increased to more than 200, with the addition of 80 Tamils and 30 Malays and Malay-speaking Chinese.

The Kaffirs were accustomed to speak of Bishop William Taylor as Isiqunisilvuta Yo, "the Flaming Torch."

Dr McFarland visited a preist in Siam who had been forty years in the priesthood, and according to his own assertion had never knowingly violated a command of his religion. Replying to an inquiry as to his hopes to the future, the old man replied: "I know not. The future is all dark."

A poor Indian villager after his conversion learned St. John's Gospel by heart, and year after year, when the harvest is gathered in, he goes round to the villages near reciting chapters from it. In this way he has been the means of leading about 400 people to Christ.

Proffessor Isaac T. Headland of the Peking University asserts in the *Independent*, that the Chinese are a better representation of the principle of non-resistance—a principle of Christianity—than any other nation in the world.

TREASURER'S DEPARTMENT.

Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

RECEIPTS FOR OCTOBER, 1895.

Arkansas Conference.

J. G. McAndrews, Tr.	$	100 00

East Texas Conference.

Pittsburg Sta., J. C. Calhoun	$	5 00

Florida Conference.

F. Pasco, Tr.	$	40 65

German Mission Conference.

Cibolo and Elm Creek, A. E. Konken.	$	30 00

Holston Conference.

L. L. H. Carlock, Tr.	$	3,197 67

Illinois Conference.

Samuel Carpenter, Tr.	$	203 74

Indian Mission Conference.

Wynnewood Sta., M. L. Butler	$	5 00
Wynnewood Sta., M. L. Butler		10 00
		$15 00

Little Rock Conference.

W. F. Evans, Tr.	$	128 50

Los Angeles Conference.

Ulrich Knoch, Tr.	$	400 00
Ulrich Knoch, Tr.		23 84
		$423 84

Louisiana Conference.

Covington Sta., W. T. Currie	$	5 00
Covington Sta., W. T. Currie		6 00
East Baton Rouge, J. F. Winn		25 00
		$36 00

Louisville Conference.

George E. Foskett, Tr.	$	4,097 43
George E. Feskett, Tr.		61 25
		$4,158 68

Memphis Conference.

W. R. Hayes, Tr.	$	200 00

Mississippi Conference.

Crawford Street, C. G. Andrews	$	38 00
Edwards, J. P. Drake		6 25
Mathersville, W. W. Moore		25 00
Binnsville, H. G. Hawkins		44 95
Decatur, W. M. Williams		34 35
Crystal Springs, M. L. Burton		86 85
Utica Ct., W. L. Linfield		51 00
Lumberton, C. F. Emery		70 00
Whiteston, J. T. Abney		18 00
Hattiesburg, H. D. Howell		25 00
Pachuta, N. M. Clark		15 00
		$414 40

North Alabama Conference.

First Ch., Birmingham, J. C. Morris.	$	75 00
S. L. Dobbs, Tr.		38 30
S. L. Dobbs, Tr.		101 15
S. L. Dobbs, Tr.		74 65
		$289 10

North Mississippi Conference.

W. S. Shipman, Tr	$	45 00
W. S. Shipman, Tr		6 00
Cockrum, O. L. Savage		22 00
Cockrum, O. L. Savage		28 00
Grenada, T. W. Lewis		95 00
		$196 00

North Texas Conference.

F. H. Welch, Tr	$	178 80

Northwest Texas Conference.

Cleburne Sta., H. A. Bourland	$	75 00

New Mexico Conference.

Robert Hodgson, Tr	$	206 35

Northwest Mexico Mission Conference.

J. F. Corbin, collected and used in the field. Reported	$	780 41

Pacific Conference.

M. B. Sharbrough, Tr	$	981 65

South Georgia Conference.

Ed. F. Cook, Tr	$	200 00

St. Louis Conference.

Samuel Cupples, Tr	$	1,497 79

Tennessee Conference.

W. R. Manier, Tr	$	7,160 74

Texas Conference.

John E. Green, Tr	$	415 25

West Texas Conference.

A. E. Rector, Tr	$	700 00

White River Conference.

Jonesboro S. School, W. B. Ricks	$	4 00

Specials.

R. L. Eutsler, President Y. M. C. A., R. M. College	$	45 00
Mrs. M. E. Marbery, of Alabama Conf.		100 00
H. S. Bradley, Ag't Stewart property		239 62
Returned on expense of annual meeting		96 93
Mrs. Sallie M. Mitchell, Arcadia, Ks		4 00
Mrs. H. M. Davis, Thorn Grove, Tenn., birthday gift		1 00
A Friend, per J. C. Morris, Birmingham, Ala., for China		300 00
		$786 55

Do Without Week.

Mrs. Dr. Rivers and family, per H. C. Morrison	$	2 10
Hanson charge, Louisville Conf., per H. C. Morrison		3 00
Wingo charge, Memphis Conf., per E. B. Graham		1 00
		$6 10

Bills Payable.

W. G. E. Cunnyngham, note on demand.	$	100 00
Miss Kate Harlan, note on demand		119 20
Fourth National Bank, note		5,000 00
Springfield National Bank, note		5,000 00
G. D. Byrne, note on demand		600 00
W. E. Towson, Trustee, note on demand		270 00
W. G. E. Cunnyngham, note on demand.		100 00
		$11,189 20

Bequests.

Truxton Lowell estate, per J. C. Keener	$	525 00

Debt Payment.

Penny Helpers, per Miss Kate Harlan.	$	1 00

Donations Directed.

Little Misses Helen and Davie Morton, per H. C. Morrison	$	5 00
C. G. Andrews, for support of J. B. Fearn		12 00
Miss M. Hatton, for Mrs. S. K. Hatton		21 00
A Friend, for Medical Missions		150 00
Clifton and Crescent Hill S. School, for day school in China		18 00
Mrs. M. A. Smith, Nalls, N. C., for Corea		1 00
Tennessee Leagues, for Miss Grace Williams' boat in China		5 36
Madison Street S. School, Clarksville, per P. A. Sowell		58 14
Maggie Lee Hawkins, per H. G. Hawkins		1 00
Rose-Buds of Virginia		52 17
Rose-Buds of Virginia. Reported		118 40
Woman's Board, Carrollton, Miss., for Corea		11 50
		$453 57

Recapitulation of Receipts.

Arkansas Conference	$	100 00
East Texas Conference		5 00
Florida Conference		40 65
German Mission Conference		30 00
Holston Conference		3,197 69
Illinois Conference		203 74
Indian Mission Conference		15 00
Little Rock Conference		128 50
Los Angeles Conference		423 84
Louisiana Conference		36 00
Louisville Conference		4,158 68
Memphis Conference		200 00
Mississippi Conference		414 40
North Alabama Conference		289 10
North Mississippi Conference		196 00
North Texas Conference		178 80
Northwest Texas Conference		75 00
New Mexico Conference		206 35
Northwest Mexico Mission Conference		780 41
Pacific Conference		981 65
South Georgia Conference		200 00
St. Louis Conference		1,497 79
Tennessee Conference		7,160 74
Texas Conference		415 25
West Texas Conference		700 00
White River Conference		4 00
Specials		786 55
Do-Without Week		6 16
		$22,431 24
Bills Payable	$11,189 20	
Bequests	525 00	
Debt Payment	1 00	
Donations Directed	453 57	12,168 77
		$34,600 01

Disbursements for October.

Brazil Mission Conference	$	1,184 65
Bishop's Travel		150 00
Central Mexico Mission Conference		3,747 76
China Mission Conference		5,575 63
Columbia Conference		50 00
Denver Conference		1,040 20
Japan Mission Conference		7,125 84
Los Angeles Conference		1,062 50
Mexican Border Mission Conference		878 54
New Mexico Conference		1,150 00
Northwest Mexico Conference		1,759 40
Expense		1,425 78
Interest		1,929 08
		$27,079 38
Bills Payable	$20,300 00	
Donations Directed	518 51	20,818 51
		$47,897 89

MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

China.

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office Shanghai.
W. H. Park, M D., Suchow, China.
Post-office, Shanghai.
Rev. W. B. Burke, at home on leave.
Rev. Moses B. Hill, Nantziang, China.
Post-office, China.
Rev. J. L. Hendry, at home on leave.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Lochr, Shanghai, China.
Rev. T. A. Hearn, Shanghai, China.
Rev. B. D. Lucas, Shanghai, China.
E. H. Hart, M.D., Suchow, China.
Post-office, Shanghai.
Rev. R. A. Parker, Sung Kiang, China.
Post-office, Shanghai.
J. B. Fearn, M.D., Suchow, China.
Post-office, Shanghai.

Japan.

Mrs. M. I. Lambuth, Kobe, Japan.
Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
Rev. S. H. Wainright, M.D., Kobe, Japan.
Rev. J. C. C. Newton, Kobe, Japan.
Rev. N. W. Utley, Osaka, Japan.
Rev. T. W. B. Demaree, Kwansei Gakuin, Kobe, Japan.
Rev. B. W. Waters, Hiroshima, Japan.
Miss N. B. Gaines, Hiroshima, Japan.
Miss A. D. Bryan, Hiroshima, Japan.
Rev. C. B. Mosely, Matsuyama, Japan.
Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Tokuyama, Japan.
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu, Japan.
Rev. C. A. Tague, Iwakuni; post-office, Hiroshima, Japan.
Rev. S. E. Hager, Oita, Japan.
Rev. W. P. Turner, Kobe, Japan.
Rev. W. J. Callahan, Nakatsu, Japan.
Rev. W. R. Weakley, Kobe, Japan.
Rev. T. H. Haden, Kobe, Japan.
Miss Ida M. Worth, Kobe, Japan.

Brazil.

Rev. J. L. Kennedy, Taubate, Brazil.
Rev. H. C Tucker, Caixa 454 (Correio General), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Caixa 290, Sao Paulo, Brazil.
Rev. John M. Lander, Juiz de Fora, Brazil.
Rev. R. C. Dickson, Capivary, Estado de S. Paulo, Brazil.
Rev J. L. Bruce, Sao Paulo, Brazil.
Rev. E. E. Joiner, Rio de Janeiro, Brazil.
Rev. W. B. Lee, Caixa 454, Rio de Janeiro, Brazil.

Central Mexico.

Rev. W. D. King, Avenida Balderas No 3, City of Mexico, Mexico.
Rev. D. F. Watkins, D.D., 1006 Bucareli, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. J. B. Cox, San Luis Potosi, Mex.
Rev. K. J. Yearwood, Monterey, Mexico.

Mexican Border.

Rev. D. W. Carter, San Antonio, Tex.
Rev. J. W. Grimes, Cadareyta, Mexico.

North-west Mexico.

Rev. John F. Corbin. El Paso, Tex.
Rev. Robert C. Elliott, Durango, Mexico.

New Mexico Conference.

Rev. W. D. Clayton, Albuquerque, N. M.
Rev. C. C. Eddington, El Paso, Texas.

Indian Mission.

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Wynnewood, Ok. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ty.
Rev. J. J. Lovett, Vinita, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. Y. Bryce, Keokuk Falls, Ind. Ter.
Rev. J. W. Lloyd, Atoka, Ind. Ter.
Rev. C. M. Coppedge, Whitfield, Ind. Ter.

German Mission.

Rev. Jacob Kern, San Antonio, Texas.
Rev. W. A. Knolle, Industry, Texas.
Rev. P. H. Hensch, Giddings, Tex.

Florida Conference.

Rev. C. A. Fulwood, Bartow, Fla.
Rev. T. J. Phillips, Live Oak, Fla.
Rev. T. J. Nixon, Dade City, Fla.

Western Conference.

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.
Rev. H. D. Hogan, Hillsdale, Kansas.

Western Virginia Conference.

Rev. C. W. Shearer, Barboursville. W. Va.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. E. T. Caton, Barboursville, W. Va.
Rev. S. F. McClung, Ravenswood, W. Va.
Rev. S. G. Preston, Ashland Ky.

Denver Conference.

Rev. M. H. Neely, Denver, Col.

Montana Conference.

Rev. R. H. Shaeffer, Helena, Mont.
Rev. E. J. Stanley, Corvallis, Mont.

Columbia Conference.

Rev. H. S. Shangle, Oakland, Oregon.
Rev. R. A. Reagan, Albany, Oregon.

East Columbia Conference.

Rev. R. B. Swift, Dayton, Washington.
Rev. V. M. Howard, Spokane, Washington.
Rev. E. G. Michael, Island City, Ore.

Pacific Conference.

Rev. Samuel Brown, San Jose, Cal.
Rev. M. B. Sharbrough, Fresno, Cal.
Rev. C. O. Steele, Santa Rosa, Cal.
Rev. H. C. Chrsitian, Colusa, Cal.
Rev. W. H. Coffin, Merced, Cal.

Los Angeles Conference.

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. T. J. Duncan, Downey Cal.

RIO DE JANEIRO

THE

METHODIST REVIEW OF MISSIONS.

NEW SERIES. JANUARY, 1896. VOL. XVI. NO. 7.

RIO DE JANEIRO.

BY REV. H. C. MORRISON, D.D.

THIS city by the sea is, perhaps, unsurpassed in natural beauty, and the landscape around it in variety of feature. Corcovado is a mountain rising immediately above it, and from its summit you have a view of ocean, bay, valleys, mountains, vessels under sail, ships at anchor, the bustling city, the lovely suburbs clad in evergreen and enriched with flowers and ripening fruits. A landscape of such variety and charm as suggests a picture of paradise.

Rio de Janeiro, with its 600,000 people, is the capital and maritime gateway to the Republic of Brazil. It is to Brazil as Rome to Italy, or Athens to Greece. Commercially and politically, it has ever been the metropolis of Brazil. The home of the emperors in the days of its monarchy, politics centered in the emperor and his court. Men whose strength bore upon the public interest gathered about the royal headquarters. When a man rose to eminence anywhere in the dominion, he was soon brought to Rio. Hence Rio has ever been the controling center of this great country.

The city is built on the bay, and between the mountains, whose feet dip into the sea. The older and business part has much of the Portuguese style. Low buildings with tile roofs, and fronts ornamented with a peculiar light checked tiling, once very common among the Portuguese. The business streets are very narrow. We measured the Rua Ouvidor (the fashionable shopping street), and found its width just eleven feet between the sidewalks. Vehicles are not allowed on this street after a certain hour in the morning, and the entire street becomes a sidewalk for the multitudes.

In company with Rev. H. C. Tucker, a resident of Rio and the General Agent of the American Bible Society in Brazil, we strolled on Sunday evening through the city to visit the Protestant churches and observe the people. It was the hour for evening services, but we found the pleasure gardens and billiard resorts thronged. In one place was a

large hall, in which more than a half hundred of young men were being instructed in the art of dancing. The streets were thronged with thousands moving to and fro, and seemingly aimless. So great are these Sunday sauntering crowds that the entire streets become sidewalks, and you elbow your way through the middle of the street.

If some philanthropist of means would provide a large hall in this part of the city, many among this aimless and restless throng might be brought under gospel influence. The people are there and unsaved. The need is a preaching place and a preacher. Will not the Lord incline some one to this enterprise in the interest of Rio's unsaved thousands?

We visited three of the Protestant churches during the hour of service, and found about 600 worshipers in the three. That was about *one* person to every *thousand* in the city. We stood in the middle of that moving mass on that Sabbath evening and thought: "Surely there can be no better field for missionary effort." Not a host of heathen in lowest degradation and bestiality, but a multitude of enlightened but religiously deceived and disgusted people. A people who have been under the dominion of a false Christianity, having endured until "forbearance was no longer a virtue," and now having given up their old faith they are in the fogs of agnosticism, "without God and without hope in the world;" "vainly striving with earthly toys to fill their empty minds."

A strong gospel center here is not only a necessity for the multitudes of Rio, but the ends of the earth touch here as they go and come; and thus the truth would find a radiating center, reaching the transient hearers and through them touch others elsewhere and everywhere.

We are sometimes asked by men whom God has greatly prospered in worldly affairs, and who have grown rich under his blessing: "How can I best use my money to the glory of God? "What are the most deserving objects to which I can give aid?" In reply to such we will say, *provide a place where these multitudes in Rio may hear the gospel of Christ.*

Let us hope that some liberal-minded individual may be led to see and provide for this great and metropolitan gospel demand.

THE MISSION WORK OF OUR CHURCHES THE HEART OF OUR CHURCH LIFE.*

What is the Essence of Christianity?

In the manifold social activities of our time, what is the essential, characteristic work of the Church of Christ? If we answer, "Whatever individual Christians are doing is the work of the Church," obviously the

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*An address before the Massachusetts General Association of Congregational Churches, by President Merrill E. Gates, LL.D., of Amherst College. Reprinted by the courtesy of the American Board.

answer includes too much. Home life and business life, school life, professional life, and political life, with each decade gives clearer evidence that the Christian spirit is at work in our social relations. Still more fully, we pray that the Spirit of righteousness and of Christian service may lay hold of all these activities in the social life of our people. But while the followers of Christ will seek, whatever they do, "to do all to the glory of God," we must ask, What is the distinctive characteristic, the essential mark of the living Church of our risen and living Lord?

We rejoice in the varied activities of an institutional church which finds itself in an impoverished community called to do for the mass of people around it many of those things which the State, the community, does where society is more perfectly organized and law is more faithfully administered. For the rich social blessings which ray out from the institutional church into the lives of the less favored people about it we give thanks. Yet we know well that only as the material blessings bestowed by the activities of the institutional church are the flowering and fruitage of the spiritual life of Christ in its members, are these added institutional features truly Christian in their influence. And in proportion as the Spirit of Christ permeates the institutional work of such a church spiritual values will become clearer and will be more strongly emphasized, and the institutional features will be rendered less necessary as a truer Christian home life is built up about the church as a center. While the institutional church is needed, and where it is needed, we thank God for it. But the essence of Christianity does not lie in what ministers to the body or furnishes alleviating recreation. May we not speak with the fullest appreciation of all such gracious ministry, and still with clear eyes discern the truth that not "in serving the tables" lies the essence of the work of Christ's Church?

The Test, from Biology.

What proves that there is life in the Congregational Churches of our State Association? Is there a true spiritual test of the reality and the intensity of life in a Christian Church?

No mark is more characteristic of our time than is its intense interest in *life*, and in all the phenomena of life. In the realm of natural science, for the last thirty years, much of the strongest and clearest thinking, much of the most patient and minute investigation has been given to biology and its problems. As this study of life force in plants and in animal organisms has gone forward, a deep and growing interest has come to attach to the manifestations of organic life in society. Any social organization which perpetuates itself and does a definite work in society is seen to have a kind of organic life of its own. And as in our scientific studies we insist upon identifying a plant, a tree, an animal, a growth of any kind, in precisely the same way do we find ourselves impelled to try to discern in every social organism its essential properties and activities,

and from its method of growth and from the work it accomplishes, to determine that in it which is its essence.

The first mark of life in any organism—be it plant, or animal, or social organization—is the power to lay hold of that in its environment which is not alive, and to impart to this lifeless material its own living force. Whatever is truly alive continually imparts life to what would else be dead. The living organism lays hold of what is not alive, brings that which was not alive into living relation with itself, imparts life to it. The essential mark of life is this power to make the pulse of life beat through what would else be dead. The power to make changes in its own organism to meet changes in its environment is the biologist's definition of life. The power to lay hold upon that about it which is not alive, and to impart the divine gift of life, is the constant witness to the presence of this mysterious vital force that perpetuates the organism and fights off the destroying touch of death. So long as an organism retains the power thus to draw into itself new material, and to perpetuate its own life in the production of others after its kind, it is alive. When it ceases to have this power, it is dead. The life of the organism lies in this assimilating and reproductive power.

The Test Applied to the Individual Christian.

Let us apply this test first to the individual Christian and his use of all his powers, and then to the organized Church of Christ.

The supreme test of the individual Christian lies in the question, "Is he truly alive?" If he has in himself the life of Christ, that life will thoroughly permeate all his activities, all his powers and possessions. As the Christian abides in Christ, his body and his bodily powers will be kept pure and effective for the Master. The Christian lives also in his thoughts, These the life of Christ will vivify. All his social relations, all the social forces within his control, will feel this vivifying touch from the life of Christ, as surely as the life of Christ is in him.

His Property will Answer to the Test.

A man's wealth, be it greater or less, is a social force. The money at the Christian's disposal gives him power to control the effort and the labor of others. Wealth is power. It is labor stored up in portable form. It is a charged battery of social force which can be discharged again as motor-power, whenever the owner will. It gives to the possessor his option among many possible lines of effort, in any one of which it will further his ends. If the life of Christ has taken full possession of a man, it has taken possession of his property, too. For a man's property is his "objectified will." Mere things, which apart from men are impersonal, are utterly outside moral and jural considerations, enter into the domain of rights, of justice, of morality, through their relation to the will of the owner. The object into which you have introduced your will, which you

have willed and worked to make your own, has become in a sense a part of you. Property that is truly owned and really used becomes, in a sense, a part of the owner and user. His intelligence permeates it. His will directs its use. Since wealth is often labor stored up in portable form, it has in it a man's life. It partakes of his personality. A man's property, through his acting in it, becomes a personal force in social life which may be used for the noblest ends or prostituted to the basest abuses.

No Christian man, then, can escape the fullest responsibility for the use he makes of his wealth, for wealth is potential power of service. Every man holds all his powers in trust. For the use he makes or fails to make of every power intrusted to him he must answer at the judgment seat of God. All the property that you have, be it much or little, is as fully and as entirely subject to the law of the service of God in serving your fellow-men as are your powers of heart and will and hand and head. Talk of men as converted, as Christian men, who consciously and deliberately allow their property to be used in debasing and ruining their fellow-men! Imagine that a man's heart and will can be converted to the service of God, and his property remain in the service of the devil! It is an utter impossibility! The conversion that does not reach the man's use of his property is no true conversion. No truly Christian man keeps an unconverted pocketbook or bank account! God's universal law of unselfish service is as supreme in the domain of material possessions—in the realm of that wealth which extends a man's power "to bring things to pass"—as it is in any other department of man's effort. No man has the slightest right to say of his wealth, "It is mine; I may use it selfishly if I will." No man has arrived at a true conception of the responsibility that attaches to the possession of property until his relations through it to his fellow-men fill a larger place in his views of life than does his ability by his wealth to serve his own selfish ends.

The Law of Service Must Govern Wealth.

No man is free to make an option as to whether he and his property shall come under God's law of service. He and his property are under that law of necessity, as he is of necessity a member of society and of the State, without his leave having been asked. And all the stronger is the obligation upon the Christian man, in whom dwells the life of Christ, to see to it that the essentially unselfish principles of that life govern his use of the money God entrusts to him. The old Roman phrase, "*pecunia alter sanguis*" (money is another name for the life-blood of a man's effort), has a deep significance for the man who regards himself as a blood-bought child of God—one ransomed by the "precious blood of Christ." If your life effort is stored up in the money that passed through your hands, how will you keep this life-blood of your past effort living and pure? How will you use your money? Christ expects Christians to have money and

to use it. But nothing can be more emphatic than the warnings which he gives us as to the deceitfulness of riches, the need of prayer and watchfulness in their use.

Christ Warns Christians that Property is a Test.

How lightly and apologetically we are accustomed to set aside the awful emphasis which our Master has laid upon the essential dangers of the use of money! Our Lord has spoken again and again of this danger in words that stand out luminous with such lurid light as burns in his warnings against the unpardonable sin. Yet too often we hear these warnings tossed aside with a half smile, even by preachers of the gospel who are accustomed to preach to the rich, as though they would say: "Of course, Christ said this; but what he meant was so essentially different from the literal force of his words that it need not for a moment make uncomfortable you gentlemen who have large bank accounts, especially if you respond kindly to the appeal I make this morning, and drop into the box a contribution a little larger than usual."

A Little Money May Be a Man's "God, Mammon."

The essential nature of wealth does not lie in its quantity, in the amount of money at a man's disposal. The god, mammon, may be worshiped with a man's whole heart, though his business transactions be petty and his savings small. In the warnings addressed by Christ to his followers, cautioning them as to the deceitfulness of riches, as to the difficulty which those who trust in riches will find in entering the kingdom of heaven, the word used for "riches" is one that does not lay stress upon great wealth; it is a word that may be used of very small possessions. The meaning of the word is "usable values embodied in material things." The warning is against trusting in material things for our happiness, our security, our power. The warning is against the comfortable sense of safety through material resources that comes from "having means behind you," large or small. Whatever possession is capable of standing between a man's soul and a sense of entire dependence upon God, day by day, is to be suspected and used with fear and trembling as in the sight of a jealous God, who has personified this love of possessions as his one great rival in the hearts of men. The peculiarity of wealth, as a social force in the hands of a Christian, lies not in the greatness or smallness of the riches, but in their deceitfulness. They that trust in possessions cannot enter into the kingdom, even in their conception of what that kingdom is. And the trust in possessions, the blind devotion to money-getting and money-holding, which alienate the heart from God, is quite possible when the sums of money involved are small, and the whole income seems meager. The one great gift of property to which Christ referred as a lesson to the ages was the gift of the *two mites!* And it is noteworthy that the regal blessing which Christ bestowed upon this gift was pronounced because the poor

widow *gave her whole living* to the Lord. You will remember that the test he offered to the rich young man who came to him with all the attractive enthusiasm of a moral youth was the same test which the poor widow (unconsciously and because she loved her Lord) had encountered triumphantly and joyously; yet the young man who "had great possessions" failed under this test and "went away sorrowful."

Try the Gospel Cure for Debts on Mission Boards.

I am fully persuaded that if the members of our Massachusetts churches would call especial meetings to consider the needs of our mission work, and at these meetings, under the leadership of the pastor or laymen, would read together the texts and the teaching in the New Testament, as to the dangers and the true uses of wealth, praying to be enabled to hold and use all their property in the spirit of these explicit warnings, the debts upon all our Mission Boards would disappear, and the question of closing mission schools and withdrawing missionary teachers and preachers would be banished and a great forward movement in missions would follow.

The Test for the Churches.

The test of the reality and the power of the Christian life in the individual Christian is found in the answer to the question, "How far has the life principle of Jesus Christ, the divine Saviour, taken possession of all the man's acts, all the man's property, all the man's purposes?" For the churches of Christ in our Association the test comes in another form, but in one which emphasizes even more clearly the blessed privilege of mission work. The one distinctive office of the Church of Christ upon the earth is to bring men to a knowledge of Christ, for to know him is life eternal. If the Spirit of Christ is in a church, that church must do evangelistic work, must feel a constant interest in mission work, in the conquests of the Spirit and life of Christ in the world.

In Proportion as a Church is Alive, it Loves Missions and Gives for Missions.

Often we speak of a particular church, or of a group of churches, as "not taking any interest in home missions," or "not taking any interest in foreign missions," as though it were quite possible for a church to be a living Church of Christ, yet to have as an immaterial idiosyncrasy, as a trifling peculiarity, this entire absence of all interest in mission work! As if a Church of Christ might choose quite at its own caprice between having an æsthetic interest in fine music for its own service and paying hundreds of thousands of dollars a year to secure such music, and having an interest in home and foreign missions! We speak as though it were a matter of comparative indifference which of these two forms of interest should characterize a church. But the truth is, that a church cannot be a living church without a living interest in the spread of the gospel, in mis-

sion work. An interest in missions is not something which may or may not characterize a church; it is the very test of the life of the church. The first duty of the Christian Church is to make conquests over the world for the kingdom of God. Interest in missions, work for missions, giving to missions, is not an immaterial feature of church life, a sporadic duty, which may be overlooked in the life of a church, and for long periods of time be held in abeyance while the church nevertheless lives and thrives. On the contrary, the spirit of missions is the very life of the church. Without an interest in missions no Christian Church has the true life of Christ. To say that such or such a church "is a strong church, but takes no interest in missions," is like saying that so and so is a strong man but has only one lung and a weak heart! Such a statement involves a contradiction in terms. If a church is the Church of Christ it has life eternal. It knows Him whom we know is life eternal. If we know Him, if we know how He blesses and enriches life, we cannot rest content and inactive while so many of our fellow-men are without this precious and enriching knowledge. In proportion as a Church of Christ knows the Saviour of men and has His Spirit, it uses every means He has given it to make Him known to others. If our churches do not fully use their means for this most Christian end, they are not giving evidence that they have in them the life of Christ. No other form of activity can be substituted for this, the essential work of the Church. So to hold up Christ before the world that the presentation of Christ's life and teachings through the life and deeds of Christians shall perpetually draw men to Christ, is the first great duty of the Church.

It is true that the work of Christian education, the work of building up Christians on their most holy faith, must go forward through the ministry of the gospel to Christians. Pastors do well to emphasize this upbuilding power of the preaching of the Word. But woe to the minister of the gospel who is content without a constant harvest of souls, and without teaching his people to give freely to missions. So subtle is the insidious tendency to trust to other agencies than the indwelling of the Holy Spirit and the enlightening power of the Spirit breaking out of the Bible in answer to prayer, so dangerously easy is the temptation to rely upon other sources of strength for the life of a church, that David Livingstone was led to say of Christianity that it is like a vine, "it requires perpetual propagation to attest its life and its genuineness." You can know that it is alive only by its power to propagate itself. If a man is a Christian he will bring others to Christ. Unless a church is bringing others to Christ the presumption is that its members are not Christians. For we cannot be Christians unless we abide in Christ; and we have his word for it that if we abide in him and his words abide in us, we shall bear much fruit. The danger of too many Christians, the weakness of too many churches, lies in their forgetting that the chief business of

Christians is to be in their home life and through their missionaries in foreign fields, such witnesses for Christ as shall continually turn souls to Him. If a Church member's life or a minister's preaching is not full of Christ it will not be blessed, however full of culture or of money-making for its own uses it may be. And preaching and Christian living that is full of Christ abound in the presentation of Jesus as the Saviour of men—the Saviour from sin, the Saviour from death. It is this divine saving power that makes Christ what he is. It is this that is the essence of Jesus Christ, as the old scholastics defined essence, "that by virtue of which a thing or a person is, and is what he is." It is his Saviourhood that is the central doctrine as to Christ; and it is this revelation of God's saving love in Christ that makes Jesus the Saviour, the express image of his Father's glory. We are learning that for a minister to say, "My church is my field of labor," is a narrow half truth. The ringing words, "the world is the field, the church is the force, the minister is the leader," are the expressions of a true aggressive Christian spirit. "To seek and to save that which was lost" was our Saviour's mission from heaven to earth, and is our Saviour's commission now, given to every believer, given from heaven to be carried out on earth.

Not two Classes, Missionaries and not Missionaries; all Christians are "Sent to Save."

Whatever other work our Christian Churches may leave undone, we cannot truly be Christian and suffer our mission work to languish. There are not two classes of Christians in the Church—one the class of missionaries who have been sent by their Master to win souls, and the other class all other Christians who are *not* missionaries and so have *not* been sent, not commissioned to win souls for Christ. *All* Christians are sent of God to win men to him through Christ. "Ye are my witnesses," says Christ to his disciples. Every Christian is under obligation to be a missionary, one sent from God to win men to God.

Our Mission Boards not to be Coldly Criticised if they do not Cut Down Missions to meet Reduced Givings.

Our Mission Boards are not to be regarded as an agency apart from the churches, and to be left to themselves to devise their own ways and provide their own means, to be regarded as rash, and to be coldly criticised and not supported if they plan more mission work than the money in their coffers will cover. These Mission Boards are simply the instruments through which our churches express their love for Christ and seek to carry out Christ's commission to each one of us to be a missionary to the lost. Our Boards have a right to count confidently upon our churches' giving steadily and liberally. If we ourselves cannot go, whom are we sending? Certainly every one of us who cannot be in the mission field himself should be sure that some one, who is in the home mission field

or in the foreign mission field, is there as *your* representative—as *my* representative; is there because we give and give generously—give until we feel it in the blessed sweetness of self-denial for Christ's sake. Why, instead of naming to ourselves to-night those who are doing richer and fuller work in mission fields by reason of our gifts as the churches of Massachusetts, is there a terrible question which confronts every one of us. I seem to hear, from the dark places of Africa, from India, where the ripened grain lies massed and tangled on the earth for lack of harvesters—from the negroes in our Southern home mission fields—from the Indians of our prairies, the question, "Whom are you by your reduced giving, by your withdrawals of Christ's money from Christ's work, whom are you utterly depriving of the gospel?" In whose faces are we closing the doors which our missionaries as our agents and in Christ's name have invited them to enter? Where faces which had been bowed in hopeless heathenism have begun to lift themselves towards heaven, toward the Sun of Righteousness; where the dawn of intelligence, the dayspring of hope has arisen on lives long held in gloom, and willing feet have begun to throng our mission churches and our mission schools, to whom among these hungering souls flocking like doves to their windows, to Him who is the Desire of the nations—in the face of whom among these His little ones do we close the door by our withholding of the money God has given us in trust?

It is our Churches that Close Mission Churches, Shut up Schools, Turn Away the Lambs of Christ's Flock, Unshepherded, Unfolded.

The blood of souls is upon our churches in the history of this last year or two! We, the Christians of our land, in whose hands God has placed so large a proportion of the wealth of this rich nation, by the niggardly scale on which we have given, have closed schoolhouses, shut up churches, dismissed missionaries (who had already given back from the tenth to the half of their salary to the work), and have everywhere said by our withholding: "Our heart is not in it! Give us ease at home; give us comfortable clothing and richly laden tables, and let the mission work of our churches stop, and the people whom those devoted sons of God have been leading out from the wild darkness among the tombs be turned back to wander among the stones and sepulchers in hopeless heathenism."

Those of us who are near enough to the great Mission Boards to receive at first hand the heartbreaking appeals from missionaries who have given up home and are ready to give up life itself that the work may go on, understand something of the blood-guiltiness that will be upon us as churches if we withdraw our hand from this work of the Lord. It is the weak, trembling cry of Christ's "little ones" that comes up to us and to His ears in piteous protest! When we recall the words of Christ to Peter, when that searching question, "Lovest thou me?" was thrice re-

peated, and remember that the one test and the one command Christ gave to Peter after each avowal was "Feed my sheep," "Feed my lambs," how can we face our living Lord and Judge if we turn a deaf ear to the trembling voice of these, the latest born of the Good Shepherd's flock, and shut the door of the fold leaving them out, and for very miserliness call back the good under-shepherds who are ready to lay down their lives for these lambs of the flock, but we will not suffer them?

Close Our Churches Rather Than Close Our Missions.

My friends, I say to you deliberately that if the churches of Massachusetts were compelled to choose between going without ministers for half a year or a whole year, and stopping or crippling our mission work, it would be better for us to go without ministers. Do not misunderstand me. I believe in the ministry; and I do not believe that to dismiss our ministers is the plan to follow in economizing, but I want to put before you clearly what is my absolute conviction, that the Church of Christ has no right to diminish its mission work because "the times are hard" and money does not come easy to hand. We have not yet begun to adopt the true scale of liberal giving in the churches of Massachusetts. We need the spirit of that Massachusetts man who had given a considerable part of his profits to missions each year for many years, but whose business showed only losses and heavy losses last year. He was proposing to give nothing to missions; but he got upon his knees to pray about it, and God gave him light. "Why, I will tithe my losses!" said he. And he did. Reckoning up his heavy losses, he took from his principal one-tenth of the amount he had lost and gave it to missions.

There is too much measuring of ourselves among ourselves. It is so easy to take a very liberal scale in estimating our family wants, and a very liberal scale in estimating the expense for æsthetic adjuncts to the worship of God in our churches, and then to use a contemptibly small scale in estimating the money to be given for our mission fields.

Are we Christians? Is the Spirit of Christ in us? Of course we live in Christian communities, are members of Christian Churches—but are we Christ's? How does he judge when he looks upon us? Can we forget from whose lips came the searching judgment-day test which Christ himself tells us he will apply when we stand before his judgment-throne? By our works it shall be known at that great day whether we were saved by a faith that is a living faith and shows itself in works, or whether we have incurred that awful curse which Christ pronounced upon formalists and hypocrites. Nothing is easier than formalism in our churches. The one thing which Christ could not and would not tolerate, the one class of persons upon whom he rained his denunciations, were the Pharisees and hypocrites. They thought themselves examples of religious living and teaching. They were "keeping the churches running." The tithing

of mint and anise went on, but he pronounced these regular church-goers and leaders of the churches whitewashed charnel houses. Their surprise at these words seems to me very much like the surprise which ought to come upon most of our Christian Churches when the money spent for all other objects is contrasted with the money given for evangelizing the world. The true work of the Church is getting the life of Christ into the hearts of men in such a way that the works described by Christ in his judgment-day tests shall be done, and done freely, and without conscious effort, because the love of Christ is so in the hearts of his people that they find their highest joy in serving him by serving their fellow-men.

The True Perspective, the Heliocentric View.

In our own talk and thought about mission work we utterly miss the true perspective. The work of our missions is not a thing to be taken up by our churches after we have provided everything we need in our homes, in our schools, in our public libraries, and in luxurious appointments for our Sunday schools and our churches. Too often missions come before the church in the question, "When all these other things have been done, can we spare a little for missions? And if so, how little will do as 'our share?'"

If our churches were closed for six months, drastic as the measure would be, there would still be enough of Christian principle and Christian living in our communities to carry them through such a period and to reopen the churches. But when our missions are closed, when the scattered light-houses on the deadly coasts along these dangerous seas have their lights extinguished by our withholding God's money intrusted to our hands—how different is the situation, "how great is that darkness!"

It is nowhere commanded in Christ's teaching that we should have a salaried minister for every hundred or two of confessing Christians. But it is distinctly commanded, and it is Christ's great commandment that his followers "go and disciple all nations." A church that generously supports missions will support everything else which it ought to support. Who has ever known a church which was weakened spiritually, morally, or financially by giving too much to missions? On the other hand, who has not known church after church which has been deadened, dwarfed, ruined, because it had no interest in missions, because of the small, self-centred spirit which limited the giving of the church to the "maintenance of its own ordinances?" There is no fear for the other financial interests of the church which gives generously to missions.

What Will Our Churches Do, Now, for Our Mission Boards?

Shall we translate into action the feeling which rises in our hearts as our minds are turned to these great truths—as these sad facts are brought before us? What definite deeds will we undertake for missions in these

churches of ours, in this month of May, and this next month of June for all our Mission Boards? Ought there not be an organized effort in every church to double the contribution already made this year to each of our Mission Boards?

It is not without significance, rather it is of supreme significance, that the last word of Christ from the serene heights of the Mount of Ascension, when the agony of death was past, when the atonement for us had been fully made, after he had breathed the Spirit into his disciples, when after all this he led his followers to the summit of the Mount of Olives, and as he passed from them tells his disciples the one thing which they and we are charged by our King to do; it is of supreme significance, I say, that this crowning commission of Christ, this distinctive mark of his Church from that day to this, is found in his words, "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days even unto the end of the world." The church that is alive in Christ must be alive to mission work.

THE ISLAND OF FORMOSA.

BY ROBERT W. LAMBUTH, B.A.

THIS island of Formosa, known in the Chinese language as Tai-wan, or Great Island, and forming a part of the Chinese Province of Foh-kien, lies in the Pacific Ocean about ninety miles from the mainland of China between 21° 53′ 30″ and 25° 53′ north latitude. The formation of this island, in length about 235 miles, in width 80, and containing one-half the area of Ireland, seems to be partly due to volcanic action, as it has a volcano and numerous jets of steam and sulphur springs. The surface is rather mountainous, especially in the central part and on the coast, which is rocky and uninviting, with few good harbors. The soil on the plains is generally sandy, while in the valleys is found a rich vegetable mould much prized for its productiveness.

Amongst the agricultural products we find tea, famous the world over, and rice, the latter so abundantly grown that it has gained for this island the name of "the Granary of China." Of the natural productions of Formosa, coal is by far the most important, 104,258 tons being taken out of the mines in the northern part of the island near the cities of Ke-lung and Tam-sui, between the years 1873–76. Camphor, the solidified sap of the Indian laurel tree, is exported to some extent. The climate of Formosa, though tropical, is found to be healthy, much more so than that of the opposite mainland, being tempered in summer by the cooling sea-breezes and the well wooded mountain heights, to which many repair, and in winter by the valleys in the central mountain range.

To the Dutch may be ascribed the earliest efforts at Christianizing the people of Formosa, as it was in the year 1624 that Dutch missionaries set foot upon the heathen shores of this island, and it was in 1647 that Daniel Gravius, a missionary of the same nativity, landed upon Formosan soil, which was the scene of his labors for four years, after which he returned to his native land and began the translation of the New Testament into the Formosan language, as a result of which the Gospel of St. Matthew, having been translated into the Sing-kang dialect, was published in 1661. About this time, while the book was in press, Formosa was invaded by Chinese rebels, and all the results of the years of labor that these heroic Dutch missionaries had devoted to the cause, at first glance, seemed to have been entirely set at naught, for the converts among the aborigines were utterly exterminated by their Chinese enemies. From this time until the year 1865, upwards of two hundred years, a period of heathen darkness and gloom intervened, for no efforts were made by any nationality to plant new seed into the ground that had already been broken and prepared with so much difficulty and self-sacrifice.

In 1865, however, the Presbyterian Church of England again opened the way and commenced operations by establishing a mission among the inhabitants of Formosa. There was at this time in the university library at Leyden, Holland, a copy of the translation of St. Matthew into the Formosan language by Daniel Gravius; the only one in existence, and it occurred to Rev. Wm. Campbell, at that time one of the missionaries located at Tai-wan-fu, that fresh interest might be aroused in the work if this could be reprinted, which was accordingly done in London in the year 1889 by L. Trübner & Co. This mission has its headquarters at Tai-wan, the capital of Formosa, and numbers seven missionaries, two female missionaries, seventeen stations among the Chinese, one Hakka station, sixteen stations among the Pe-pa-hoo-ans, twelve organized and fourteen unorganized congregations. As this society is constantly growing in size and sending new men to the field every year, the number of missionaries engaged in active work is on the increase, so also are their efforts amongst the Formosans more productive of good results every year.

The inhabitants of Formosa, numbering about 1,500,000, may be divided into three separate and distinct classes—namely, the Chinese emigrants from the opposite mainland, the Hakkas from Swatow, and the uncivilized aborigines of the eastern regions who refuse to recognize the power of the Chinese government. Of the Chinese themselves little need be said. The Hakkas are a distinct race of Chinese found in the Province of Kwang-tung, near the cities of Canton, Amoy, and Swatow. They are lower in the social scale than the Pun-ti, or native Chinese, and speak a different dialect. Many of the aborigines have partly adopted Chinese customs, and are called Pe-pa-hwan, or Pe-pa-hoo-an, while those who remain untamed savages are called Che-hwan. These natives are of

Malay origin and are divided into many tribes and clans. They are described as being of middle height, broad in the chest, of great muscular power, and with very large hands and feet. The forehead is round and in many cases of great width, the nose broad, the mouth large, and disfigured by chewing betel, the nut of the areca palm, chewed with lime and the leaves of a species of pepper called betel, hence the name. Among these savages a woman is often chosen as chieftain, and intermarriage between them and the Chinese is of frequent occurrence. In their language we find no written characters, and the many tribes and clans have given birth to numerous dialects. In the district of Posia alone eight separate and distinct dialects have been recognized.

Though these natives are not so given to deceit and trickery as the Chinese, and are more tolerant of foreigners, yet their social condition is extremely low and they are at best but a savage and warlike people, amongst whom fierce feuds and barbarous acts are of common occurrence, the skulls of the foes they have killed in battle being used as ornaments for their miserable huts, and also as drinking cups on festive occasions. Like the North American Indian, these savages compel their women to do all the work in the hut and much of what is done in the field. The Black Flags of Formosa, a sort of land and water pirates, may also be mentioned as a product peculiar to this island alone. They are considered fairly reliable soldiers with the gun and sword, and also carry on a peculiar method of warfare, that of poisoning their enemies. In 1881, when the French had driven the Black Flags from the coast and had forced them to retreat into the interior, they found in pursuit of them a peculiar line of defense, beyond which they could make no advance, and in the storming of which many of the French soldiers came to an untimely end. They discovered that the springs, watercourses, etc., had all been poisoned by the Formosans as they retreated, so that the pursuit of them by the French never got any farther than the poison line. The poison used was a native one, as deadly as arsenic or strychnine, and it is thought the same methods will be used toward the Japanese in their conquest of Formosa.

The principal cities of Formosa are Ke-lung, a treaty port, where the coal mines are located; Tam-sui, another treaty port on the Tam-sui River with a fine harbor and a population of 100,000; Bong-ka, an important commercial town farther up the river; Chiang-hooi, the second city in the island, with a population of between 60,000 and 80,000; Takow, another of the treaty ports, located on the coast in 22° 37′ north latitude, and Tai-wan, the capital and also a treaty port. This city is situated on a large alluvial plain on the southwest coast, and is a large, straggling town, containing many park like spaces with fine trees and green lawns, and is surrounded by a high battlement wall built of stone and brick six miles in extent.

The island of Formosa has been known to the Chinese for nearly five

hundred years, the first emigration to it from China taking place in the year 1480, A. D. In 1624 the Dutch built a fort which they called Zealandia, where Tai-wan is now located, and for thirty-seven years their power at that place was supreme. In 1682 the power of the Chinese emperor, Kang-hi, was recognized, and since that time it has formed a part of the Chinese Empire, though outbursts on the part of the aborigines are of frequent occurrence. In 1860 the island was opened to European commerce by the treaty of Tientsin, and since that time Formosa has gained for its rice, tea, and camphor a prominent place in the commercial centers of the East.

The work of Christianizing the inhabitants of Formosa, especially the aborigines, is far more difficult and trying than would appear to the casual observer, for the Chinese colonists who entered Formosa from the mainland have been gradually driving back the aborigines, who are year by year growing fewer and fewer in numbers, and the constant struggle for supremacy between these two races, or the Japanese and Formosans, now can lead to but one inevitable result, so that the natives of Formosa, both semi-civilized and savage, are doomed, like the North American Indian, to utter extermination. Thus is missionary work amongst these peculiar people indeed most discouraging and seemingly but slowly productive of good results. The work, however, goes bravely on, and much good is being accomplished by the opening of hospitals, whose good influences are felt in almost every part of the island, for when the bodily ills can be first relieved the soul is almost sure of being benefited if not saved.

The Presbyterian Church of Canada opened mission work in northern Formosa in 1872, under the leadership of the Rev. George Leslie Mackay, a native of Oxford County, Ontario. He was afterwards joined, in 1875, by the Rev. J. B. Frazer, M.D., and later by the Rev. Kenneth F. Junor, now of New York. The Rev. John Jamieson, of Ontario, is at present associated with Dr. Mackay, and greatly assists him in his work. Some time after his arrival in Formosa Dr. Mackay married a Chinese lady, who has been of great assistance to him in gaining the attention of the Formosan women, penetrating into the interior of their inner household life which no male missionary can hope to do, and exerting an influence over these women that has been productive of many good results. She is also the superintendent of a large girls' school, established some years ago by Dr. Mackay. His opinion from the very first was that the work of Christianizing the people of Formosa must be carried on through native agency; he therefore made a patient study of the Formosan language, and, after fitting himself very thoroughly in this department of his chosen work, gathered together a number of young men for the purpose of training them in missionary work as teachers and preachers. His first convert, the Rev. Giam Cheng Hoa, assisted him very materially is selecting suitable men who were well drilled and

thoroughly grounded in a course of study, embracing the elements of theology, astronomy, geology, botany, physiology, anatomy, surgery, and the practice of medicine. Having adopted the itinerant method of preaching the gospel, Dr. Mackay took his class of young men with him wherever he went, and while thus giving them practical illustrations of how the work should be done, continued his instruction in the regular course of their studies at every opportunity. While on these tours those of his students who were capable of it were required to take part in the daily services, thus putting into practice what they had learned theoretically. After having reached a certain point in his studies each student, if capable, was assigned a certain district, and was required to work as a local preacher, a chapel with accommodations for the preacher in charge being furnished. After working in this manner for a certain length of time, a regular congregation was organized and the work established on a firm basis. In this manner the gospel was preached throughout the whole of northern Formosa, where now, as a result, Dr. Mackay is the superintendent of over fifty churches and congregations, over fifty-one native preachers, including two native ordained pastors, a well equipped college, with over twenty-four students, two large hospitals, and a large and flourishing girls' school. As a result of the labors of Dr. Mackay and his band of earnest workers, the number of baptized members, including adults and children, is over three thousand, amongst whom are eighty-three elders and seventy-one deacons. It is expected that the mission will soon become an independent and self-supporting one, the native members contributing for church purposes over two thousand dollars in one year.

After viewing the work accomplished, and taking into consideration the short time in which it has been done thrcugh the wonderful zeal and energy of one man, we can form some estimate of how much more good could be done if only the laborers were more plentiful in the fields that are awaiting them.

Within the last ten years the Chinese government has built telegraph lines, and has improved the methods of communication to such an extent that, together with the natural friendliness of the people, the prospects of Formosa's civilization are becoming brighter and brighter. The same obstacles to more rapid advancement in Christian work, however, are met with in Formosa just as in all other heathen lands, and that is the scarcity of workers. As in many parts of China, and especially in Japan, the people are only too glad and anxious to hear the gospel.

If Japan has recognized the importance of this island from a strategic and commercial point of view, and is now making every effort to acquire possession and add it to her territory, why should we hold back from putting more men and women as reapers into the fields that have been yellow with ripening grain for so many years? Surely the salvation of nearly

two million souls is of far more importance than any amount of revenue this island might bring to the government controlling it, and yet Japan is expending in its campaign against Formosa thousands of dollars and many brave men, while Christian Churches are spending but a few paltry hundreds. The climate is healthful and the people friendly, while the obstacles to be met with in preaching to and in teaching these benighted people are not nearly so numerous as in some other heathen countries. Why then should the Church hold back, when the addition of a few more workmen and the expenditure of a few more dollars might be the means of rescuing many thousands from a life of darkness, and from an eternal night, a sleep from which there is no awakening?

THE MISSIONARY UPRISING AMONG THE YOUNG.*

BY MR. JOHN R. MOTT, NEW YORK CITY.

It is an inspiration to speak to delegates representing an organization which has never apologized for foreign missions. Ignorant indeed must be the man—yes, or thoughtless—who would apologize for this magnificent enterprise. If he apologizes for foreign missions, he would apologize for Christianity, for Christianity is preëminently a missionary force; he would apologize at the same time for civilization, for civilization is found solely in the pathway of the missionary host; he would apologize for the Bible at the same time, for missions constitute its central theme; he would apologize for the Apostles' Creed—let him repeat it and see; he would apologize for the prayer of his Lord—he need only pray it in spirit and be convinced; he would apologize for the Fatherhood of God, and at the same time for the brotherhood of man; he would apologize beyond that for his own confession, and in doing these things he would be apologizing for Jesus Christ who is the propitiation for our sins and those of the whole world. Thoughtless indeed is he, thoughtless or ignorant. But this organization not only does not apologize, but if we may judge from the utterances of its leaders and its conventions, if we may judge from its increasingly fruitful record of the past few years, it emphatically believes in foreign missions. What are the grounds of our belief? Why do you and I believe in foreign missions, and why do we go out of this marvelous convention with a set determination, formed in the spirit of prayer, that we shall do far more for this world-wide enterprise? Why does the Young People's Society of Christian Endeavor as a movement believe in foreign missions? In the first place, because of the relations of our Society to the Church. Dr. John Moore has said that the foreign missions constitute the business of the Church, and not an incident. The Endeavor Society organization

* Address delivered at the Fourteenth International Christian Endeavor Convention, Boston, Mass.

lives in the churches. It must be deeply interested in what constitutes the business of the Church. Those of you in the ranks to-day are to be future leaders of the Church of Christ. To our cross are coming these young men and women to lead all the enterprises of the Church. Second reason: because we owe it to our members to bring them into active and sympathetic touch with these great movements. There is no subject so broadening, so deepening, so elevating, so inspiring, as the subject of world-wide missions. There is no subject so broadening, it takes in all humanity; no subject so deepening, it takes us right down into the depths of the designs of God; no subject so elevating, nothing which so lifts a man; and therefore there is nothing so inspiring, because it is the spirit that commanded the life, death, and resurrection of Jesus Christ. There is a third reason why we believe deeply in this subject as Endeavorers, and that is that the life and highest inspiration of our societies depend upon their being missionary. As I have traveled through all the States of this Union, and through the provinces of Canada and in other lands, I have been impressed, in visiting Endeavorers, with this: that the most spiritual, the most aggresssive, the most fruitful societies are those which take the world-wide vision of Jesus Christ. And there is another reason why we believe in this enterprise as members of an organization made up of the youth: because the young have always been the leaders and moving spirits in this enterprise, in full touch with its development, from the time when Jesus said unto the young, "Follow me;" from the time when Paul and Apollos and Timothy led their associates into the enterprise to evangelize the then known world; from the days of St. Patrick and Augustine and Boniface; from the triumvirate that laid the foundations of Christ's empire in British India; from the time of that other triumvirate that spread it upon the great Dark Continent—Livingstone, Stanley, and Mackay—the moving spirits in the missionary enterprise to make Jesus Christ known throughout the world have been the young.

If we want another reason it would be this: that the leaders of the Church to-day, the leaders of the missionary forces, are looking to the young. In this tremendous and unparalleled crisis the missionaries of all foreign fields bring home the same message: that if we are to meet this incoming tide, that if we are to avail ourselves of this strategic point of vantage that comes in the closing days of this century, we must look to the young. We are looking to the young in and out of the colleges to help us turn this crisis in the right direction. Are we looking in vain? Manifestly not. In the whole history of the world there never has been such a missionary awakening as in the last ten years. We believe the two are working on parallel lines—the Student Volunteer Movement for foreign missionaries interesting the young men and women in the colleges; this mighty Endeavor Society with the purpose of systematic and proportionate giving to make possible the sending of the men. The colleges will fur-

nish the volunteers to go; the Endeavorers will furnish the means to send; and they are doing it. And this great uprising is found not only on this side of the Atlantic. Nothing thrilled me more in the British Isles than, in visiting the universities and churches of the non-conformist bodies as well as the Church of England, to find the same idea had taken possession as never before of the young men and women of the Mother Country. In France, Germany, and Scandinavia the young are throwing themselves into this broad breach, offering themselves and all that they have to carry out this enterprise in their lifetime. Yes, and the word reaches us from South Africa that in the schools there during the last two years over one hundred and fifty young men and women have offered themselves as missionaries to go into the heart of the Dark Continent, and the Young People's Societies are raising money to send them. From India, Japan, and other countries the students are associating themselves with the Endeavorers to make possible the completion of this enterprise in this generation. But I would like to go a step further this morning.

Let us not only believe in this enterprise to the extent that we now do, but let us throw ourselves with new energies and determination and enthusiasm into a great forward movement to carry the Gospel of the Son of God to every creature in our lifetime. There is manifest need of it. Might we not take a short trip around the world? Before we leave our own country we might remind ourselves that there is in the United States and Canada, on an average, one Christian worker to every forty-eight people. Let us begin our tour with Mexico and South America. In these two regions there is only one Christian worker to every 32,000 people. On to Japan. Japan is said to be the Sunrise Kingdom; it is in a physical, and, thank God, in a spiritual sense, and yet in Japan to-day there are 100,000 more Buddhist temples than individual Christians. On to China. We might have started several years ago and have taken a horseback ride with Professor Stinson and have cut a swathe a thousand miles by a thousand miles and have touched only one mission station; and since then only a few missionaries have gone into that wide expanse. We talk about the needs of our great cities, and yet note, there are in China to-day 913 walled cities having in them a population of 25,000,000 people without a single missionary. On to Asia Minor. There, in that region where Christ came into the world and founded his religion, there is only one Christian worker to every 100,000 people. On to Europe. Take Paris. We can listen to the words of Ney, said shortly before his death: "There are in this city a hundred thousand men who have never had their hands on the Bible, to say less of accepting its saving truths." Before we come back, drop down into Africa. Go to a certain place on the Congo with Mrs. Guinness. A thousand miles in one direction before you come to the first mission station on the great lakes! One thousand, seven hundred miles on the northwest before you come to the Red Sea, and not a single missionary light burning between you and

the waters! Two thousand two hundred miles to the Mediterranean, and not a single missionary there! We are told that it is the great desert. True. It includes the Soudan of 90,000,000 souls; and 2,500 miles to the northwest before you come to the North African station! And 700 miles to the westward before you leave the last station behind you, and a thousand miles to the southwest before you come to the American station at Bihe! Just think of it! An immense circle encompassing 120,000,000 to 180,000,000 people with less than 60 missionaries!

As we cross the Atlantic let us be reminded that there lie down on this earth every night 200,000,000 people hungry in body, without sufficient food to satisfy the natural craving. But, blacker than that, my friends, remember this: that to-night there will lie down on this round world of ours 1,000,000,000 people hungry in soul, without God, without Christ, without hope; is it proper for us to say without excuse? Yes, is there not need, emphatic need, for this great forward movement and for our throwing ourselves into it with intensity to evangelize the world in this generation? Evangelize! What do we mean? Simply this: to give every person on the face of this earth an opportunity to know Jesus Christ as the Lord and Saviour. That's our responsibility. Are we fulfilling that? That's a stupendous task, but it is our duty, because Jesus Christ commanded it, and he never commanded an impossible thing. It is our opportunity, because to our generation are open all the doors of the nations of the earth. We have the magnificent facilities of nineteenth century civilization at our disposal. We have the opportunity as no generation that has preceded us. It is a possibility. I notice that the committee of the World's Fair carried the advertising everywhere in two years. And here stands the Church of Christ, purchased with his blood, demanding only 20,000 foreign missionaries. How many would that be? If every two Endeavor Societies would send one missionary, we would have the 20,000. It will require but one out of each one hundred and twenty-five members of Christian Endeavor Societies. If all the other one hundred and twenty-four would give a little more than ten cents apiece each week, that would pay the expense of sending their 20,000 missionaries. It is a possible thing. As my last thought, I wish that I might bring home to you our fivefold personal responsibility. First, lift up your eyes and behold the fields; not simply the field, not this country, this section, but the world-wide mission of Jesus Christ. Second, bring ye all the tithes into the storehouse. Have we done it? Third, are we praying for it? "Pray ye, therefore, the Lord of the harvest that he send forth laborers unto his harvest." Have we faithfully observed it in this past week and year? And the fourth, "Go ye into all the world, preaching the gospel to every creature." Does "go" mean Christians to-day or those who gathered round the feet of Jesus Christ? Does "preach the gospel to every creature" mean to repeat it over and over again to those

who have the opportunity of hearing it, or to those who do not have the opportunity? And the last thought applies to those who cannot go; it is this: stay ye, therefore, for Foreign Missions. We want a generation of young men and women who will stay in this country and back this world-wide enterprise with money, prayers, agitation of an intelligent character. This is one of the great needs. Henry Martyn as he went out made this entry in his diary: "Now let me burn out for God. All through our societies we have got young people burning out for pleasure, ambition, burning out for self. O that there might be called out a generation that would burn out for God, and we could evangelize this world in this century!

SOME PROBLEMS OF THE AGE.

BY THE VERY REVEREND F. W. FARRAR, DEAN OF CANTERBURY.

[From the *North American Review*, October, 1895.]

Our daily familiarity with the conditions of things around us often hinders our due apprehension of them. Yet it should certainly be our earnest endeavor to amend to the utmost of our power all existent evils, and out of that duty to posterity by which all true men are influenced, to avert, so far as we may, the perils which menace the not distant future. Let us then glance briefly at some of those problems of the close of this nineteenth century, which it is blindness to ignore and madness not to appreciate in their full significance.

Among these problems and perils are:

I. The enormous growth of stupendous fortunes, without any effectual diminution of those malarious marshes of struggling poverty, and of the wasted places fertile in sorrow, which the French describe under the general name *La Misère*. When zones of plethoric riches, of selfish luxury, of materializing egotism, are conterminous with zones of squalid wretchedness and practical heathendom, such juxtaposition, as a wise bishop has warned us, tends to produce cyclones. In almost all the great capitals of the world you have fashionable churches and milliomaire congregations, and close beside them, masses of torn, lost, ragged, bewildered, neglected sheep in the wilderness without a shepherd. Two nations are placed side by side; one nation lives in gorgeous palaces, drives in splendid equipages, indulges in an endless round of banquets and every form of material and æsthetic self-indulgence. It breathes perfumed air, is clothed in purple and fine linen, and fares sumptuously every day. There are splendid patches and crimson embroideries on the robe of our civilization, but how seamy and ragged are the edges of that robe! Turn from the priceless superfluities of the rich quarters—from the fashionable worship and the æsthetic religionism—to streets in which there in not one decent house or one decent woman, the homes of dim pauper generations in

which myriads pass their miserable lives. Even physically the air is foul and loaded with pestilence; but morally—who slew all these? Who is responsible for these lounging, loafing, hulking men—brutes more than men? for these dehumanized women?

> O let it not be named for womanhood:
> Think we had mothers!

And the children? Ah! that is the deepest horror of it all! There are children who, at four years old, have learned to echo the foul language of their parents, and are familiar with their infamies—wretched children, half-sized, half-fed, without health, without home, without hope; children with stunted, shrunken limbs; with the slum look on their poor, wizened faces, and many of them maimed, or crippled, or full of disease; children who never heard the name of God but to give emphasis to a curse, or to gain credence for a lie. Then look at the girls—coarse, flaunting, slatternly—with the wicked, leering expression on their bold and brazen features, many of them living on the wages of vice! Who is responsible for this blackness of great darkness? Who is responsible for the filthy lanes and reeking pauper-tenements, places horrible to live in, and yet more horrible to die in, foul with oaths, fights, blasphemies, gin, and verminiferous dirt. Two master fiends rage and riot among them—the fiend of drink, enthroned in glaring gin-palaces, whose enormously wealthy owners are exalted to the House of Peers for kindling the ghastly fires in which so many myriads of human moths scorch themselves into shriveling agony; and the fiend of impurity, filling the souls and bodies of men and women with leprosy, and producing the blighted offspring who in their turn shall be the retributive scourge of the civilization of which they have been the helpless victims.

II. Consider, secondly, the abnormal growth of great cities. It is no mere external phenomenon.

In almost all nations, by a slow and hardly noticed social revolution, the old sweet country life is being merged into the struggling life of towns—a life which has been called "the grave of the physique of our race," which is also, too often, the grave of its morality.

We might take, by way of example, New York, or Paris, or Berlin, or Vienna, or Rome; but take London as one colossal specimen. When clergymen talk or preach about the evils of cities, men of the world shrug their shoulders with cynical apathy, and set it down as professional declamation. Let me then quote the testimony of wise and eminent laymen, to whom the callousness of familiarity has not made London cease to be an appalling phenomenon.

Here is the impression which the world's capital made on the poet-critic of genius, Heinrich Heine: "This stern reality of things, this colossal uniformity, this machine-like movement, this sour visage worn by

joy itself, this high pressure of life, weighs down the fancy, and rends the heart asunder."

"What a wild, wondrous, chaotic den of discord it is!" said Thomas Carlyle, when first he came to London. "I am often wae and awestruck to wander along its crowded streets, and hear the roaring torrent of animals, and carriages, and horses, and men, all rushing they know not whence, they know not whither."

"One thing about London impresses me," said J. Russell Lowell, "above any other sound I have ever heard. It is the low, unceasing hum one hears in the air. When I hear it, I almost feel as if I were listening to the roaring loom of time."

I will quote but one or two more striking testimonies out of many. Consider this overwhelming condemnation of the phenomena of the city life by the late Prof. Huxley. Describing an East End parish, in which he had lived for years, he said:

> Over and above the physical misery, the impression has never died out of my mind of the supernatural and entirely astonishing deadness and dullness of these poor people. Over that parish Dante's inscription, "Leave hope behind, all those who enter here," might have been written. There was no amusement to diversify the dull round of life, except the public house; there was nothing to remind the people of anything in the whole universe, beyond their miserable toil, rewarded by slow starvation. In my experience of all kinds of savages all over the world I found nothing worse, nothing more degraded, nothing more helpless, nothing so intolerably dull and miserable, as the life I had left behind me in the East End of London. Nothing would please me more than to contribute to the bettering of that state of things, which, unless wise and benevolent men take it in hand, will tend to become worse and worse, and to create something worse than savagery—a great Serbonian bog, which in the long run will surely swallow up the surface crust of our modern civilization.

Here again is the impression left by London on two such eminent living observers as Lord Rosebery and Mr. Chauncey Depew:

> "I am always haunted," says Lord Rosebery, "by the awfulness of London; of the great appalling effect of these millions, cast down, as it would appear, by hazard on the banks of this noble stream, working each in their own groove, and their own cell, without heeding each other, without having the slightest idea how the other lives—the heedless casuality of unnumbered thousands of men. Cobbett called London "a wen." If it was a wen then, what is it now but a tumor, sucking into its great system half the life and the blood of the rural districts?"
>
> "One Sunday," said Mr. Chauncey Depew, I traversed the Whitechapel district and saw a sight it is impossible to see anywhere else in the world. Such poverty, such misery, such wretchedness, such a seething furnace of ignorance, and all the attendants upon it, I never saw before, and never expect to see again. I felt that that great city, with its magnificent palaces, with every evidence, in part of it, of the greatest wealth and the largest luxury, rests upon a volcano, which only needs the force of civilization to open its crater to produce a catastrophe which would shock the world."

Once more consider the terrible, but perfectly accurate, lines of Lord Tennyson:

> Is it well that, while we range with Science, glorying in the time,
> City children soak and blacken, soul and sense, in city slime?
> There among the glooming alleys Progress halts on palsied feet,
> Crime and hunger cast our maidens by the thousands on the street.
> There the master scrimps the haggard seamstress of her daily bread,
> There a single crowded attic holds the living and the dead;
> There the smouldering fire of fever creeps along the rotted floor,
> And the crowded couch of incest in the warrens of the poor.

III. Thirdly, is there nothing to cause anxiety in the huge unparalleled growth of the population? It has so greatly alarmed France that there a large family is a rare exception, and there in consequence the population is diminishing. In India, the rapid increase of population has already caused the depression of vast masses of the people into almost chronic starvation. In England, densely overcrowded England, the births exceed the deaths by hundreds a day, and what shall we do in the end thereof? Even now there is severe and almost overwhelming competition. Advertise that you want a clerk on £100 a year, who will have to work any number of hours a day, and you will get any number of scores of eager and anxious applicants. Already in England the depression has reached whole classes—the tenant farmers, of whom many are on the verge of bankruptcy; the smaller shopkeepers who suffer from over competition and the inevitably changing conditions of trade; the clerks, whose little-skilled employment is rendered less valuable by the thousands who crowd their ranks in the belief that clerkship is more respectable than mechanical labor; the clergy, of whom large numbers, suffering from the agricultural depression, are entangled in painful difficulties; the working classes—who are indeed hardly a class, but are the backbone of the nation—whose employment not only becomes more and more irregular and uncertain, but many of whom are dispossessed by foreigners, who can work longer, are better trained, and can live on less. Meanwhile the increase of population which is going on is mainly the increase of the unfit; it is ten per cent. more rapid in the slums than in the squares, and its fermenting and irrepressible rapidity—which has multiplied the inhabitants of England more in this fragment of a century than it had been multiplied in eight centuries after the Norman conquest—is largely due to the curse of disgracefully early marriages between half-developed boys and girls who enter on the estate of matrimony "within half a crown of destitution." Add to all our other difficulties the fact that our whole industrial system may, at no distant date, be endangered by tremendous hurricanes of disturbance, and if at any time the diminished profits of the capitalists should end in glutted markets, in paralyzing strikes, in commercial stagnation, in the alienation to foreign and especially to

Eastern lands of many of our most important trades—if, instead of tens of thousands, we should soon have hundreds of thousands of the unemployed upon our hands, must it not be admitted that very dark days may be within measurable distance of our present conditions of society?

IV. The dangerous elements to which I have alluded tend ever to increase and multiply. It might have been thought that national misgiving is inconsistent with the growth—or rather with the advance by leaps and bounds—of natural resources. The increase of our income has, indeed, been enormous—greater, as Mr. Gladstone has said, from 1800 to 1850 than from the days of Julius Cæsar to 1800, and from 1850 to 1880 than from 1800 to 1850—so that now our annual income is asserted to be quite £1,300,000,000 a year, and our national investments are calculated at £200,000,000 a year. Yet though the actual laborers are ever being multiplied, "the fund available for them becomes a constantly decreasing factor of the national wealth;" and while the rich are growing richer great masses of the poor are growing relatively poorer, so that in large parts of England a considerable fraction of the population is living continually on the dim borderland of pauperism.

In ancient Rome such contrasts of

> Wealth a monster gorged
> Mid starving populations

were deemed ominous. In ancient cities there were the dark shadows always flung by a brilliant civilization—there were the gladiators and the slaves—but in modern cities too there is "a certain mass of crushed and unreclaimed humanity, the canker that feeds on the exuberance of its luxury, and perforates it with misery and decadence." "There is," said Mr. J. Russell Lowell, "a poison in the sores of Lazarus, against which Dives has no antidote."

> Ill fares the land to hastening ills a prey
> Where wealth accumulates, and men decay.

V. And it must, I fear, be sorrowfully admitted that one bad omen of these days is the deficiency of adequate charity. In London the hospitals are the most popular of all the charities; and yet in that wealthiest city in the world there is scarcely one of the hospitals which is not burdened with deficits, and compelled to issue despairing appeals. The sum expended in our charities is loudly vaunted and sounds large, but the reality of charity is tested not by the *quantum* but by the *ex quanto*. On what is called "Hospital Sunday," in every church of every religious denomination, London is appealed to in hundreds of earnest and even impassioned sermons. What is the result? Only from £40,000 to £50,000! and the next day you read that £76,000 or £100,000 has been emulously poured out by a handful of rich people at Christie's, to purchase buhl, or bric-a-brac, or Queen Anne plate, or Louis Quatorze furniture, and that more

has been bidden for a piece of ormolu or a gold snuff-box, or three Sèvres vases than is contributed by several of our wealthiest congregations. Our much belauded charities are, when nationally estimated, a proof of our meanness, not a monument of our munificence.

Yet an experienced civil engineer warns us that "we are on the verge of a revolution in thought and practice, and the only way to make this revolution harmless, and even beneficial, is to give, freely and betimes, that which else will be taken later on."

VI. These things being so, the growth of democracy, the power of the workingmen, the demands of the Socialists and of the independent labor party, are not without a sinister significance. Pope Leo XIII. would not have written his Encyclical *Rerum Novarum* if he had not been aware of the extent to which labor questions are coming to the front. We cannot put our ears to the ground and listen, without hearing the low murmur of the swelling tide of the people. "I see them rising to their feet," says the eloquent Bishop of Derry, "the greatest host that time has ever known, and hear the murmur of millions speaking to millions across the sea in many languages. What there is in the gospel to rectify the relations of human life, to elevate the selfishness of capital and chasten the selfishness of labor, to carry to the homes improvement in the present and hope for the future, that will find eager listeners. But to the men of the near future religion will appear a barren and worthless stem unless it be taught to clothe itself with the blossom of worship, and to bear the fruits of human love." But if that be so, it is sad to observe how angry and how contemptuous is the attitude toward the Church and the churches among the artisans and laborers in many centers of commercial and agricultural industry.

Now, amid all these grave conditions, is there any hope? We know, and many years ago Mr. Gladstone eloquently reminded us, that: "It is against the ordinance of Providence, it is against the interest of man, that immediate reparation should be possible when long-continued evils had been at work; for one of the strongest safeguards against misdoing would be removed if at any moment the consequence of misdoing could be repaired." But if there be no hope of an immediate Utopia, is there no hope of gradual amelioration?

Yes! there is, if nations remain true to the lessons of the gospel. It is the only gospel for the many and for the poor. They can look to no other source of help, hope, or comfort. Science has no gospel for them, and can point them to nothing but vast, mysterious, inexorable laws "which have no ear to hear, no heart to pity, and no arm to save." Political economy has no gospel for them, but the cruel demonstration that the weak must go to the wall, and that those who stumble in the race can only be trampled pitilessly down under the hoof of advancing generations. Socialism has no gospel for them, but only the false hopes held

out by impossible theories, which, if even for a time they were carried out by anarchic violence, would only plunge mankind into more unutterable ruin. But true religion can create convictions which will inspire them with courage, energy, and hope; which by the extinction of vice and drunkenness, will give them even amid poverty and struggle a power to raise themselves into the true self-respect of those who have the dignity of God's image upon them, and the sign of their redemption visibly marked upon their foreheads.

If then another characteristic of this age be the decay of faith, it is the worst omen of all. Is there this decay of faith? It is at least a perilous sign that, in many Christian countries, thousands choose atheists, and socialists, and men of no religion, and men of religions utterly hostile to their own, to represent them in their Congresses and Parliaments; that not ten per cent. of the working classes go to church or receive the eucharist; that in France, Spain, and Italy Roman Catholicism—on the testimony of Roman Catholics themselves—has so completely lost all hold on the manhood of the Continent that millions of nominal Roman Catholics do not even pretend to follow out the most elementary external rules and requirements of their religion; that among all English-speaking races the word Agnosticism—though a word of yesterday—is descriptive of a widespread mental phenomenon; that leading newswapers discuss such questions as "whether they have not been, on the whole, a curse to the world?" that the "Catechism" of Free Thinkers is widely spread among our working classes; that powerful governments have erased from their statute books the name of God.

Some readers may perhaps ask whether it is the object of this paper to point to pessimistic conclusions. I answer by no means. "Our healing," says Mr. Lowell, "is not in the storm or in the whirlwind; it is not in monarchies or aristocracies, or democracies, but will be revealed by the still small voice that speaks to the conscience and the heart, prompting us to wider and wider humanity." The regeneration of society has always come from individuals; never from committees. It will not be achieved, it never has been achieved by legislation. It cannot possibly be brought about by violence. Verbal orthodoxy is absolutely powerless to accomplish reformations. Ceremonial religionism may co-exist and has often co-existed with the most detestable enormities. But let each true Christian man live up to his profession, let him walk worthy of the vocation wherewith he is called, let him boldly rebuke vice and be ready patiently to suffer for the truth's sake, and then that salt of sincerity has not lost its savor, and will be adequate for the regeneration of the world. It is the duty of every one of us, to the best of our power, to claim and to reclaim; to build upon the foundations, or if that has become impossible, to rebuild upon the ruins; to break up the fallow-ground, and make the old waste places blossom as the rose. Then shall we be called "the

repairers of the breach, the restorers of paths to dwell in." We are called upon neither to groan nor to despond, but to work. When Lord Reay breathed the somewhat vapid wish, "Well, God mend all," "Nay!" answered Sir David Ramsay, "nay, Donald, but we must help Him to mend it."

Let us lay it down as an unalterable law that God never does for man what man can and ought to do for himself. We have seen for generations that

> God can never make man's best
> Without best men to help him.

But when once we rouse ourselves to genuine Altruism, there is no knowing what even the humblest may not accomplish. "A common slave," says the great tragedy,

> A common slave—you know him well by sight—
> Held up his left hand, which did flame and burn
> Like twenty torches joined: and yet his hand,
> Not sensitive of fire, remained unscorched.

There is not one of us so humble that we may not become like that poor slave. There is no hand, which if bravely uplifted to God in the service of men amid the dark world and its doing faith, may not burn in testimony "like twenty torches joined"—illuminating, strengthening, warning, revivifying, hastening the final dominance of that kingdom which even now is, and shall be more and more.

The Japanese of the better class are splendidly informed on all of importance that is going on throughout the world. They have hosts of fine scholars, who have translated the best text-books from every language for use in the schools. The peculiar characteristic of the nation is its power to adapt every idea and method found in other nations so that it will apply suitably to Japanese civilization. Their motto is, "Japan adopts nothing; she adapts everything." This national tendency is shown in their attitude toward religion. The Japanese, particularly of the educated classes, have literally no religion. They have outgrown Buddhism and Shintoism, and laugh at them both. The official class would like to make Christianity the state religion, not adopting it as it is, but adapting it in their own ingenious little way. They are ready to accept the ethical teachings of Christ, but not the miraculous in his history. They would combine with this a form of ancestor worship, and would deify the emperor as the Son of Heaven. Sunday is already their legal holiday, and they would adopt many other features of the Christian religion and mode of worship.—*Bishop Ninde.*

EDITORIAL.

INTER-SEMINARY MISSIONARY ALLIANCE.

THE sixteenth annual convention of the American Inter-Seminary Missionary Alliance, which met in Lancaster, Pa., November 8, 1895, opened with an address of welcome by Dr. E. V. Gerhart. The doctor spoke in high terms of the man who is enlightened by Christian truth and is commissioned to preach the gospel. "He is lifted up and invested with a dignity mightier by far than that investing any throne." Such words as the following are worthy of second thought: "Christian heroism does not spring from learning or philosophy, but from the heart. Missionary enthusiasm is a zeal to win men to Christ, not to win heathens. There is no genuine love for the salvation of the heathen unless there is genuine love for Christ." We would add that it is not so much our love for Christ even, as it is the love of Christ constraining us.

The addresses delivered and topics discussed covered a wide field: "The Holy Spirit in Missions," "The General Historical Status of Protestant Missionary Work, and its Outlook," "Industrial Missions," and "Unoccupied Africa." Dr. G. W. Scholl, Secretary of the Board of Foreign Missions of the Lutheran Church, spoke on "The Importation of Rum into Heathen Lands and its Effect Upon Missions."

Confining himself to West Africa, Dr. Scholl related the history of the Muhlenberg Mission, stating that "as a result of Christian learning and training, the native boys have built a steamboat of their own, and thirty-five years ago those people had never seen an ax. They have sent to America 25,000 pounds of coffee." He showed what stupendous strides these heathen people have made in Christianity, and used these illustrations as a background to show what ruin the rum traffic has dealt the people. Twenty-two years ago the vessel that carried Dr. Day, a well-known missionary to Africa, was loaded down with New England rum. A few years ago a large English vessel, built for the purpose, arrived off the coast of Africa and stuck on the rocks. The natives came out and carried over 100,000 cases of gin and 60,000 cases of rum to the shore, where it was delivered free. On that shore, for a few days after, pandemonium reigned. Groups of men, women, and children could be seen lying dead drunk, and some of them literally dead. Dr. Day has said that whole nations of people have been exterminated by rum, and that unless the traffic could soon be stopped there would be no heathen to convert. Liquor has taken the place of money as a medium of exchange almost entirely. For rum they will barter away both soul and body "Are we ready, as a Christian nation," Dr. Scholl asked, "to see these people drawn down to the drunkard's grave and to the drunkard's doom because, forsooth, of the demands of the golden chain of commerce?"

The presence of such missionaries as Dr. Henry Blodgett, Rev. Harlan P. Beech, and Dr. George William Knox, added much to the interest and profit of the meeting. Dr. Blodgett might be called the Nestor of missions in North China. A scholar of commanding ability, a devoted missionary, and a veteran in the service, we should esteem it a special privilege to grasp once more the hand of this old friend and worthy representative of the American Board.

Vanderbilt University was honored and the convention well served in the election of Rev. W. B. Nance as Chairman. The Executive Committee reported receipts $507.93, and expenditures $361.82. It was determined to meet in 1896 at Colgate Seminary, Chicago. A reorganization, with an Executive Committee of seven, was arranged for—"the committee to be composed of three theological students from the seminary or seminaries in which the succeeding conventions of the Alliance will be held, and one member at large, together with three members who shall represent respectively the Executive Committee of the Student Volunteer movement, the theological faculties, and the Home and Foreign Mission Boards." Authority was given to draft a constitution for the next meeting of the Alliance.

We should have enjoyed the excellent talk of Rev. H. P. Beech on "Reasons Why Spirit-filled Men are Needed for Mission Work," and the inspiring closing address by Dr. John F. Goucher, D.D., President of the Woman's College of Baltimore: "The Relation of God and Man to Missionary Work—a Study." *The Morning News*, of Lancaster, gives an epitome of what was pronounced an able and eloquent address:

> The speaker said Christ alone can save the world, but Christ cannot save the world alone. This is the philosophy of missions. That Christ has said the world would be converted is assurance that it will be done. That he uses human agencies shows that the progress of this will depend largely on the efficiency of these agencies. History reveals hardly an instance where even an individual has been converted without human intervention. Even Saul was sent to Ananias before his conversion was complete. The speaker then illustrated, in an interesting sketch of the life and work of Robert Morrison, to what extent Christ's power was made efficient through the faithfulness of the human agency. He also showed by quoting incidents from the same life how all hindrance and opposition are overruled by God for the furtherance of his purpose. This is especially true when he finds an agent who will move according to the schedule of his divine purpose.

The Alliance was organized in 1880, and grew out of a missionary revival among Princeton students in 1879. Its aim is "The furtherance of practical interest in, and consecration to, the cause of foreign and home missions on the part of theological students, both as prospective missionaries and prospective pastors." Thirty-five of the leading theological seminaries in the United States are represented. In 1891 the convention was held in Nashville, Tenn. The hand of God is in this as in every missionary movement. We believe His heart is in the effort being put

forth to create and cultivate a missionary pastorate. The Church will not move much more abroad until it moves at home. To missionary pastors we look for a revival of missions. If we have none, let us create them.

MISSIONS IN TURKEY.

In view of the alarming condition of affairs in Turkey, the sympathy of the Christian world is being drawn out in behalf of the oppressed Armenians, and the dangers to which the missionaries are exposed.

The American Board of Missions is the oldest and largest organization at work in that field. It has work in European Turkey, Asia Minor, Eastern Turkey, and Mesopotamia.

It entered the field in 1818, sending out Fisk and Parsons. Mr. Fisk stopped at Smyrna to study the language, and Mr. Parsons reached Jerusalem September 17, 1821. He met at that point some Armenian pilgrims, who urged him to plant a mission among their own people.

In 1829 Smith and Dwight were commissioned to explore Asia Minor, Armenia, and Persia. Dr. Goodell was sent to open work in Constantinople in 1831. From that day until the present Constantinople has ever been the business center of the missions.

In 1834 Broosa and Trezibond were occupied by missions. We find in the *Congregationatist* the following brief statement of the present condition and operations of its missions in Armenia and the adjoining portion of the field:

> They include five stations—Bitlis, Erzroom, Harpoot, Mardin, and Van. There are 118 out-stations, 17 American missionaries, with 33 woman assistants, 29 native pastors, 46 other native preachers, 188 native teachers, 2,702 Church members, 2 theological seminaries, 14 high schools for boys, 7 boarding schools for girls, and 146 common schools. The whole number of pupils is 8,040. The average congregations in the churches number nearly 12,000. This mission is considerably more extensive than those in Central or European, though not so large as that in Western Turkey.
>
> The City of Harpoot has a population of about 30,000, and is the center of a large and well populated district.
>
> Fifteen of the missionary out-stations are located in villages within ten miles of the city. The Euphrates College had twelve buildings, eight of which are reported as having been destroyed by the mob, November 13; while the other four were looted, and the missionaries and students driven away. Within the compound were twelve Armenian families. There were about 500 students in the college, 235 of them being girls in the female seminary.

From the "Encyclopedia of Missions" we learn that the Armenian Board reported its mission work in Turkey, Bulgaria, and Syria as follows:

> 300 stations and out stations, 58 ordained missionaries, 57 wives of missionaries, 58 unmarried women, 3 lay missionaries, 860 ordained native workers, 495 teachers, 210 helpers, 343 preaching places, 25,550 Sunday school scholars, 111 churches, 11,709 communicants.

In 1870, upon the reunion of the Old and New School Assemblies, the Syrian missions were transferred to the Presbyterian Church, North, from the American Board, and since that time the Syrian Mission has been under the charge of the Presbyterian Church, North. Its chief centers of missionary effort are in Beirut, Sidon, Tripoli, Abeih, and Zahleh. In Beirut there are 4 preaching places, with 2,000 children in the Sunday school; in Abeih there are 4 churches, 22 preaching places, and 18 Sunday schools. Tripoli has 15 preaching places and 22 Sunday schools; Sidon, 25 preaching places and 17 Sunday schools; Zahleh, 3 churches.

The Methodist Episcopal Church (North), Foreign Christian Missionary Society, Reformed Presbyterian Church, Baptist Missionary Society, Christian Missionary Society, Friends' Foreign Missions, Friends' Missions (Syria), Scotch Reformed Presbyterian, Free Church of Scotland—in 1891 these missions reported 402 stations and out-stations, 98 ordained missionaries, 8 lay missionaries, 81 wives of missionaries, 87 single lady missionaries, 117 ordained native preachers, 546 native teachers, 523 native helpers, 374 preaching places, 31,607 Sunday school scholars, 147 churches, 14.938 communicants.

THE IMPERIAL EDICTS.

A COMMUNICATION from Dr. Y. J. Allen, who was Chairman of the American Citizens' Meeting held in July last, just after the Szechuan riots, throws valuable light on the source of China's troubles. He is in a position to know, and is firmly convinced that the source is imperial and official. "These troubles," he remarks, "have their root and justification (among the Chinese) in the Imperial Edict, commonly known as the Sacred Edict, which as you know, is set to be preached or otherwise promulgated by at least a monthly exposition in every city throughout the Empire. In that Edict our foreign religion is denounced among other depraved sects and religions, and those who stir up trouble against us are thought to be obeying the Sacred Edict and doing the Government service."

Dr. Allen has called the attention of Col. Denby, our minister at Peking, to the document, and urged its suppression or expurgation.

The Colonel failed to appreciate the gravity of the situation in July, but he is now urged to avail himself of the present crisis to secure for Christianity such recognition by the Imperial Government as shall entitle it to full toleration, and to secure to the nation "the rights and benefits of religious liberty."

Dr. Allen endorses fully the high estimate Bishop Hendrix placed upon our Consul-general in Shanghai, Mr. T. R. Jernigan, of Raleigh, N. C. He says: "Mr. Jernigan was a wise counsellor all through the acute stages of our troubles, and largely through his very prompt and intelli-

gent action the Government at home was guided into the very ready and efficient measures which have characterized their strong grasp of the situation. We may now, perhaps, congratulate ourselves on seeing, at least for the present, a speedy end put to our outstanding grievances, but not until Col. Denby, or some other Minister at Peking, shall finally succeed in establishing our Christian rights in China may we expect to see any considerable improvement in the actual state of things."

THE CENTENARY CONVENTION.

THE London Missionary Society was organized in 1795 in answer to an "address to Christian ministers and all other friends of Christianity, on the subject of missions to the heathen."

In September, 1795, a convention was held, embracing leading representatives of different branches of the Evangelical Church. After prayerful deliberation the organization was perfected, and at the close a large number of ministers and laymen formed themselves into a society. Very soon the society and its members began to agitate the important question, "In what part of the world shall we commence our work of mercy?" The Rev. Dr. Haweis, one of the founders of the society, prepared a memorial upon the subject, which was delivered at Surrey Chapel. He presented a picture of the vast field which was open to missionary labor, comparing the climates, governments, and religions of the heathen countries, and concluded that of all the "dark places of the earth" the South Sea Islands presented greatest difficulties and the fairest prospect of success. Under the interest excited, the directors determined to direct a mission to these islands, raise subscriptions, select missionaries and equip them for their voaage.

Early in 1796 the missionary ship "Duff" was purchased and freighted with a suitable cargo. Mr. James Wilson, a retired captain of excellent skill and good Christian character, offered to navigate the vessel and its cargo to Polynesia. Twenty-nine missionaries, several of whom had wives and children, volunteered for the distant field. On the 22d of September of that year they sailed from their native land. On the 6th of March, 1797, they reached the island of Tachiti, and the great mission work of this Society fairly commenced.

It was with profound gratitude that the venerable society held its Centenary Convention on "Founder's Week," September 21–28, 1895, and reviewed the wonderful work that God had wrought through its labors during that eventful period.

The services of the "Founder's Week" were opened, according to the custom of the society at its anniversary meetings, with a children's demonstration at the City Temple. The leading incident was the introduction of three South African chiefs to the assembly. One of them, Khama,

well known because of his heroic resistance to the liquor traffic among his people, addressed the children through an interpreter. He rejoiced to be present at the house of God, and to see so many young people in the house of prayer. He prayed God that as they were joined in body so might they be joined in the Spirit that leads them to help people. "Work for earthly things tires men, and it passes away, but work for God has no ending, and goes on before us. I am trying to help my young people in this work. That town is a town of beauty where the work of God is taken up with both hands."

Monday afternoon there was a social gathering in the Memorial Hall of delegates, ministers and their families, and laymen noted for their liberality in mission work. Many repaired to the temple to inspect the immense map illustrating the religions of the world and showing the stations of the London Missionary Society. It covered the entire end of the church. Being clearly colored and printed, it carried its lesson to the entire assembly. Around the galleries were other maps and numerous banners bearing the names of mission centers and prominent missionaries.

In the evening the Chairman extended a cordial welcome to the delegates from far and near. After paying a tribute to the work of the missionaries, and to the quieter, but not less honored, work of their unselfish wives, the Chairman enumerated the many causes for thankfulness arising out of a review of the past century. He reviewed the difficulties of the founders of the Society in days when communication was so tardy. They also had to inspire the missionary spirit, and, without experience to guide them, lay down the principles of the Society, select its first officers and missionaries, and its field of work. The foundations then laid had stood the storms and changes of a century, and would still endure. The secret of the success of the Society's founders was their endeavor to do the will of God as he had made it known to them; and in the present Convention there was nothing better to be done than to seek the baptism of God's Holy Spirit. During the century God had raised up for the work, as they had been wanted, men who had gone out not to be made by their environment, but to make and remake an environment of their own. And in the present day there were missionaries as of old, although, with the more sensational work of discovery already done, less might be heard of them.

On Tuesday the missions in the South Sea Islands and Madagascar were the subject of discussion and prayer. In this vast field the Society commenced its labors and achieved its noblest triumphs. Its missions spread from Tahiti to the Society, Austral, Pearl, Hervey, Samoan, and New Hebrides Islands; and also to New Guinea and Madagascar. Their early history was the inspiration of the Christian world.

Rev. J. Chalmers, one of the heroic missionaries of New Guinea, said he liked to draw the picture of the greatest island in the world without the knowledge of the gospel, without a single soul that had ever appreciated

that God loved him or her, or that Jesus Christ died for them. Then he pictured the landing of South Sea teachers and their wives, led by Mr. Murray, to take possession of New Guinea in the name of the Lord Jesus, contrasting it with the annexation of the southeast portion of the island by Britain. From the first the missionaries had proclaimed as the essence of the gospel: "Peace amongst men." They could not boast of large Christian churches, but they did believe in conversion in its old sense.

The afternoon was devoted to woman's work. The first subject for consideration was "The Home Life and Position of Women in Heathen Lands, and the Special Needs which arise from these Conditions, dealing specially with the following points: (*a*) Girl's Boarding Schools, Why Essential? (*b*) Need of Special Effort to Instruct Women Converts."

The second was upon "Work in Heathen Homes: (*a*) Its Nature; (*b*) Its Special Difficulties in Connection with Confession of Christ."

A paper was read on "The True Position and Opportunity of the European Lady Missionary, and the Relation this bears to her Training and Special Qualifications."

Mrs. Hewlett appealed to mothers to give up their daughters, and to daughters to volunteer themselves for work in the mission field. As the mother of one of the martyred Chinese lady missionaries had said in a letter: "There is nothing too precious for Jesus." Mothers were willing to let their daughters go abroad to take up good positions in life. Ought they not be willing to give them to the Lord? She also appealed for funds and an interest in their prayers.

In closing the discussion, Mrs. Armitage, who presided, said that if one impression more than another had been fastened upon her mind by the meeting, it was the necessity for girls' boarding schools in the mission field. She thought the example of Christ was clear. His healing work bore close resemblance to the medical mission, and then he had his inner circle of hearers, including many women who became thoroughly permeated with the spirit of his teachings.

Wednesday morning was given to "Questions of Missionary Policy." The papers dealt with: "The Duty of the Missionary Society to the Children of Converts." "Schools as a Means of Preparing the Way of the Lord. To What Extent Should General Educational Work be done by Missionary Funds?" "The Openings for Christian Work Among Students and other Educational Men in India." "The Need for Industrial Missions: (*a*) an Elevating and Civilizing Agency; (*b*) as a Means of Support for Converts."

The meeting on Tuesday afternoon was devoted to South and Central African Missions. This South African work was opened in 1798 among the Kafirs. In 1818 Robert Moffat began his half century among the Bechuanas. In 1840 David Livingstone began his illustrious career, in which he opened the path to the heart of Africa, and found at last his

resting place in Westminster Abbey. Interesting papers were read on "The Work in Bechuanaland and at Lake Ngami;" "The Position, Peculiarities, and Needs of the Matebele Mission," and "Our Work in Central Africa."

Thursday morning was devoted to the consideration of eight descriptive papers on the present condition of work in India and China. India is divided into the sections of North India, South India, and Travancore. China is also divided into North, Central, and South China. We regret that we have not room for any of the extracts from these valuable papers presented before the convention.

The discussion on Thursday night was relative to "The Great Battle-ground of the New Century:" Hinduism, Buddhism, Confucianism, and Taoism.

Friday morning was devoted to the subject of training native workers and the question of self-support and self-government of the native Church. In the afternoon the subject was: "Christian Literature in the Mission Field." In the evening Rev. J. Stalker, D.D., of Glasgow, preached from Psalm ii. 6—his theme, "The Royalty of the Son of God."

At 8 P.M. the Convention closed with the Communion service and the farewell of the missionaries.

TRANSFORMING POWER OF MISSIONS.

REV. S. MCFARLANE, LL.D., pioneer missionary to New Guinea, tells in the *Christian World Pulpit* the story of the wonderful transformation wrought by missionary labor in the islands of the Pacific.

In 1859, with his wife, he opened mission work in the island of Lefu, near New Caledonia. Native evangelists had visited the island and prepared the way, though cannibalism and tribal wars were still prevailing among the people. He remained among them until 1871, during which time idolatry had given way to Christianity. Churches, with day schools attached to them, had been built throughout the island. The language had been reduced to writing, and the New Testament, Psalms, hymn book, school books, and catechism were translated. A school for training pastors, teachers, and evangelists was in working order. Education and trade were growing side by side. Two churches were self-supporting and sending out missionaries to plant the gospel among the islands.

He left Lefu in 1871, with eight native preachers and teachers, to commence the mission in New Guinea. At that time the people were engaged in constant war with the surrounding tribes. Each village was guarded day and night, and the houses were decorated with human skulls. Before allowed to marry, a young man must exhibit before his door the skulls of enemies slaughtered in battle. Their work was war, and their chief delight the war-dance. The crews of several vessels wrecked in Torres Straits had been murdered by the natives, and their shores were a terror

to the captains who sailed through these dangerous waters. Speaking of the transformation that has followed the labors of the missionaries since 1871, Mr. McFarlane says:

Their condition is the best answer to those who doubt their ability to rise; and their devotion and sacrifice the best answer to those who doubt the sincerity of their professions. They not only give their best young men as pioneer evangelists, but work hard to contribute annually for the spread of the gospel. I feel sure if some of the churches could realize the present salvation which Christianity brings to these people, saving them from the hell of heathenism, with its cruelty and cannibalism, and lifting them into a very heaven of peace, happiness, and progress, they would cease to speculate so much about the future, feeling that there is enough in the present to fire our enthusiasm.

The prominent features of these missions have been, and are still, preaching, Bible translation, establishment of schools and printing presses, organization of churches, and the general welfare of the people, including their civil, social, and physical condition.

Side by side with the preaching of the gospel goes the social improvement of the natives. Better roads are made, better houses built, which are soon furnished with the useful appliances of civilized life.

There are men in both the missions where I have labored who were once cannibals and degraded heathens, but who, when I left, were living in neatly and strongly built stone houses, furnished with tables, chairs, sofas, beds, cooking utensils, crockery ware, and even electro-plated spoons and forks.

The missionary's wife plays a very important part in the formation of Christian homes. Let no man presume to assert that unmarried missionaries, male or female, could possibly have accomplished for good what may now be witnessed in Polynesia. Christian principles have been exemplified in family life before the heathen with the happiest results. There are now multitudes of homes in Polynesia which are centers of refinement, culture, happiness, and intelligence, presided over by women officiating in those offices recognized as her sphere of duty. In these abodes it is no mockery to sing "Home, sweet home."

BISHOP HENDRIX IN KOREA.

A COMMUNICATION from the Hermit Kingdom is a rare event. Early in December a letter was received in the Mission Rooms from Bishop Hendrix, mailed from Seoul. In an audience with the King the Bishop and Dr. Reid were given a royal invitation to come in and occupy. Brother T. H. Yun, now Vice Minister for Foreign Affairs, is pronounced by the Bishop to be "a tower of strength," and awaits us with open arms.

THE long-protracted illness of Mrs. D. H. McGavock gives rise to serious apprehensions. As Secretary of the Woman's Foreign Missionary Society of the M. E. Church, South, and by reason of her indefatigable labors to advance its interests, Mrs. McGavock has not only a large circle of personal friends whose sympathies go out to her and her family in these days of trial, but all over the Church prayers are being offered up in her behalf. May she be given sustaining grace, and may the Comforter abide with her loved ones.

NET LOSS OF NEARLY TEN THOUSAND.

A SPECIAL committee was appointed, at the recent annual meeting of the American Board, to consider the financial situation. After careful deliberation the Prudential Committee was urged not to make appropriations in excess of receipts. By a comparison of receipts for the months of October, 1894–95, a falling off of nearly $10,000 was indicated. A more generous response than has yet been given was urged upon pastors and churches, otherwise distressing results in the field would be inevitable. An heroic effort is being made to extinguish their debt of $115,000. A committee of ten was appointed to secure subscriptions from individuals, payable on or before March 1, 1896, conditioned upon raising not less than $115,000, to be applied solely to the extinction of the debt. One person has generously pledged $25,000 in case the balance is raised. By looking to persons of wealth for these larger sums and to the Church at large for the regular contributions, the amount should be raised and yet the general collections not be diminished or interfered with.

WE take the liberty of publishing the following very appreciative note from Dr. W. W. Smith, President of Randolph-Macon College, concerning the recent visits of Rev. W. B. Nance and Miss Laura Haygood to that institution of learning. We are glad to add our testimony to the value of the admirable work that has been done by Miss Haygood. The cause of missions has received a fresh impetus wherever she has honored conference or college by her presence:

Upon my return to Lynchburg, after an absence of several weeks, I have report of the visit of Brother Nance to our college. He made an excellent impression, as did Miss Laura Haygood. The missionary spirit among our young ladies has been stimulated by these visits, and other good done. Brother Nance has a sister among our students. We do all we can to encourage effort and increase interest in behalf of missions. We try never to lose sight of the fact that the establishment of the Master's kingdom on the earth is the reason for the establishment and maintenance of the Randolph-Macon institutions.

BISHOP GRANBERY'S RETURN.

WE unite with hundreds of friends in giving Bishop and Mrs. Granbery a hearty welcome home after a long absence in Brazil. The Bishop kindly promises one or two articles for the REVIEW. Our readers will look forward to them with pleasure.

PROF. LINDSAY, of Glasgow, said to a friend that he visited India to see for himself what "beautiful" influences the false systems of religions were said to exert over society. "And what did I see?" said he. "Why, I saw people bowing down and worshiping a plow, a telegraph pole, a staff, with the handle of it shaped like the head of a serpent—worshiping

even the oxen with which they were plowing! Now what comfort is there in such practices? These will give them no help, and they feel that they get no help from them. I heard a missionary once say that he saw a man measuring his length upon the ground; he would lie down, and then get up and measure his length again. He had gone seven miles in this way. The missionary asked the man what advantage this would be to him, and he could only say, 'I do not know.' 'There are 333,000,000 of gods,' they say, 'but none of them come to visit us now as they used to.' I heard the same missionary say this, that at one time he went to the Ganges, and saw the people throwing out tiny lights upon the waters—little boats of straw with tapers in them, which looked very beautiful. He asked the priest what that meant. 'Well,' he said, 'these souls are going out into a very dark country, and they have no light, and we are hoping these will help them by the way.' The priest was attending to a little light by himself; he said: 'I hope, by giving attention to this light that, when my turn comes, I may have some light too.' Dear friends, we have the light of the world, and ought we not to give it to these people who are so greatly in need? They are not all feeling their sense of need in that way, but still we ought to give them the gospel."

CHINESE CENTRAL ASIA.

Rev. Henry Lansdell, D.D., who is mentioned by the Archbishop of Canterbury as "a learned and excellent clergyman of the Church of England, and a traveler of great distinction," has given us in two volumes a detailed account of his journey through Central Asia and China. The topography, climate, products, people, and religions of these unfrequented countries are fully described. Dr. Lansdell, during his travels, distributed the Scriptures in eleven languages through countries where Bible agents were not found, visited nearly two hundred mission stations, and came into contact with four hundred missionaries.

"Chinese Turkistan presents a wide field for Christian usefulness for the schoolmaster as well as the missionary," says Dr. Lansdell. One may infer how little is being done in the way of education when we read that in a city of 40,000 inhabitants the schools are attended by only 150 children. Printing is almost unknown, a book-shop is a rarity, and even the upper classes do not know how to read or write. "The climate is salubrious, the atmosphere dry without inordinate heat, and there is a marked absence of fevers, cholera, and epidemics generally. Missionaries who are invalided home from the tropical regions of India, Africa, and China might find in the high plateau of Turkistan a field of labor in which they might continue the work they so unfeignedly love. Looking at the various classes of workers who should go, I should mention first medical missionaries, and then translators. Whilst the physician's efforts are calling down many a

blessing, the translator can be quietly preparing the way for the schoolmaster, and then might follow the evangelist. The standing orders of our Master are not rescinded; the sleeping dust, the newly discovered tombstones, and the noble example of Nestorian and Roman martyrs alike call us to reconquer Central Asia for Christ. May Christian hearts be stirred to take the matter up, to devote their lives to the work, and then help disciple all nations."

While to the general reader so minute a description of Dr. Lansdell's travels may not be of interest, these particulars and the excellent maps with which the book is supplied render it of great value to the traveler or the pioneer missionary. Chas. Scribner's Sons, publishers.

THE TRIUMPHS OF THE CROSS. By ex-President E. P. Tenney, A.M. Boston: Balch Brothers, 36 Bromfield Street.

Every one who earnestly prays, "Thy Kingdom Come," and all who are actively engaged in building up the kingdom will welcome the valuable book under this title which has been given to the public.

The mechanical work is excellent; large, clear type, good paper, broad margins, and more than three hundred illustrations make it a delight to the eye.

The preparation of this work covered a period of ten of the best years of the author's life. That the vastness of the field and importance of the subject well deserved such an expenditure of time and effort none can doubt, and Mr. Tenney is to be congratulated upon the result.

Incorporated in the book are special chapters from such distinguished men as Drs. Wayland Hoyt, Theodore Cuyler, Charles H. Parkhurst, Edward Everett Hale, C. C. McCabe, Alexander McKenzie, and many other eminent authorities.

The author acknowledges his indebtedness to two hundred able collaborators, representative men in every department of Christian activity, and among the number many who are prominent in missionary circles at home and abroad.

Mr. Tenney's aim has been to make a practical book, one dealing with conditions, not theories; facts rather than fancies; not a book of theology, but a book of achievements; also to make it a time-saving book. "Everything has been left out which a busy man has no time for, and everything that is put in a busy man must know, if he is to keep abreast of this age as a wide-awake Christian, with an all-round apprehension of the movement of events in developing the kingdom of God."

He illustrates and enforces the "power of ideas" by showing how the nations of the earth have been uplifted by the introduction of ideas which have had their origin in the Christian religion. It is not a book of glittering generalities, but one containing accurate and detailed information, given in a pleasing style, and enriched with many interesting incidents.

To those who would be thoroughly informed concerning the "Success and Value of Foreign Missions" we would recommend a careful perusal of "The Triumphs of the Cross." We bespeak for this illustrated encyclopedia of missions a widespread circulation.

A Decade of Mission Life in Mexican Mission Homes. By Miss Nannie Emory Holding. Nashville, Tenn.: Barbee & Smith, Agents.

This book, written by Miss Nannie E. Holding, is most interesting. It is the story of the daily life in a mission home in Mexico, and is told so entertainingly that when reading it we almost forget that we are not members of that happy household. In the ten years of Miss Holding's residence there, Laredo Seminary has grown from a four-room building and one block of land to seven large buildings and seven blocks, and has been instrumental in establishing work in five other Mexican cities. The history of "Faith Hall" is a helpful lesson to each of us. What great things we can accomplish by having faith! Buy the book, and read it; you will be interested and benfited.

Revivals of Religion, by Rev. Thos. S. Hubert, edited, with an introduction by Jno. J. Tigert, LL.D., has just issued from the press of the Publishing House of the Methodist Episcopal Church, South, Barbee & Smith, Agents, Nashville, Tenn. Price, $1.

Within 269 pages, the author, out of a rich personal experience, and the observations of the greatest revivalists of all time, has packed much wisdom, common sense, and illustration. Dr. Tigert says in his introduction: "The following treatise is designed by its author to be, and is eminently practical, and will therefore be useful. . . . If soul-saving is the highest aspiration of his heart, Mr. Hubert's volume may be commended to him (the pastor) as the very help he is looking for."

It is said that the Moravians put the following question to each person who apply for membership among them: "Do you intend to be a missionary? If not, what sum will you contribute toward the support of a substitute?" They are seeking to obey the command, "Go teach all nations." "Go or send" has been the principle which has controlled the history of this remarkable people since the day Zinzendorf made his first call for missions in the West Indies and Greenland. They are the poorest Church in Christendom, but measured by this standard hold the foremost rank of all the followers of our Lord. One member out of every sixty is giving himself to the mission field, while the rest of that number contribute to his support. It is estimated that two-thirds of the membership of the Christian world give nothing towards the support of a substitute in the army of our Master. The Lord is still seated "over against the treasury."

OUR MISSION FIELDS.

CHINA.

Gathering in the Children.

REV. D. L. ANDERSON, of Suchow, China, writes encouragingly of the work, and especially of the success of the day and Sunday schools. Brother Anderson, besides his other multifarious duties, has the superintendence of three day schools, which are supported by special contributions from America, and he reports much good as being accomplished by them. Very recently, from a returned missionary, we have learned of Brother Anderson's wonderful power in interesting children and holding their attention. Just as we have seen workers who are especially gifted in interesting children here at home, even so has Mr. Anderson influence over children in China. This is a gift that any missionary might covet, as nothing will tend more largely to promote the future prosperity of the Church in China than this work among the children.

Already at Work.

WE are glad to know that Rev. O. E. Goddard and family, and Rev. E. Pilley, after a pleasant voyage, reached Shanghai in safety on the 5th of October, 1805. Brother Pilley writes from Nanzing, where he and Rev. B. D. Lucas are stationed, fifteen miles from any other foreigners, that he is much pleased with his new field, and is glad of such a good opportunity to get the language. He was very kindly welcomed by the native Christians, and he requests our prayers that he may be given grace and wisdom for the work.

JAPAN.

"Do We Need the Other Man?"

FROM our representatives in Japan comes the oft-repeated plea for more men. Their letters make only too apparent their need. We lift our hearts to God, and pray that that his children may hear and heed this cry for help.

Rev. W. J. Callahan writes of the progress of the work on the Nakatsu Circuit, and of the many other places near-by that are destitute of Christian workers:

"Last week permission was given again for public meetings to be held, that having been withheld on account of cholera during the summer. At the chapel in our house, however, we were allowed to continue all through the summer, even when Buddhist preaching was forbidden, because it was in a private residence. The attendance here has kept up well. Preaching at the other city chapel will be begun again this week. In Fukuoka Ken restrictions were withdrawn a little earlier than in Nakatsu, so we reopened the chapel in Hachiya two weeks ago. There is at Hachiya a small class of inquirers. Even during the period that public meetings were not allowed we continued to visit the appointment for the purpose of instructing this class. The last time that I was there my helper and I preached to a good congregation, but the people are still a little shy.

"I think I have before mentioned my plan to open work at Sioji, an important town midway between Nakatsu and Moji. I went there last week for that purpose, and we seemed to have been especially directed, for within an hour of our arrival we found an excellent place for preaching, which we soon rented as a permanent chapel. We then quietly advertised that there would be Christian preaching that night, and although there was a large Buddhist meeting near by we had a congregation of sixty or more. They seemed to be people of more than average intelligence, and as is always the case with such crowds they gave us a most quiet hearing. Sioji is a most important center for work. It is the present terminus of the new railroad being built from Kokura toward Nakatsu, and will be the place where a branch road connecting this new road with coal mines twenty miles away will form a

junction. There are a number of places near Soiji that can be opened later. You know something of what a fertile plain that is. Absolutely no work at all, except that of ours just opened, is being pone in all that district.

"With these four weekly preaching appointments, the weeely prayer meeting, for which I will make him responsible, two weekly classes, together with the visiting from house to house, and study that I wish him to keep up, my present helper has all that I want him to do.

"The charity school, now known as the 'Fannie Covin School,' is doing good work among the class for whom it was intended. As you remember, it was begun late in the spring, rather as an experiment, since we did not know whether we would have funds to support it. Since then a kind friend has agreed to become responsible for the amount needed; hence its promised long life and its name. There is a great difference in the attitude of the people of that section toward us since that school was opened. Children of the lowest classes—those who are often made use of in disturbing meetings—are gathered into that school. There they are taught that Christianity is something different from what they have been led to believe; and whether they ever become Christians themselves or not, their respect for the Christian religion will have been won. Who can say but that from among these some may go forth who will proclaim the good news of salvation to their fellow-countrymen. The young man who teaches the school has recently come into our Church. His heart seems to be in the work, and I think it is proving a means of grace to him. As much as I think it good for his development, I take him with me on my preaching tours. In his absence my personal teacher takes his place in the school. Though he has no gift for preaching, my teacher is willing to do anything he can; and when it is taken into consideration that he is a man of cultivation, an ex-cabinet officer of the old feudal lord of the province, I think his willingness to do this kind of work is evidence of a high order of consecration. He is also superintendent of our city Sunday schools, Quarterly Conference Secretary, and steward.

"I am trying to put all our people to work as fast as they come into the Church. That, I think, is the best way to insure their becoming useful Christians; for, after all, our greatest work as missionaries is to train and lead the native Christian body in the evangelization of Japan. We cannot begin to do the work ourselves, and the sooner we find that out the better for the cause we represent.

"You will doubtless be wondering what is being done for that region visited last June, so rich in material resources, yet so destitute of the gospel. That is just the place that I want my other helper for, with Tokata, Tsurukawa, Furuichi, Tatteishi, and Usa as principal points. Hida and Mori, in Kusu County, must, if possible, be opened during the year. And even after that is done, of the nearly 3,000 square miles of territory in this circuit only a strip on the northern and eastern sides will be touched. Do we need the other man?"

They Need the Power of a Living Christ.

MRS. T. H. HADEN, *née* Miss Jennie Conwell, in a charming letter to a friend, gives an interesting incident which occurred in her far-away home in Japan:

"A few evenings after we reached Tadotsu, two men called to see Mr. Meyers, and the cook told Mrs. Meyers that they had been here before, and seemed anxious to see him. The gentlemen were both over on the seaside, and Mrs. Meyers went after her husband herself, feeling that they must have some special object in coming, especially when she found that they had come from Kotohira. You know, perhaps, that Kotohira is about ten miles from Tadotsu, and is noted for one of the largest and oldest Shinto temples in Japan—a temple to which thousands of pilgrims go every year. By way of paren-

thesis I will remark that most of these pilgrims go on a railway train. This is one of the many incongruous things that mark the transitional state of affairs in Japan. Mr. Meyers had tried frequently to obtain a preaching place in the town, but so strong was the opposition to Christianity that it was impossible to do so. When they came in, Mr. Haden and I started to take a walk, but Mr. Meyers called to us, and asked us to come to the sitting-room and have tea with the visitors. We went in, and though we could not understand a word that was spoken we soon became interested in the earnest, eager faces of the men, and felt sure that they were presenting some matter that was full of interest to them. After they left, Mr. Meyers told us their story.

"They had a brother, they said, who drank heavily, and everything had been done that could be done to reform him, but all to no avail. He had wasted his property, his wife had died, from trouble partly, and still he drank, and could not stop. They had heard, in Osaka and Kobé, that when a man became a Christian he could stop drinking, and they had come to see Mr. Meyers, to know something about this. You can readily understand that they had no idea of how and why a Christian could stop drinking; they only wanted to see if there could be anything done to help the poor brother. He himself was anxious to reform, and willing to try, if there was anything to be done. Mr. Meyers explained to them, with all possible clearness, how the religion of Jesus Christ could enable a man to overcome evil and resist temptation, and after a long and earnest talk they left.

"The next afternoon they came again, and a few days later again, this time with the proposition that Mr. Meyers should help them put the young man into some Christian family to live for awhile, to see if he could be helped. They thought at first that Tadotsu would not be a good place, because they had relations and friends there; but it was finally decided that he should come to us. We were all willing, of course, that he should come, and to do all we could to help him. So he came, willing to do any work that he could about the place, just for the privilege of being here with us, and trying to learn something of the religion that would help a man to stop drinking. He has been here about a month now, and in all that time has not touched *sakê*, and has been quiet, gentlemanly, and obliging, always. He boards at one of the hotels, and we have nothing to do with his expenses, in any way. Early in the morning he comes here, and stays all day long, doing little odds and ends of things about the place—mailing letters, etc. 'Baby San' is very fond of him, and he often rides the little fellow around in the yard and near by (Mrs. Meyers never allows anybody to take the baby far from the house), and seems glad to do it. A few days ago there was a 'matsuri' of some kind at Marogame, and Mrs. Meyers asked the young man if he would like to go. His reply was that he had rather not go, as he had some relatives down there who would try to make him drink if he went. 'Drink poison,' he expressed it. A little later some friends came into the hotel where he boards, and were drinking there when he went in at night. They tried to make him drunk, but he resisted, and finally left them and went to his own room. In telling our cook about it the next day, he said that he *wanted* to drink more than at any time since he came here; but he wanted to keep sober too, and to keep from touching it, and he did not know what to do for awhile, and then he said a prayer to himself, and went to bed and to sleep. Our cook, by-the-way, is a devoted Christian, and much interested in the struggle of the young man.

"Can you conceive of anything more pathetic than the situation he is in? Does not the story appeal to you? He is always with us at morning prayers, and never fails to be present at all the church services. Can you not imagine what an interest we all feel in him, and how many are the prayers that he may be helped—

that the light may shine in upon the struggling soul? His brothers are very cordial to Mr. Meyers, and tell him that they will see that he has a place to preach in when he wants it. They do not profess to be specially interested in Christianity, and in fact bring up many and subtle arguments against it, and objections to it; but they are all adrift, religiously, and I cannot but think that many of their objections are made in order to draw Mr. Meyers out and gain information. It is a strange experience to me, to us both, to have near us this poor, struggling soul, and feel that he is watching us, wondering about us and our lives, and that we may be a shaping influence in his life for two worlds. We two, who are so new to this land and work, cannot help him with words, for we can speak very few that he can understand, but we pray daily that the Christ-life may shine upon him through our lives, and that we may help to show him the Father by living as he would have us live."

Impossible To Reach All.

THE subjoined annual report gives us an insight into the extent of the territory assigned Rev. W. A. Davis, of Uwajima, and we are made to realize that it is impossible for him, with his present force of assistants, to give the gospel to the one hundred thousand souls within his circuit. When will the Church enable us to send reinforcements?

"The work on the Uwajima Circuit has been mainly a strengthening of the stakes and a lengthening of the cords. We have received thirteen by baptism, but our removals have been so great that we have had a net gain of only one. Of our members there are some who are learning more and more of the deep things of God. These faithful ones are showing a deep interest in the spread of the gospel both in their own vicinity and in the regions around them.

"Uwajima is the center of our operation. In Uwajima we have two preaching places. About seven miles northeast of Uwajima is a village of about one thousand inhabitants, where we have been preaching for about two years. About eight miles north of us is a small town of about three thousand inhabitants where we have recently begun work. From this town (Yoshida), in former days, have gone out many who have made useful workers in the Master's vineyard. I have baptized three since we have begân, or rather reopened work there. Still farther north, twenty-five miles from Uwajima, is Yawatahama, a town of about eight thousand inhabitants. This is a very prosperous town. The people are much devoted to business and making money but care little about any religion. We have five members resident there, and are getting some foothold. About three miles north of this is a town of about two thousand inhabitants, where we have one member and several who will soon be baptized. Looking southward, we have in one mile of us a farming village of about one thousand inhabitants, where we have often preached and where we always have an attentive hearing. Again farther on is a town of about two thousand inhabitants, where we have preached several times and always have a good hearing. Still south, about twenty-five miles from Uwajima, is a group of three villages, where there is quite a number of earnest inquirers. About ten miles beyond these is a town of about three thousand people, where we have a very hopeful work. In this town we have eleven who have requested baptism, and many other earnest inquirers. We have in all eleven preaching places, and several other places where we preach as often as we can.

"During the first part of the year the work was much hindered on account of the lack of Japanese helpers, but toward the close of the year we had three helpers, and the work prospered. Much of the work has been done by these three faithful helpers. Much unoccupied territory is at our door, which we have not been able to enter for lack of workers. About one hundred thousand souls are within our reach who, if they hear of the Saviour,

must hear from us. Our hearts are burdened because with our present force it is impossible to reach all. We are moved to pray that the Lord of the harvest may send more laborers into his vineyard.

"The work among the children is very encouraging. We have five schools, with 196 scholars. Many of these are learning much of the Bible truths. Some who have grown up in our Sunday schools are now desiring to come into the Church, and will no doubt make much better members and more useful Christians by having been taught in the Sunday schools.

"With many regrets at being unable to do that all needs to be done, and prayers for God's blessing upon the seed sown, we close another year of work on the Uwajima Circuit."

First Fruits Among the Women.

AN encouraging account of woman's work in Nakatsu comes from that earnest worker, Mrs. W. J. Callahan:

"The two Bible women who were promised us for the year came in September, and are now fairly started in the work among the women and children of Nakatsu. They are consecrated Christian girls, bright, attractive, and very earnest. The only drawback is, they are only about twenty years of age, but unusually mature and sensible for that age, and I have been delighted and surprised at the way they take hold of the work, and at the good sense they display. We have been making a good many calls together, and they seem to be getting hold of a class of young women whom last year we seemed unable to influence to any great extent. We are now holding a weekly woman's meeting at the home of Mrs. Callahan's teacher, whose wife is to be baptized in a few weeks—our 'first-fruits,' so far as we can see, among the women. We are so thankful for her conversion, as she has a great deal of influence among the women of the educated classes. We have now eight or nine who are studying the Bible with much interest, and we are about to open another woman's meeting in another part of the city, for a poorer and more ignorant class of women, who are too busy to attend a day meeting; so we plan to hold this one in the evening.

"Our Sunday schools are flourishing. Tsunogi, the poor neighborhood, where we have our charity day school, is growing in interest and numbers.

"The cholera was very severe in this section, but has entirely disappeared."

Giving Them The Word.

REV. W. R. WEAKLEY, of Himeji, Japan, while not able to speak directly to the people in their own tongue, is striving to reach them through the distribution of tracts and portions of the Word of God:

"Since Conference I have been trying to survey the field and locate good centers for work. This is a place of importance, with reference to opening work in needy fields; there are two railroads here now, making a vast region of country open to us in every direction and easily accessible. This is known as a specially conservative place, where the false religions have almost complete control over the people. The Government and Buddhist schools have the young so completely under their control that even the children will not come to hear us, as they do readily in some places. We feel, however, as if the One who was so much interested in the children while on earth will in some way give us access to their hearts, and through the children the parents can be reached.

"How important it is that the native teachers of Japan begin to know more of Jesus and his love! From what I have heard, most of them could give you much of Spencer, Huxley, and others of their class, but few know of Christ—the world's great need. As I go about the city I long to speak in their native tongue to the people whom I see frequenting the temples to listen to the harangues about the different sects of Buddhism. Although I cannot speak their language, I have had great pleasure in distributing tracts and portions of the Scripture.

"It seems to me we have a great oppor-

tunity in these Eastern countries, where printing is done so cheaply, if we will only take advantage of it to scatter the seed in the form of tracts and good books, and, above all, seek to place a copy of the Word in each home. The great mistake of St. Francis Xavier was in not giving the people the Word; so when the monks were turned out the Bible went with them What would the result have been had the Japansse had the Bible, even if only a few copies had been preserved for these three hundred and fifty years?

"When I left home a former parishioner handed me a dollar to buy a Bible for a Japanese boy. With this money I bought ten leather-bound Testaments; one was carried by a soldier boy to China, and the others have been supplying young men with soul-food in this land of spiritual hunger."

His First Round.

Rev. N. W. Utley writes of his new work:

"I have just returned from my first round on the Matsuyama District. I am glad to be able to report that at every point I visited there are encouraging prospects. Brothers Meyers and Hager are both hopeful, faithful, and untiring in their efforts to establish the gospel in the regions committed unto them. Brother Hager is somewhat at a disadvantage owing to his obligation to teach English two hours daily in Oita; but he is a hard worker and a tip-top student, withal of a very strong physical frame and perfect health, and so with the assistance he will receive from Brother Murakami he is expecting a good year. Brothers Davis and Callahan are somewhat in a similar situation. Both are in remote fields, with immense territory on their hands. Both men are unreservedly consecrated to their work, and having profound confidence in the Lord, are joyous and hopeful. The outlook is thoroughly encouraging, but they both recognize their inability to do any measure of justice to the vast territory occupied by their circuits.

"Brother Davis is working a territory extending from Sukumo across the border of Kochi Ken—Tosa Ken on the one side, to Saganoseki on the other. It includes various towns having from 4,000 to 20,000 inhabitants. Brother Davis' ambition, his only ambition, is to preach the gospel fully to all these people, but there is a serious difficulty in his way. When he is from home, which is a good deal of his time, his wife and little baby are alone in Uwajima, entirely out of reach of help or sympathy in case of sudden sickness, and frequently out of telegraphic communication with him. He has to walk a great deal of his circuit, and you know the speed at which he would be able to return in any case. The day I left Uwajima he came with me to Quarterly Conference at Yawatahama, and to preach in Kawansishi. His baby was not well at all, and his wife was in bed, and had been all day when we left. He wrote me later that the Lord had taken care of them both, and that on his return he found them better.

"Sister Davis is not physically equal to the work that ought to be done in Uwajima and vicinity for the women.

"You can see what a great help a consecrated young lady would be here with them. Such surroundings are bound to tell on any man or woman, however strong in body or faith. Cannot something be done to supply Uwajima with an unmarried lady missionary? I shall pray continually for that until I hear from you in reply to this. I believe there is a way. I am convinced more and more that the policy of the Church Missionary Society, in supplying unmarried missionaries for the Japan work, is a wise one. They are needed in the country.

"We must have another family for Nakatsu. Brothers Callahan and Hager are now called upon to cover the entire length of the Kiushiu coast, one of the most charming and inviting regions embraced within our entire work, and a work absolutely necessary in order to the continuity and integrity of our work as a mission. Brothers Davis, Demaree, Meyers, and Haden can cover the Shikoku coast, Brothers Weakley, Wilson, Tague, and Shaw the Houdo coast. The Kobé and Osaka stations were solid. Kiushiu needs and *must have* another family or two, and also one or two single ladies. I wish I had time to tell you how hopeful the outlook is about Nakatsu. I preached to the finest congregations there I have ever preached to in Japanese anywhere."

MEDICAL MISSIONS.

Medical Missions of the L. M. S.

THE London Missionary Society held its Centenary Convention in the City Temple, London, beginning September 21st, and ending the 28th, 1895. S. H. Habershon, M.D., presided over the meeting set apart for the review and advocacy of Medical Missions. We extract the following from the November number of the *Chronicle* of the London Missionary Society. It partially exhibits the splendid work which that venerable Society is accomplishing in Medical Missions:

"Rev. R. Wardlaw Thompson read a review of all the Society's Medical Missions, prepared by Dr. J. C. Thompson, M.A., of Hong Kong. The paper afforded a clear idea of the different lines along which medical work is being carried on—viz., medico-evangelistic itineration, hospital treatment (including the care of lepers in asylums), dispensary practice, and the training of native workers; also included a *résumé* as to their relative value, in order to an appreciation of the special difficulties under which some of the medical missionaries labor, and the special needs involved by these difficulties. Work in the hospital was one of the most fruitful of all missionary methods. In India these four methods of work were seen in operation in the Neyoor district. The three other medical missions of the society in India were in an elementary condition as regards fixed location from which to work out; but many missionaries in isolated localities, though possessing no special qualifications, were doing what they could to alleviate suffering. China was, perhaps, the most important sphere of medical missions, and in that country the society was doing its best to establish such a mission at each of its centers. In Madagascar nearly all missionaries, especially those living in country districts, were practically compelled by circumstances to treat the sick, but there were also three well established and successful medical missions, besides a leper colony at Isoavina. In addition there were trained native doctors carrying on medical evangelization at other stations. In Africa and the South Seas the scattered character of the population had not rendered it desirable to establish many medical missions, there being only one in Central Africa and one in Samoa. But in these fields, if anywhere, every missionary ought to be so far trained in the knowledge of ordinary diseases and of simple remedies as to be able to treat himself and neighbors when the need arose. The paper closed with some suggestions as to what might be aimed at in the future.

"Mr. Thompson also read a paper by Dr. A. Fells, of Neyoor, Travancore. He wrote upon the subject of 'The Place of Medical Work in the Mission Scheme: Its Temptations; Its Value as an Evangelistic Agency, and to Open Doors.' The place, he maintained, given to medical work by the missionary societies was very different from that given to it by the Great Founder of Christian missions. For years the medical missionary was a rare curiosity, and they were now a very small band compared with other workers. The society had only four doctors in India. Much medical aid was, of course, given by the Government, but it was quite insufficient to meet the demands. Besides, many of those engaged by Government in relieving the high-caste Hindus, whose caste rules of pollution made it well-nigh impossible for them to minister to the ordinary needs of pariahs and other out-castes, or, at all events, to give that sympathetic treatment which meant so much more than the mere giving of medicines. Medical work deserved the widest recognition in the mission scheme, irrespective of its spiritual results or of its influence in breaking down opposition to Christian teaching. There was no more efficient agency for the promulgation and actual demonstration of the gospel, and that it broke down oppo-

sition and opened doors was being proved almost daily. It was among the in-patients that the best work was done. But there were very special temptations attending this branch of work, such as the tendency to crowd out the spiritual side, and in surrendering to another the privilege of speaking of Christ and his salvation the medical missionary left unexerted a power for good which no other could use for him. The spiritual destitution of the patients also render him liable to be drawn into the opposite extreme of being so absorbed in the work of evangelization that the physical needs of his patient received but scant attention. Works of healing undertaken in the name of Christ should surely receive the missionary's mind and attention. In reality the power of a medical mission as a spiritual agency was just in proportion to the completeness of its equipment. A third temptation was caused by the necessity for the medical missionary to raise subscriptions for his work. Medical missions could not be regarded as expensive agencies, and it lay in the power of the Church at home to save its agents from feeling the effects of this last temptation.

"Dr. Lockhart said that he was the first medical missionary to China in 1838, and was the first Protestant missionary of any kind to Peking. For twenty-five years he worked hard day and night. Thousands of patients came to him. Dr. Hobson went out two years after himself, and rendered splendid service, especially by the medical hand books which he wrote, and which were still read throughout China, Japan, and even in Korea. These books were beautifully illustrated by Dr. Dixon, a public servant who was also a Christian man. Hospitals were greatly needed in China, and he asked the meeting not to let the medical missions be starved for want of a little money.

"Dr. S. H. Davies, of Samoa, said it seemed to him that if people only read their New Testaments they would not discuss the question of medical missions any more. Perhaps there was no passage in the Bible which showed the sympathy of God for his people more than Psalm ciii., in which occurred the passage, 'He healeth all our diseases.' In the South Sea missions the people felt preëminently an interest in the sick, and he had known Samoans to come over a rough road eighty miles to procure a dose of medicine for a sick man. Hundreds of children died from the rude herbal medicines used, and it was a wonder that more natives did not die from the very rough 'massage' treatment. The natives asked for some practical exposition of Christianity, and they could not have a more practical exposition than that afforded by medical missions. He felt from experience that every missionary should have some medical training.

"Miss Benham, formerly of Amoy, said that medical women missionaries were greatly needed. Native women would not tell men so fully what was the matter with them as they would to women; and men could not go into their homes as women could. She felt thankful that a medical woman was going out to the Amoy district, and only wished that three or four were going. The sphere for women doctors was limited in England, but in the mission field they would find unlimited scope, and be received with gratitude and thankfulness.

"Rev. L. Dahle mentioned that the Norwegian Missionary Society had had a medical mission in Antananarivo since 1869. Mr. Dahle urged the importance of medical mission work, not only for relieving sickness, but as the only means of getting rid of 'miracle doctors,' charmers, and incantators in heathen cotntries. One of the greatest blessings medical missionaries could bestow was in restoring sight. A Norwegian doctor in Madagascar was a clever oculist, and had restored sight to about three hundred persons, the joy of whom it was impossible to describe.

"Mr. Thompson mentioned that the name of the doctor who had performed this remarkable work was Dr. Thesen, to whom all the missionaries of Madagascar owed a debt of gratitude."

WOMAN'S WORK.

An Indian Girl.

WHEN an Indian girl is six years old her playtime is over; she must now go to work. At first she helps her mother in making and mending the family clothing, and in other household tasks. On a march she cuts the wood, builds the fire, and cares for the horses. When there are but few ponies she walks, bearing the burdens which are too heavy for her brother and father to carry. All the bead-work sold by the family is made by her. When an animal is shot, she helps her mother take off the skin, cut up the flesh, and divide it into two portions, one for present use, the other for drying. Then she must tan and dress the skin, and dry and jerk the meat for winter eating.

The little girl plows, sows, hoes, and reaps while her brother is horse-racing and drinking. In winter, when it is too cold for him to go out, she must herd and care for the ponies. She can never go even to the field alone, for that would be a great violation of Indian etiquette. An old woman, too feeble to work, takes charge of a number of young girls, and under her protection they go from *tepee* to *tepee* in search of amusement. No matter how hard the day's work has been, the evening is their own. Then they crowd together listening to the story-tellers of the tribe. They also play a game resembling "Button, button, who has the button?" the fortunate guesser being rewarded by some article belonging to the player detected.—*Sunday School Visitor.*

The Deaconess Home in Calcutta.

A NEW branch to our ever growing tree was added on the 5th of January, 1889, when a Deaconess Home was opened. For over six years this has been a prominent center of work. Its hospitable doors have ever been open, and many "strangers in a strange land" have found in the midst of a wicked city the protection and helpful influence of a Christian home.

This Home has its Bengali and Hindustani workers as well as English. The people of both tongues are taught in their homes and in schools. Mostly direct Bible teaching is given in the homes, as the day is past in a city like Calcutta when it is necessary to teach fancy work, or even the common English branches, in order to gain a hearing for the Bible. There are eager listeners in every home you enter.

In the English work alone ten thousand visits have been made in homes and hospitals, and over one thousand one hundred in hotels and grog-shops. How much this means would be impossible to reckon by any method of calculation known to us, but it is safe to say that to scores it means having been brought "out of darkness into God's marvelous light," having exchanged the bondage of Satan for the glorious liberty of the children of God.

If you would know what a Deaconess Home can accomplish, plant one in every city, and the joyful gratitude of hundreds will attest to its value.

Our greatest need at present is a building that we may call our own. In five years our Deaconess Home has had as many habitations. Whose great heart will feel this burden laid upon it? And then what Deaconess Home is complete without a hospital? We confidently expect that this will be our next addition. May the Lord Jehovah send us the means. —*Mrs. J. M. Thoburn, in Gospel in All Lands.*

THE last report (1895) of the London School of Medicine for Women exhibits in detail the high standing and work of its students. A steadily increasing number of the graduates are being appointed to responsible official positions in Great Britain and the colonies, such as medical officer to the general post-office; examiner for the government life assurance fund; queen's lecturer on physiology to

the National Association of Nurses; lecturer to the Technical Instruction Board, London County Council; assistant medical officer, St. Steven's Hospital, Delhi; resident physician, Kama Hospital, Bombay; lady principal female department, Ceylon Medical College; and resident physician, Lady Aitchison's Hospital for Women, Lahore. Last, but not least, we may mention by name the acting house surgeon at the Kama Hospital, Bombay, Rukhmabai. This high caste young Indian woman, after successfully resisting, through the English courts, an attempt to coerce her into fulfilling a marriage contract made for her during infancy, came to England to study medicine; she passed satisfactorily all her examinations and took the triple qualifications of the Scotch colleges and the M.D. of Brussels.—*New York Evening Post.*

In the department of "Women and Missions," *Gist* relates the following: "In a company the queation was recently asked, 'What event of this century is most important and far-reaching in its power for good to the human race?' Answers followed in quick succession: 'Discoveries in medical science,' 'New interest in sociology.' 'Explorations in Africa,' 'The application of electricity to the service of man.' When there was a pause one said, 'The higher education of woman, and her service in giving the gospel to the secluded women of the world; in a word the organization of woman's boards of missions.'"—*The Helper.*

Dr. Hu King Eng is the first Chinese woman with a medical degree from an Occidental institution to practice in China. She is about to inaugurate a new era of woman's work among women. About a year ago she graduated from the Woman's Medical College of Philadelphia, and has since taken a post-graduate course and dispensing course at the Polyclinic in that city. She has made a special study of the diseases of the eye and ear. Her work will begin in Foochow at the Woman's Hospital. She will also try to build up a regular practice among her countrywomen, some of whom would almost rather die than be attended by a man. The doors of rich and poor would be open to a woman, and a great influence for good could be wielded by a woman who is at once a missionary and a physician. Though Dr. Hu King Eng is a pure-blooded Chinese, she was never a heathen. Her grandfather was one of the first native converts in Foochow, and her father one of the first native ministers ordained in China.—*Evangelical Churchman.*

Chaplain McCabe, under the title "A Faithful Steward," tells how a Methodist saint, Mrs. Adeline M. Smith, of Oak Park, Ill., administered an estate valued at $125,000, left by her husband. By prudent care and ecomomical living she increased it by more than $10,000, and distributed the whole to various churches, missions, etc., at home and abroad, including large sums to establish a Biblical Institute in Tokyo, Japan, and in Mussoorie India, and a hospital in Nanking, China. —*Missionary Review.*

Regions Beyond contains an interesting sketch of women's foreign missionary societies in Great Britain. It ssys: "'The women of Great Britain and Ireland are sending to women, by means of 12 different organizations, 770 women, of whom 38 are medical workers, 20 being fully qualified doctors. These reach 20 different countries, employ about 2,000 native helpers, and manage 900 schools, in which branch of their work 64,000 girls and women are brought under Christian teaching. It is impossible to reckon the thousands of lives they daily touch and influence in their evangelistic, zenana, and medical work."

The Baptist women make this report: "Work is carried on by 114 missionaries, 142 Bible women, and 539 native teachers Our appropriations have aided 434 schools reporting 10,238 pupils and 611 baptisms."

THE SUNDAY SCHOOL.

"I Believe in Jesus Christ."

THE following touching story was told by the Superintendent of Nurses in one of the large city hospitals. Several years ago, there was a terrible accident in the city where I was then nursing, and two lads were brought in fatally mangled. One of them died immediately on entering the hospital; the other was still conscious. Both of his legs had been crushed. A brief examination showed that the only hope for his life was to have them taken off immediately, but it was probable that he would die under the operation.

"Tell me," he said, bravely, "am I to live or die?"

The house surgeon answered as tenderly as he could: "We hope for the best; but it is extremely doubtful."

As the lad heard his doom his eyes grew large and then filled with tears. His mouth quivered pitifully, and, in spite of himself, the tears forced themselves down his smoke-grimed cheeks. He was only seventeen, but he showed the courage of a man.

As we stood about him, ready to remove him to the operating room, he summoned up his fast failing strength and said: "If I must die, I have a request to make. I want to do it for the sake of my dear mother. I promised her I would. I have kept putting it off all this while."

We listened, wondering what he meant. With an effort he went on:

"I want to make a public confession of my faith in Christ. I want a minister. I want to profess myself a Christian before I die."

We all looked at each other; it was a situation new to our experience. What should we do? A nurse was despatched for a clergyman who lived near by. In the meanwhile we moved the boy upstairs to the operating room. There we laid him on the table. By this time the minister arrived, hatless. The boy welcomed him with a beautiful smile. The clergyman took his poor hand. I had been holding it, and it was already growing cold. The house surgeons, the nurses, and others, who came in to witness his confession, stood reverently by. The boy began:

"I believe—" he faltered, for he could hardly speak above a whisper, he was so weak. I could not help crying. The surgeon did not behave much better. Not a soul in the room will ever forget the sight, nor the words, when the boy said:

"I believe in Jesus Christ—His Son—our Lord—and Saviour—"

He stopped, because he had not strength to say another word. Then the clergyman, seeing the end was near, put a small piece of bread in the lad's mouth, and a few drops of the hospital wine to his lips, thus formally administering the Sacrament and receiving the lad—from the operating table—into the company of those who profess the name of Christ. Summoning up all his strength while the minister was praying, the boy said distinctly:

"I believe—" With these blessed words upon his lips he passed away.

The surgeon put aside his knife and bowed his head. The Great Physician had to take the poor boy's case into His hands. That, sir, was the most touching and beautiful thing I have ever seen in my hospital experience of almost twenty years."—*Youth's Compa..ion.*

Bread Cast Upon The Waters.

A LADY in Scotland, whose husband left her a competence, had two profligate sons, who wasted her substance with riotous living. When she saw that her property was being squandered she determined to make an offering to the Lord. She took £20 and gave it to the Foreign Missionary Society. Her sons were very angry at this, and told her that she "might just as well cast her money into the sea."

"I will cast it into the sea," she replied, "and it shall be my bread upon the waters."

The sons, having spent all they could get, enlisted, and were sent to India. Their positions were far apart, but God so ordered in His providence that both were stationed near mission stations. The elder one was led to repent of sin and embrace Christ. He died shortly afterward. Meanwhile the widowed mother was praying for her boys.

One evening, as she was taking down her Bible to read, the door was softly opened, and the younger son entered to greet his aged mother. He told her that he had turned to God, and Christ had blotted out all his sins. Then he narrated his past history in connection with the influence the missionaries had on his mind, while his mother, with tears of overflowing gratitude, exclaimed: "O my twenty pounds! I have cast my bread upon the waters, and now I have found it 'after many days.'"—*Watchword.*

Putting Off Salvation.

THE steamship *Central America*, on a voyage from New York to San Francisco, sprang a leak in mid-ocean. A vessel, noticing her sign of distress, bore down toward her. Seeing the danger to be very great, the captain of the rescue ship spoke to the *Central America*:

"What is amiss?"

"We are in bad repair, and going down; lay by till morning," was the answer.

"Let me take your passengers on board now."

But it was night, and the commander of the *Central America* did not like to send his passengers lest some might be lost, and thinking the ship could be kept afloat a while longer, replied:

"Lay by till morning."

Once more the captain of the rescue ship cried, "You had better let me take them now."

"Lay by till morning," was sounded back through the trumpet.

About an hour and a half afterwards her lights were missed, and though no sound had been heard, the *Central America* had gone down, and all on board perished, just because it had been thought they could be saved better at another time.

How much this reminds us of the fate that may await those who persist in putting off the claims of the gospel. Jesus cries, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Alas, the folly of those who answer, "Not now; wait; 'when I have a convenient season I will call for thee.'"

School Girls in Formosa.

THE elder girls are real helps, taking an active part in all the branches of the city work. They go out in turns to visit the sick with one or other of the ladies; and also to teach in the hospital; they are always willing and eager to make garments for the poor. On work days they look after the younger girls, cut out, and help them to make up garments. I wish you could look in upon us; you would find us a very happy party.

Yesterday I received a letter from one of the sisters in the Church. Enclosed were two dollars; she asked me to give one to the scholars, or rather spend it as I thought best on their behalf. I told the girls. With one voice they said, "Let us spend it on the hospital poor!" I encouraged them, and soon the dollar was in the hands of Dr. Anderson. It was a small gift, but it showed pretty clearly the spirit of the school. A year or two ago they would have spent it on biscuits, and thought nothing about the poor.

To-day it looked dreadfully black after afternoon school was dismissed, and I really did not care to venture over to the hospital, lest I should get drenched, for it is some distance away. The two girls whose turn it was to go would give me no rest until I got my waterproof and started. I could hardly show the white feather by the side of such enthusiasm. We got some heavy drops before we reached the hospital, but once in we were all right, and surrounded by hospital pupils, I was both glad and grateful to the two zealous girls for getting me out.—*Messenger for Children.*

EPWORTH LEAGUE.

A Child Heroine.

It was the 1st of August, and the almost tropical sun was already hot and glaring, although it had hardly been up an hour, when three happy children—Mildred, Kathleen, and Herbert—started out from their home to gather flowers on the hillside near. It was Herbert's birthday, and they wished to decorate the breakfast-table with flowers, in honor of the six years of the little birthday-king. He was proud of his six years, and his sisters, who were several years older, were proud of him. Their father and mother were missionaries working with the Church Missionary Society, giving their life, love, and all their energies to bring to the Chinese the knowledge of Jesus Christ, the Saviour of men. The place where they lived was in Ku-Cheng, near Foochow, and they were very happy in their work there.

As they were flower-hunting that morning, the children heard the sound of horns and drums, and saw a party of Chinese marching out with flags from the city of Ku-Cheng, close by. They had no fear of the Chinese, as they had spent the most of their young lives among them, and they were quite familiar and happy with them.

So they ran and stood to watch the coming procession. Suddenly, as they came near, one of the foremost of the party caught Kathleen by the hair; and then, first seized by a sudden fear, the children turned and ran screaming towards home. Kathleen, wrenching herself free, ran also, but their pursuers were close upon their heels—not one or two, but the whole procession, yelling and shouting. They entered the house with the children who were fleeing to the refuge of all true children—their parents' arms—but fierce men rushed into their parents' room before them. They were thrust at with swords and spears, separated, and hustled this way and that by the yelling crowd. Kathleen crept under a bed, and Mildred cowered under a quilt on top. They knew nothing, only that the men in the house were like wild beasts let loose—wild and ferocious, and thirsting for human blood—and they feared everything. The house was full of cries and pleading voices and shrieks and the yells of savage cruelty and triumph. Then, again, they heard no more the sound of voices that they loved or knew, nothing but Chinese shouts, and one man rushed past them crying: "We have killed all the foreign devils!"

By degrees, the sounds grew fainter until they died away into distance, and then, trembling and sick with fear, and with a bursting grief, Kathleen crept out from her hiding place. An awful silence was over everything—a silence such as she had never known before—the silence of death. There was no sign of life anywhere, no sound, only a faint moaning from Mildred on the bed. Then a hissing, crackling noise came rushing by, and the truth flashed upon her mind that, to complete their work of destruction and desolation, these evil men had fired the house! She did not think of hereelf; Kathleen's one thought was that her sister, lying faint and bleeding from a great sword-cut through the knee and many other dreadful wounds, must be got out of the burning house. She was herself hurt and bruised, and was the younger of the two, but the brave spirit gave strength to the young arms, and she carried her wounded sister out and placed her at a distance outside. As soon as Mildred was in safety Kathleen dashed again into the burning house, for her ears had caught a faint sobbing, and she knew the voice. Her parents were lying there, pale and still, covered with wounds and blood, and she knew, only too well, that they would never speak to her again. Her heart was breaking with the horror and anguish of that hour, but she hardly seemed to feel—she could only *do*. She must find the sobbing child at all costs. And she did, and swiftly a little three-year-old brother was borne out, sick and

bruised, and placed by poor fainting Mildred. A second journey into the burning house, so full of that awful sorrow, too great for words, was made by this brave maiden of only eleven summers, for the mother-heart was strong within her—it did not fail or falter. This time it was the little birthday-king—but two short hours before so happy, now wounded to death with cruel, horrid wounds—that the sister's strong, pitiful arms rescued from the flames. Then a third time the devoted child went back, and from under the dead body of the nurse she dragged the baby—the pet— white and moaning. The spears of those wicked men had not spared the baby!

Then she could do no more; there were no more to bring out; the flames must do their work; they were less cruel than evil men.

But not yet was Kathleen's work accomplished. The sun was hot and fierce, and the wounded brothers and sister must be got into shelter, or they would faint and die. They were faint and dying even then. There was another house not far off, but no sign of anyone to help. That morning—could it be only that morning?—as they went so gaily, the voices of lady missionaries had greeted them, and wished them "many happy returns of the day." Kathleen sickened at the thought; now there was only silence, an awful silence. But nothing could daunt the brave faithful heart, and one by one she carried her little dying brother, the younger one, and the baby to the silent house. Then she found a Chinese Christian going by, and persuaded him to help her with poor tortured Mildred. Before long one lady returned who had escaped without much harm, and they found a second lady severely injured—the only two left out of *eight* who had been there that morning.

Later in the day help came to them, and a doctor for the wounded, but the little birthday-boy was going fast, and went before another sunset to join his father and mother in that home where there is neither sorrow nor suffering, "nor any more pain." The baby has since gone too, and Mildred may soon follow. Dear little martyr children! May God forgive their cruel murderers! Dear, brave little Kathleen! May God give her a noble and a beautiful womanhood, for her careless, happy childhood is gone forever, and her young life cruelly robbed of its sweetest joys and hopes. Think of her, dear children, in your happy English homes, and pray the "God of the fatherless" to be with her, and with the others. And remember all suffering ones, and all the boys and girls whose parents are missionaries, and who miss so much that you hold most dear, and sometimes suffer so much for the cause of Christ.—*Helen Davies, in the London Missionary Chronicle.*

Self-denial of a Swatow Girl.

To cultivate the habit of giving for the gospel, it has been our custom to have a collecting box in the girls' school, into which the girls put such cash as they may have to give. One of the girls named A Bau came to one of the ladies and, with tears in her eyes, said that she was very poor, and had nothing to put in the box, and asked that she be allowed to do without the condiments to her rice for one meal each day, in order to put the cash thus saved into the collecting box. While fully appreciating her spirit of generous self-sacrifice, we thought it hardly wise to agree to her request. The girls are allowed but a very small sum each day (fourteen cash, which is a little over a half-penny) for their fish and vegetables. We thought we could not deduct one-third from that without injury to her health, especially as the warm summer weather was just coming on.

How many of us would be willing to deny ourselves in the same proportion for the sake of Christ and his Gospel?—*Isa Patton in Messenger for Children.*

Some Christians are so tied to earth that they would not go to heaven if they could help it. Is it certain that they are going there at all?

OUR FELLOW-LABORERS.

Canadian Missions.

We extract the following from the Annual Report of the Missionary Society of the Canadian Methodist Church:

The field of our foreign work has presented during the past year some marked and even startling features.

In view of the armed struggle between Japan and China, and the effect of the war spirit upon all classes in Japan, it was feared that our work in the Sunrise Land would suffer, and that it would not be surprising should the year be marked by a serious decline in the membership. It will be a cause of gratitude to all the friends of the mission that instead of a loss there is a net gain of 89, and that most of the missionaries write in a hopeful, confident spirit with regard to the future. The reactionary tide that set in so strongly three or four years ago has passed the flood and is now receding; the favorable attention of not a few who were hitherto indifferent or openly hostile has been won; and in many places there are inquirers and candidates for baptism, showing that the leaven of the gospel is silently working, and inspiring the hope that at no very distant day the whole mass will be leavened. It is sincerely hoped that the friction which has occurred among some of our own workers will speedily be allayed, and that hereafter the work will proceed without let or hindrance.

But it is in our West China Mission that the most startling events have occurred. Letters and newspaper dispatches have made the Church familiar with the terrible experiences through which our missionaries in China have recently passed. By the mercy of an overruling Providence they all escaped with their lives, but with the loss of their personal belongings and the entire destruction of the mission property in Chentu and Kiating.

The circumstances under which our China Mission began seemed to be so strikingly providential, and the reports of the missionaries from time to time were so full of hope and cheer, that we all were looking for a most successful work in Sz-Chuen. By many, perhaps, the tidings of destruction to mission property and the expulsion of the missionaries will be regarded as a calamity of no ordinary magnitude, and some may even regard it as proof that in entering China we ran before we were sent. Such a thought would be most unwise. God makes no mistakes. When we entered China we followed his beckoning hand; and if it is a part of his plan that we should suffer apparent defeat for a time, it is only that a more glorious triumph may crown the work in the end. God not only rules; he overrules, and in these as in other seemingly adverse circumstances he can make the wrath of man to praise him, and turn defeat into victory. Let no one for one moment lose faith in the China Mission. It will rise from the ashes of this fiery persecution hrighter and stronger than before, and the untoward circumstances of the present will be found to be among the "all things" that "work together for good." Meanwhile let us give unstinted sympathy and encouragement to our noble missionaries who stood at their post until to stay longer would have been sheer madness. Even now they are waiting and watching for an opportunity to return to the very city from which they were driven out. Such faith must be rewarded. "In due season" they "shall reap if they faint not."

Among the Chinese on the Pacific Coast the work has been carried on with encouraging results. During the early summer a number of our missionaries concentrate their energies among the thousands of Indians and Chinamen who flock to the salmon canneries on the Fraser River, and seed is sown that will doubtless spring up in days to come. A most interesting feature of the work on the coast is the conversion of a number of Japanese, chiefly through the labors of

one of their own countrymen, who, without fee or reward, has been preaching the gospel "in demonstration of the Spirit and with power." This work should be taken more directly under the fostering care of the Church.

In connection with the Indian work on the Port Simpson District a new problem presents itself by the coming in of the Salvation Army, not, it would seem, to preach to the heathen for whom no man cared, but to "build upon another man's foundation," with the result of dividing the Indians, many of whom are too ready to fall into religious extravagances, and to count themselves wiser than their teachers. Much good to the Indians, both in British Columbia and the Northwest, has resulted from Industrial Institutes. The institute at Chiliwack is full, and promises well; the orphanage at Morley is successful, but needs increased accommodation; Red Deer Institute should also be enlarged to accommodate one hundred pupils. After years of vexatious delay the Brandon Institute building has been completed and opened, and good results are anticipated. At Muncey, our oldest training school, a much needed new building, is approaching completion, and this will enable the principal and his assistants to do better work.—*Mis'y Outlook.*

Progress in Ngoniland.

THE Ngoni are of the Zulu stock, and are located in the highlands of Lake Nyasa, where they seem to have taken refuge after one of the wars in Southwestern Africa. The missionaries of the Free Church of Scotland on Lake Nyasa came in contact with some of these Ngoni, but they seemed specially fierce and intractable. Nevertheless, some twelve years ago work was definitely begun amongst them, and a recent letter from Dr. Steel tells what has been accomplished since 1882. We quote from his letter:

"What has been the progress in those twelve years? The two first years were spent in mere occupation, as liberty to undertake aggressive work was denied. But those years of silent occupation had their use in breaking down superstition and overcoming opposition. In those days, when no school was allowed, three lads used to come and get instruction in secret from the missionary after dark. Two of them now occupy the honorable position of being the first two converts and foremost Christian teachers in the land. That little secret night school of three became a public day school in 1886 under Dr. Elmslie, with two of the above lads as assistants. A severe drought that year was the means used of God to bring the Ngoni to a more docile frame of mind, so that opposition was withdrawn and liberty granted to teach the children. Out of that little school, with the European missionary and his two assistants and fifty scholars, there have grown three stations manned by three Europeans, two of whom are married; 41 native assistants — 33 males and 8 females; 25 monitors preparing for assistantships; 3 senior schools and 16 junior schools, having 1,300 scholars; 25 baptized converts; 41 candidates for baptism; hearers' classes for men and women, and industrial classes for girls.

"This, then, is the outcome of those humble and obscure beginnings ten years ago. In addition to the above, another important fact remains to be stated—that is, that the above Christian progress has so penetrated and affected the general life of the people that morally and socially it is improved, and the general attitude of the people is so favorable to the reception of the gospel that, were our present stations thoroughly equipped for steady work both among men and women, and perhaps another station or two begun, Ngoniland might be Christianized in the immediate future."—*Missionary Herald.*

REV. F. L. NEELD, in charge of the Bareilly Methodist Theological Seminary, India, reports that that institution now has enrolled: Seniors, 22; middle class, 23; juniors, 30—total, 75. He emphasizes the necessity of training a native ministry on the field.

MISSIONARY GLEANINGS.

May the recent dreadful barbarities in Armenia prove as fruitful in good results. The Lebanon massacre 1860 opened up the sympathies of Christians in England and elsewhere, and soon 30 schools had 3,000 scholars under instruction. The work of Mrs. Bowie Thompson and all associated with her has borne abundant fruit in Damascus, Beirut, and Tyre, and in no other country have the effects of the Church Missionary and Female Education societies been attended with more cheering results. Beirut has a large and important training school, in which 70 boarders are educated as teachers, many of whom are greatly valued in their own and adjoining countries. Not long ago a young girl came to the boarding school seeking instruction in lieu of a silver bracelet which she brought. This maid had counted the cost, was quite prepared to "forget her ornaments," if only parting with them would secure that knowledge for which she was prepared thus to deny herself.

It is an interesting result of the work of the Waldensian Church in Italy that from Girgenti, one of the most bigoted and intolerant towns of Sicily, there has just gone the first evangelical missionary from Italy to China. Other Waldensian pastors have entered upon mission work, but they have gone from the native churches of the valleys of Piedmont. This is the first fruit of their work farther south. The Waldensian theological school at Florence has 155 students, 106 of them coming from the Waldensian valleys, and from their number 2 missionaries have gone to the Zambesi and 1 to Lessouto.

It is a sad reflection, well says the Bishop of Hereford, that more than 1800 years after the death of our Lord, over all those Asiatic districts in which He preached, and in the very home of His birth, for a man, woman, or child to be a believer in Christ is to be exposed to the risk of nameless atrocity and outrage, and to death and shame.

The *Revue des Missions Contemporaines* has it that at least in some sections the Hindus much desire to have the days return of the precious East India Company, which by its officers guarded the wealth of the pagan temples. So much so, indeed, that "last year the notabilities of the city of Iirupati petitioned the viceroy to take charge of the preservation of their temple possesions, and native journals on all sides vehemently urge the same measure with regard to all the temples. The reason for this is that it is everywhere acknowledged that the priests, preoccupied solely with their own self-interest, speedily diminish the wealth of the temples to which they are attached, and the people believe the only remedy for this state of things is again to commit to the government the administration of these affairs. The viceroy, however, returned a categorical refusal to the petition."

It is stated that in 1822 the Turks massacred 50,000 Christian Greeks in the Island of Chios; in 1850, 10,000 Nestorians and Armenian Christians in Kurdistan; in 1860, 11,000 Maronites and Syrian Christians in Lebanon and Damascus; in 1876, 10,000 Bulgarian Christians in Bulgaria; and in August, 1895, 16,000 Armenian Christians in Sassoun. This makes a total of 97,000 official murders. It is not too much to assume at least 3,000 uncatalogued, unofficial murders of Christian subjects during the last 75 years by the Sublime Porte. At a low estimate the grand total would be 100,000 Christians wantonly murdered by Turks since 1820.

Between 5,000 and 6,000 tons of opium are sent from India to China annually, as an article of English trade, from which the Indian Government derives at the present time an annual revenue of about $32,000,000. And what is this but an enormously large and odorous fly in the ointment of British Christianity, which grievously pollutes the air of this lower world, and smells to heaven.

A story is told Rev. Mr. Adams, of the American Baptist Mission in Central China, of a Mr. Tsen, formerly a wealthy merchant, but who, ruined by opium-smoking, became a low fortune-teller. He came afterward under the influence of the gospel, and burned his magical books and sought to reform. The sufferings he endured while seeking to break off the habit were intense, but were borne patiently. The temptation to seek relief by returning to the use of the drug was such as few could have resisted, but he would not yield though he died. And die he did, steadfastly refusing to yield again to the seductions of the drug which had blighted his life.

"The mills of the gods grind slowly, but they grind to powder." Let the good work of disintegration and demolition go on in the Sultan's domains. It is pleasant to recall that during the century Turkey has lost a very large part of its territory. Greece, Cyprus, Servia, Roumania, Bulgaria, Montenegro, Batoum, and all North Africa (we may almost add Syria) are free from Turkish government. There remain only Albania and Roumelia in Europe, Asia Minor, Mesopotamia, and Arabia, and Turkey's hold on these is very weak.

The Persian Government has ordered the German missionaries from Delitzch's Institution to leave the country, on the ground that they contemplate work among Mohammedans.—*Indian Witness.*

In a recent article the New York *Observer* says: "The Bible in itself is a missionary in Arabia. Its Oriental character makes it acceptable. Books are greatly valued by the Arabs, and the Old Testament, with its stories of Abraham, Ishmael, and Job, is particularly pleasing. The New Testament is acknowledged as God's Book, as having come down from heaven, and an inevitable result of an honest study of the Gospels by the Mohammedan is, at least, a logical conviction that the prophet has fearfully misled his followers. Nothing can be more encouraging, therefore, than the fact of continually increasing Bible sales."

It is figured out that the Christian churches of America give on an average one sixty-fourth of their ordained men to foreign missionary work; That it takes 7,862 church members to support one foreign missionary, and that the average giving per member is 40 cents.

"You do not despair of human nature, and you are right," said the French Minister of the Interior at the International Prison Congress. "In the heart of the most abandoned man there flickers a lost light. Your task is to rekindle and save this dying light."

Mrs. Isabella Bird Bishop is about to build a hospital for women in Korea, at her own expense.

TREASURER'S DEPARTMENT.

Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name o the* CONFERENCE *from which it comes.*)

RECEIPTS FOR NOVEMBER, 1895.

Central Mexico Mission Conference.

Guadalajara, J. A. Howland	$ 5 22

East Texas Conference.

Alto, W. L. Pate	$ 44 27
Pittsburg Sta., J. C. Calhoun	5 00
	$49 27

Florida Conference.

F. Pasco, Tr.	$ 70 00

Indian Mission Conference.

C. B. Hester, Tr.	$ 1,356 00

Little Rock Conference.

W. F. Evans, Tr.	$ 91 65
Rison Ct., A. M. Robertson	50 00
	$141 65

Louisiana Conference.

W. B. Thomson, Tr.	$ 46 50
Covington, W. T. Curre	3 25
East Baton Rouge	25 00
W. R. Thomson, Tr.	96 63
	$171 38

Memphis Conference.

W. R. Hayes, Tr	$ 800 00
W. R. Hayes, Tr	6,097 83
W. R. Hayes, Tr	226 72
	$7,124 55

Mississippi Conference.

Wesson, T. L. Mellen	$ 15 00
Adams, J. W. Tinnon	55 00
Edwards, J. P. Drake	2 00
Shubuta, D. P. Bradford	35 00
Warren Ct., A. D. Miller	20 00
Shubuta, D. P. Bradford	20 30
Matherville, W. W. Moore	25 00
Wesson, T. L. Mellen	25 00
Utica, W. L. Linfield	15 00
Edwards, J. P. Drake	20 00
Wesson, T. L. Mellen	20 00
Utica, W. L. Linfield	14 50
Lake, R. F. Witt	44 60
First Church, Jackson, A. F. Watkins	100 00
T. S. West, Tr	95 00
Warren Ct., A. D. Miller	20 00
Wesson, T. L. Mellen	17 83
	$544 23

Montana Conference.

Bozeman, W. S. Hornbuckle	$ 15 00

North Alabama Conference.

S. L. Dobbs, Tr	$ 233 60
S. L. Dobbs, Tr	5,209 10
	$5,442 70

North Carolina Conference.

Robeson Ct., E. Pope	$ 65 00
Millard Mial, Tr	208 65
	$273 65

North Mississippi Conference.

W. S. Shipman, Tr	$ 15 00
Sardis, T. B. B. Hargrove	70 00
Starkville, J. W. Dorman	153 00
W. S. Shipman, Tr	7 00
W. S. Shipman, Tr	54 00
	$299 00

North Texas Conference.

F. H. Welch, Tr	$ 3,339 65
F. H. Welch, Tr	2,285 48
	$5,625 13

Northwest Texas Conference.

S. P. Wright, Tr	$ 7,000 00

Pacific Conference.

Centenary Church, R. J. Briggs	$ 100 00

Southwest Missouri Conference.

C. H. Briggs, Tr	$ 35 00

Texas Conference.

Cameron Sta., Geo. Leclere	$ 30 00

Virginia Conference.

Geo. L. Nevill, As't Tr	$15,414 32

Specials.

A. L. Deitrich, Mt. Vernon Place	$ 30 00
W. C. Sellars, of Memphis Conference, Cr. on R. W. N.'s note	50 00
W. A. Sampey, East Texas Conf	12 50
A Litte Girl, for China	1 25
Mrs. I. G. John's mite box	1 50
M. I. Brown, Grand Saline, Texas	2 50
Interest rebated from Fourth National Bank	61 33
Interest rebated from Fourth National Bank	47 78
	$206 86

Bills Payable.

Note to G. W. Cain	$ 250 00
Note to W. B. Denny	500 00
Note to Fourth National Bank, 40 days	18,000 00
Note to Fourth National Bank, 30 days	13,000 00
Note to Fourth National Bank, 20 days	15,000 00
Note to W. A. Candler	500 00
Note to Mrs. Ella L. Comer	300 00
	$47,550 00

Donations Directed.

J. L. Yates, for new mission in Corea	$ 5 00
Wesson Ct., for new mission in China, per T. L. Mellen	10 00
J. P. Drake, for Kobe Industrial School	5 00
Rose-Buds, for B. G. Marsh	138 72
Rose-Buds, for B. G Marsh. Reported	21 56
Mrs. H. N. McTyeire, for Miss M. H. Watts	64 00
A. H. Rogers, of Heyworth, Ill	200 00
Sanctification Thank-offering Fund	2,350 00
Mrs. M. I. Lambuth, for R. W. Lambuth	50 00
Mrs. Lizzie Pickton, for Mrs. Park	3 00
Miss L. C. Strider, for Kobe Industrial School	5 00
A Friend, for new mission, per Bishop Galloway	100 00
W. R. Lambuth, for T. H. Haden	6 00
	$2,958 28

Do Without Week.

H. B. Terry, of Memphis Conference	$ 4 00

Recapitulation of Receipts.

Central Mexico Mission Conference	$ 5 22
East Texas Conference	49 27
Florida Conference	70 00
Indian Mission Conference	1,356 00
Little Rock Conference	141 65
Louisiana Conference	171 38
Memphis Conference	7,124 55
Mississippi Conference	544 23
Montana Conference	15 00
North Alabama Conference	5,442 70
North Carolina Conference	273 65
North Mississippi Conference	299 00
North Texas Conference	5,625 13
Northwest Texas Conference	7,000 00
Pacific Conference	100 00
Southwest Missouri Conference	35 00
Texas Conference	30 00
Virginia Conference	15,414 32
Specials	206 86
	$43,903 96
Bills Payable	$47,550 00
Donations Directed	2,958 28
Do-Without Week	4 00 — 50,512 28
	$94,416 24

Disbursements for November.

Brazil Mission Conference	$ 3,499 34
Central Mexico Mission Conference	511 38
China Mission Conference	197 36
Columbia Conference	743 12
Denver Conference	37 50
East Columbia Conference	724 37
Florida Conference	575 00
Indian Mission Conference	3,347 50
Japan Mission Conference	479 07
Mexican Border Mission Conference	497 08
New Mexico Conference	1,150 00
Northwest Mexico Conference	949 42
Pacific Conference	752 22
Western Conference	437 50
Expense	1,671 87
Interest	346 75
	$15,919 48
Bills Payable	$73,923 72
Donations Directed	3,369 34 — 77,293 06
	$93,212 54

MISSIONARY DIRECTORY.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

China.

Rev. Y. J. Allen, D.D., LL.D., Shanghai, China.
Rev. A. P. Parker, D.D., Suchow, China.
Post-office, Shanghai.
Rev C. F. Reid, D.D., Shanghai, China.
Rev. D. L. Anderson, Suchow, China.
Post-office Shanghai.
W. H. Park, M D., Suchow, China.
Post-office, Shanghai.
Rev. W. B. Burke, at home on leave.
Rev. Moses B. Hill, Nantziang, China.
Post-office, China.
Rev. J. L. Hendry, at home on leave.
Rev. H. L. Gray, Suchow, China.
Post-office, Shanghai.
Rev. George R. Loehr, Shanghai, China.
Rev. T. A. Hearn, Shanghai, China.
Rev. B. D. Lucas, Shanghai, China.
Rev. R. A. Parker, Sung Kiang, China.
Post-office, Shanghai.
Rev. J. B. Fearn, M.D., Suchow, China.
Post-office, Shanghai.

Japan.

Mrs. M. I. Lambuth, Kobe, Japan.
Rev. W. R. Lambuth, M.D., D.D., Nashville, Tenn.
Rev. W. E. Towson, Osaka, Japan.
Rev. S. H. Wainright, M.D., Kobe, Japan.
Rev. J. C. C. Newton, Kobe, Japan.
Rev. N. W. Utley, Matsuyama, Japan.
Rev. T. W. B. Demaree, Matsuyama, Japan.
Rev. B. W. Waters, Osaka, Japan.
Miss N. B. Gaines, Hiroshima, Japan.
Miss A. D. Bryan, Hiroshima, Japan.
Rev. C. B. Mosely, Kobe, Japan.
Rev. W. A. Wilson, Hiroshima, Japan.
Rev. Simeon Shaw, Tokuyama, Japan.
Rev. W. A. Davis, Uwajima, Japan.
Rev. J. T. Meyers, Tadotsu, Japan.
Rev. C. A. Tague, Hiroshima, Japan.
Rev. S. E. Hager, Oita, Japan.
Rev. W. P. Turner, Kobe, Japan.
Rev. W. J. Callahan, Nakatsu, Japan.
Rev. W. R. Weakley, Himeji, Japan.
Rev. T. H. Haden, Tadotsu, Japan.
Miss Ida M. Worth, Kobe, Japan.

Brazil.

Rev. J. L. Kennedy, Petropolis, Brazil.
Rev. H. C Tucker, Caixa 454 (Correio General), Rio de Janeiro, Brazil.
Rev. J. W. Wolling, Caixa 290, Sao Paulo, Brazil.
Rev. J. W. Tarboux, Juiz de Fora, Brazil.
Rev. E. A. Tilly, Caixa 384, Rio de Janeiro, Brazil.
Rev. Michael Dickie, Caixa 290, Sao Paulo, Brazil.
Rev. John M. Lander, Juiz de Fora, Brazil.
Rev. R. C. Dickson, Rio de Janeiro, Brazil.
Rev J. L. Bruce, Juiz de Fora, Brazil.
Rev. E. E. Joiner, Taubate, Brazil.
Rev. W. B. Lee. Barbacena. Brazil.
Rex. J. M. Hamilton, Piracicaba, Barzil.

Central Mexico.

Rev. W. D. King, Avenida Balderas No 3, City of Mexico, Mexico.
Rev. D. F. Watkins, D.D., 1006 Bucareli, City of Mexico, Mexico.
Rev. George B. Winton, San Luis Potosi, Mex.
Rev. J. R. Mood, San Luis Potosi, Mexico.
Rev. J. B. Cox, San Luis Potosi, Mex.
Rev. K. J. Yearwood, Monterey, Mexico.

Mexican Border.

Rev. D. W. Carter, San Antonio, Tex.
Rev. J. W. Grimes, Karedo, Tex.

North-west Mexico.

Rev. John F. Corbin. El Paso, Tex.
Rev. Robert C. Elliott, Durango, Mexico.

New Mexico Conference.

Rev. W. D. Clayton, Albuquerque, N. M.
Rev. C. C. Eddington, El Paso, Texas.

Indian Mission.

Rev. A. C. Pickens, Ardmore, Ind. Ter.
Rev. C. F. Roberts, Wynnewood, Ind. Ter.
Rev. J. M. Gross, Oklahoma City, Ok. Ty.
Rev. J. J. Lovett, Muskogee, Ind. Ter.
Rev. J. L. Keener, Antlers, Ind. Ter.
Rev. A. N. Averyt, Minco, Ind. Ter.
Rev. J. F. Thompson, Tahlevuah, Ind. Ter.
Rev. J. W. Lloyd, Atoka, Ind. Ter.
Rev. C. M. Coppedge, Vinita, Ind. Ter.

German Mission.

Rev. Jacob Kern, San Antonio, Texas.
Rev. W. A. Knolle, Industry, Texas.
Rev. P. H. Hensch, Giddings, Tex.

Florida Conference.

Rev. C. A. Fulwood, Bartow, Fla.
Rev. T. J. Phillips, Live Oak, Fla.
Rev. T. J. Nixon, Dade City, Fla.

Western Conference.

Rev. J. W. Faubion, Augusta, Kansas.
Rev. T. C. Downs, Rosedale, Kansas.
Rev. H. D. Hogan, Hillsdale, Kansas.

Western Virginia Conference.

Rev. C. W. Shearer, Barboursville. W. Va.
Rev. T. S. Wade, Clarksburg, W. Va.
Rev. E. T. Caton, Barboursville, W. Va.
Rev. S. F. McClung, Ravenswood, W. Va.
Rev. S. G. Preston, Ashland Ky.

Denver Conference.

Rev. M. H. Neely, Denver, Col.

Montana Conference.

Rev. R. H. Shaeffer, Helena, Mont.
Rev. E. J. Stanley, Corvallis, Mont.

Columbia Conference.

Rev. H. S. Shangle, Oakland, Oregon.
Rev. R. A. Reagan, Albany, Oregon.

East Columbia Conference.

Rev. R. B. Swift, Dayton, Washington.
Rev. V. M. Howard, Spokane, Washington.
Rev. E. G. Michael, Island City, Ore.

Pacific Conference.

Rev. Samuel Brown, Chico, Cal.
Rev. M. B. Sharbrough, Fresno, Cal.
Rev. P. F. Page, Santa Rosa, Cal.
Rev. H. C. Chrsitian, San Jose, Cal.
Rev. W. H. Coffin, Modesta, Cal.

Los Angeles Conference.

Rev. W. E. Vaughan, Phœnix, Arizona.
Rev. T. J. Duncan, Downey Cal.

MRS. D. H. McGAVOCK.

THE

METHODIST REVIEW OF MISSIONS.

NEW SERIES. FEBRUARY, 1896. VOL. XVI. NO. 8.

MRS. D. H. McGAVOCK.

A CHARACTER SKETCH.

BY REV. W. G. E. CUNNYNGHAM, D.D.

MRS. D. H. MCGAVOCK, Corresponding Secretary of the Woman's Board of Foreign Missions of the M. E. Church, South, died at her home near Nashville, Tenn., on Monday morning, December 23, 1895.

In the death of this good woman not only the missionary society of which she was the chief executive officer, but the M. E. Church, South, and the cause of missions generally, have lost one of their most efficient and faithful friends and co-workers. She was highly endowed by nature, educated, intellectual, refined, of a well-balanced moral character, and deeply pious. She also enjoyed the advantages of high social position, wealth, and the charms of cultivated womanhood. All these she consecrated to the service of her divine Master. She was devoted to the cause of Foreign Missions because she believed it to be the great work of the Church of God—that for which it was instituted—to carry the gospel to all nations. This was not a mere sentiment with her, but a principle deeply imbedded in her religious faith. She never modified it, or compromised with the limp zeal that yields to discouragements. With her, the *promises* of God are the *purposes* of God, and therefore she felt assured that the heathen world would be given to Christ for his inheritance, and the uttermost parts of the earth for his possession. This is the promise of God to his Son, and he will most certainly keep and perform it. Obedience to the last command of our risen Lord and Saviour, "Go teach all nations," is therefore the first and highest duty of the Church.

Mrs. McGavock's first work for Foreign Missions was in connection with a ladies' foreign missionary society in McKendree Church, before the General Conference of 1878 gave the women of the Church a permanent missionary organization. When the Woman's Board was established she was selected by the General Conference the first Corresponding Secretary, which office she held up to the time of her death. When she entered upon the duties of the office, desiring to have a clear understanding of

the work to be done, and the best methods of doing it, she supplied herself with the literature of other mission boards, and made the work a subject of careful study. She kept herself well informed as to the progress of other missions throughout the world, as well as to the details of the several fields under the care of her own board. She knew all the missionaries employed by the Woman's Board, and their special fitness for service. All the peculiarities, difficulties, and wants of the several departments of missionary work were familiar to her. It was said of a certain Roman general that he knew every soldier in his army by name. Mrs. McGavock not only knew every laborer in the missions under the care of the Board by name, but she knew the disposition and qualifications of each one.

In the management of the financial affairs of the Board, her judgment was exceptionally wise and conservative. She was steadily opposed to creating a debt, and under her prudent advice the Board so economized the funds as to furnish all the missionaries in the field with a comfortable support and the means of carrying on the work, even during the financial depression of the past few years. The application of the maxim that "you should not spend your money until you get it," has saved the Woman's Board from the embarrassment of debt, the common misfortune of similar institutions. A simple rule, adopted in the beginning of the work, has operated most favorably in preserving the credit of the Board both at home and abroad—viz., making the income of the current year the basis of appropriations for the ensuing year. This rule has recently been adopted by the Parent Board of Missions in making their annual distribution of funds.

Mrs. McGavock's correspondence with the missionaries was not only direct and business-like, but an inspiration and a stimulus. Her letters, like St. Paul's, were "weighty," full of wise counsel, and breathing the spirit of faith and hope. They were copies of her own clear and discriminating mind, aglow with the fervor of an earnest desire for the salvation of the world. Without ostentatiously obtruding her own Christian experience upon them, she exhorted them to consecrate themselves fully to Christ and to the great work in which they were engaged. She was herself a noble example of self consecration. Her life and all her possessions, soul, body, spirit, talents, time, and means, were all laid on the altar of sacrifice, and never withdrawn.

For many years Mrs. McGavock was a confirmed invalid, much of her time confined to the sick room. She suffered greatly, but did not complain. Her gentle and loving spirit endured days and nights of weariness and pain without a murmur. It pleased God, some time before the end came, to grant her a season of unusual spiritual elevation. She was permitted to realize the personal presence of her Saviour in a most extraordinary manner. For days she was in a state of religious ecstasy. It was

seemingly a preparation for the months of suffering which were to follow; an "anointing of the spirit" for the physical agonies she was still to endure. For some weeks, however, before her death the severe pain abated, and she passed away peacefully and quietly to her eternal rest.

THE GOSPEL FOR HUMANITY.*

BY REV. GEORGE A. GORDON, D.D., BOSTON, MASS.

"For I determined not to know anything among you save Jesus Christ and Him crucified." (1 Corinthians ii. 2.)

PASSING a church the other day with a clock in the tower having three faces, I observed the not uncommon fact that these faces were sadly at variance one with another. Upon one dial the hands were motionless; upon another they were moving, but they were several hours behind. There was, however, one dial that told the truth, that reported the exact progress of the day, that kept its vision upon the great sun, ordered its steps according to his doings, and held the busy and trustful community to the unerring movement of the skies. It would make all the difference in the world which dial should be consulted by the toiler below. The dial without motion would bring no help to the puzzled man, and that whose symbols were wrong would lead him astray. His right relation to his task would depend upon his finding the dial that answered to the sun.

Now this is exactly the case with the great foreign missionary work of the Christian Church. Everything depends upon the region of life to which one looks for guidance. There is a side of life absolutely stationary, wholly destitute of spiritual vision and impulse, utterly materialistic, having the form of humanity without the power, completely disconnected from the universal and divine meaning of man's career. If we shall consult that, and only that, there will swiftly come disaster to one's enthusiasm and death to one's faith. There is a side of life in the movement of the Spirit, but so far behind that whoever consults it alone will have for the working forces of to-day the ideals, the anticipations, the outlooks, the beliefs, and the superstitions of an outgrown age. Nowhere will he be up to date. In his case the dial and the sun are in hopeless discord. And this discordance will affect not only belief, but also the entire practical attitude toward Foreign Missions. The forms of faith, the interpretations of the divine message, the presentations of the truth, will be sadly antiquated; and the contributions will be behind, the missionary ideas decades in arrears, the moral judgment entirely misled and out of keeping with the sublime fact, and the whole magnificent enterprise will languish because of the intellectual and spiritual confusion of those who are carrying

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* Annual sermon before the American Board of Commissioners for Foreign Missions, delivered at Brooklyn, N. Y., October 15, 1895.

it forward. But there is a side of life that looks heavenward, and that orders thought and conduct with supreme reference to that; there is a region of our Christendom that waits upon the Lord, and that reports his ongoings; there is a dial upon the heart of the disciple of Jesus that watches the Son of God, that repeats by silent indicators and in tones that beat into the souls of men the progress of the eternal purpose, and as face answers to face in water, so does this dial upon the devout and strenuous spirit answer to the movements of the Infinite Christ.

The greatness of Paul as a guide and inspiration in Foreign Missions has its ground here. He is ever watching, ever following, and ever reporting the truth of the eternal Christ. The apostle was in Corinth as a foreign missionary. He had evidently made the deepest and wisest preparation for his great work. He did not care to preach what was already current among the people. Least of all was it his wish to carry matters doubtful to the Corinthians, nor had he any desire to burden them with a theological system, or drown them in an ocean of unimportant detail. His intention was to carry to Corinth, if he could, something that the people needed and yet did not have—a creed so simple that it could be embraced by every sincere soul, and so mighty that it could not be embraced without working an entire revolution in the character.

Paul took the loftiest view of the attainments of the Greek peoples. They had poetry and art and philosophy and history and oratory of unsurpassed excellence. He would not try to add to their possessions along these lines. They had systems of ethics of the most elaborate character, sincerely seeking the highest moral truth, and in many cases successfully finding it. His business was not that of a new ethical teacher, although he certainly had original ideas in that department of life. Paul thus swept within the compass of his vision the rich results of Greek and Roman civilizations; he saw what these people had attained, and he concluded that it was not worth his while to carry to them, even in a nobler form, teaching that they already possessed. He might have done this if he had found himself unable to do better. But his whole heart was moved with delight and thankfulness to think that he could carry to the nations something absolutely new. The pure idea of self-sacrifice embodied with transcendent fidelity in the career of Jesus Christ—that message would be something wholly new, and it would be the power of God unto salvation.

Paul's message, then, was the eternal sacrifice in the heart of God mediated by the personal sacrifice of Christ. His doctrine was of God as of eternal personal love, and Christ and his cross was the utterance both of the personality of God and his infinite regard for men. And this is the gospel that the Church sends, by her missionary apostles in the successive generations of history, to the nations. It is this message that explains the past of the American Board, that accounts for the power it has wielded, that is the reason for another annual meeting of its friends,

that is the source of its sublime ideals, its moral energies, and its confident hopes, and that is the divine justification of its existence to itself and to mankind.

The Christian faith leads up to the personality of God as its final and supreme truth. Man walks in a vain show when he stops short of the ultimate divine reality by which his life is encompassed. The visible, audible, and tangible words are but symbols of the real; the awful truth lies in the invisible, the inaudible, the intangible, in the realm that is supersensuous and eternal. Our outward world is but a soap-bubble, so thin is it and so uncertain, and its movement and beauty are of the will and splendor that are unseen, and its collapse leaves man face to face with the Personal Spirit behind the pageant that we call nature. Berkeley is right; our sensuous experience is nothing if it be not the speech of the Infinite Spirit to the finite, the continuous communion of the Eternal with those made in His image. And so of history. It is the second, the surer, the more awful path to the Divine Presence. Underneath the conscious life of the individual and society, below all the noble movements of society, below all the noble movements of the race, the creative source of its genius and sainthood, its arts and institutions, its Bibles and its faiths, is the Eternal Spirit. The great ultimate reality is the living God. The universe is centered in His infinite person. And the significance, for missions and for men, of the Lord Jesus Christ lies in the fact that his character offers itself as the sovereign instrument of the Eternal; His divine personality becomes the one great world-mediator of the Personality that is ultimate and transcendent. There is one God, and one world-mediator between God and man; there is an ultimate and eternal person in whom the universe is centered, and there is in history a divine man, the Son of God, who is the authentic revelation, and the veritable introduction to the life of mankind, of His Father's purpose and love and power.

This is the thought that lies behind the inspiring message of Paul. The living God, whose nature is eternal sacrifice, has found a perfect mediator in the Christ. The unseen and infinite Personality has thus found a transcendent instrument through which He can operate upon the hearts of mankind in the gracious and majestic personality of Jesus. This idea of the living and loving God, uttered in time and brought to bear upon the human soul, is the essential thing in Christianity. It is, in its richness and scope of meaning and in the entire character of its significance, absolutely new. Its idea of God is new; its conception of sacrifice as conserving the individual while it spends him for the race is new; and its embodiment of this idea in a person of reproachless fidelity to it is without any approach to a parallel in the events of certain history. It is this doctrine of the living, loving God, mediated and brought to bear upon the souls of men by the living, loving Christ, that we are to send to

all lands until the kingdoms of the world shall become the kingdoms of our Lord and his Christ.

We prize our ideas of the gospel, but we must never make the mistake of supposing that our ideas are the gospel. The gospel is the living, loving God, moving with ineffable power in the living, loving Christ, and our thoughts are but poor images of this transcendent reality. Between the picture of the bird and the bird itself on the wing there is an infinite distance. The picture may be great. It may give us the skylark in mid-heaven, with the fires of morning reddening its wings, or it may show us the eagle high over some solitary Alpine height, and the representation may be full of beauty and power. Nothing but thanks should be felt for such a work of art; it renders an essential and noble service. Nevertheless, how incomparable it is to the reality! Its skylark is motionless and songless; its eagle is shorn of the grace and majesty of life. When we ask for life from art we ask too much. The picture cannot give song, it cannot give flight; no more can thought give the final and sovereign touch of God. It cannot ring with the harmonies, nor can it sweep in the forms and rhythms of the ultimate, personal reality. Conceptions of truth may be great; systems of opinion may be the supreme work of art, the best and highest utterances of the structural power of the mind. They are the mark of rationality, and are inseparable from the whole procedure of man's intellectual life. But they are not the supreme and ultimate manifestation of God. Only life can yield life; only personality can yield personality; only the perfect personal Christ can utter to mankind the being of the perfect personal God.

Here, then, is our gospel for the nations—the eternal personal love uttered in terms of its own nature by Jesus Christ, and by him wielded upon the thoughts, emotions, and purposes of men. Our salvation comes from God, and Christ is the master of the world because he is God's supreme representative. We must never forget that Christianity is first of all a doctrine of God, and then of God mediated by the Son of God, and if we wish to see Christian civilization carried over the earth we must go to the root of the matter. We must trace the truth and grace of that civilization to its source; we must explain the confidence of reason, the moral idealism, the incomparable character, the varied, astonishing achievement in every line of lofty interest, and the quenchless optimism that have been the great notes of Christendom by their reference to their origin in the overshadowing and ineffable thought of God. Here is the secret of it all—our God is our glory. And a similar and greater glory will come to the nations if they will but embrace that regenerating thought. The sublimest attainment of mankind is the Christian conception of God.

No tongue can tell the power and the peace that pass incessantly through our entire civilization from this high consciousness of the living God to

which we have been lifted. Life itself becomes a new thing. Its errand becomes august—from the infinite to the infinite; its task, however lowly, becomes grand—the surrender of the soul in the sum of its interests and activities to the conserving grace of the Eternal; its trouble, however great, cannot remain inexplicable, but is changed into the stormy discipline by which the spirit is purified and prepared to look upon God and live; its fellowship, however broken by death and clouded by loneliness, carries in its heart the prophecy of the endless years. For all the world the new thing and the true thing, and the thing forever needed, is the Christian idea of God uttered through the whole sacrificial career of the Lord Jesus. This was the message that Paul as a foreign missionary carried to Corinth; this is the incomparable gospel that we are sending to the nations to-day.

1. This gospel of the living, loving God uttered by the living, loving Christ contains a principle of exclusion. "I determined not to know anything among you save Jesus Christ and him crucified." We are not under obligation to export our entire body of belief. There is no particular call for our church policy, our special theology, or the traditions of our Christian life. These are not wanted; if sent, they would prove unsuitable. Paul's example here is of the greatest moment. He had his faith as a Jew transformed into his faith as a Christian, and he had a hundred convictions and opinions and beliefs that formed the psychological setting to his sense of the sovereign love of God in Christ for the world. He allowed all else to go, good as it was in its own place, essential as it was to the total content of his mind, and reported only the transcendent truth of the living, personal Father revealed through the living Christ. The apostle allowed the Corinthians to manage their churches in their own way; to think widely and freely, if so be it that they did not contradict the fundamental facts of the gospel; and he passed no sentence of condemnation upon the wisdom of the world, save as he felt compelled to exhibit its tremendous limitations. Here is the mood for the modern Church. She is to send her God and her Saviour and her new life in the Spirit, and she is to leave theological and ecclesiastical forms to the Christian sense of these nations. Varying types of thought differentiate all great peoples. The intellectual traits of the German, the Frenchman, the Englishman, and the American are different. Their philosophies and theologies are different. We look for unity at the present stage of development only in the regions of faith and hope and love, only in the grand objects of our religious development and service. Here is the great commission of the foreign missionary to-day. He is to preach the Eternal Personal Love as attested by the whole career of Christ. This is the test, and the only test, of the spiritual fitness of the man who offers himself as a representative of the Church upon the foreign field. Has he a message? Is it that the heart of the universe is Personal Sac-

rifice, and that revealed by the personal sacrifice of the Lord? Does he carry his message of Jesus Christ and Him crucified in a mind sufficiently enlightened, in a heart adequately deep and tender, in a life profoundly moved by the Spirit of God? If so, he, and he alone, is the foreign missionary of the apostolic type.

The principle of exclusion here illustrated is of the first importance in our great foreign missionary enterprise at the present time. We are in the midst of changes in many of the forms of Christian faith. This vast work of ours rests upon the devotion of the rising generation of Christian students and laymen. Both students and laymen are under a training widely different from that which has hitherto prevailed. The time has come for considering the relation of our great work to the forces available for carrying it forward. The strong hands and the wise foresight and the powerful influence of the older generation cannot always last. Where are the fathers? Do they live forever? We must turn to the Christian youth of the land in a magnificent confidence, and put the burden of expanding this work upon their intelligence and love. And I am confident that we shall not turn in vain. We shall find those among them who are characterized by power, those who are representative of the new time upon which we are entering, at variance with the fathers upon many of the details and upon some of the fundamentals of theology. We cannot expect it to be otherwise. It must never be forgotten, therefore, that the foreign missionary has but one imperative. He is bound to preach one thing only, the righteous love of God as that stands revealed in the historic Christ. If he is great at this central point, he should be allowed unimpeded freedom of exclusion.

We must go further; we must put the missionary under bonds to use this principle of exclusion against all that is mere tradition in our churches, and against all that is mere innovation. The question of fitness for this service is answered only when the missionary is found under the sovereignty of the Christian conception of God, when it is seen that his whole nature is roused and ruled by the eternal sacrifice declared through the Son of God. Only the vision of God in Christ and the love in which that vision completes itself can raise up a new generation of men and women devoted to Foreign Missions. In order that we may enlist in this service our best students, the young men of genius and prophetic power, and in order that the great-hearted among all who gather in the house of God from Sunday to Sunday may feel that they have part in this world enterprise, we must insist upon the apostolic principle of exclusion. We recall how Gideon's army was cut down in numbers that it might become a conquering power. At first the people were too many for victory; then twenty-two thousand returned to their homes of those who were fearful and trembling. Again the voice came, "The people are yet too many." The host was reduced to three hundred mighty men of valor, and with

these the conflict became for Gideon an overwhelming victory. The same thing holds true in the realm of the spirit. Paul threw away everything but the essential and supreme truth of Christianity. He knew that with the pure idea of sacrifice embodied in Jesus Christ with divine fullness and grace he could conquer the heart of the world. He was eager as Gideon to send back to the school of the rabbi all the traditions which as a Jew he had learned. He was impatient to retire everything that was in any degree unessential. He wanted it to be clear as noonday what it was that won the love and devotion of those to whom he spoke. He wanted no division of honors between the gospel and something else. He reduced his creed to invincibility, and the first incentive from Paul's great determination is the call upon us to go and do likewise.

2. We have in Paul's gospel to the nations a principle of assimilation. We know that this has been one of the great features of Christianity from the beginning. It first of all absorbed the essential and permanent elements in Hebraism, and then showed that it had besides a distinctive and incomparable life of its own. The Sermon on the Mount takes up into itself the decalogue and at the same time transcends it infinitely. Heaven and earth may pass away, but not a grain of truth stored in the ancient Hebrew world falls to the ground. The whole higher thought of lawgiver and king, prophet and psalmist, is taken up into the mind of Jesus and changed into something universal and final. The same principle is illustrated in the career of Paul. He was born a Jew, and in some respects he remained a Jew to the last; and yet his Judaism was brought to the judgment seat of his Christianity. Whatever in his early belief was of enduring worth as thus judged passed into his new faith; whatever was incapable of being assimilated was allowed to fall away and die. This apostle stood for the uniqueness of Christianity, and also for its power to assimilate the truth found by the preceding ages. He applies his principle in all directions. He found the Greek thought serviceable in his new career, and he made it the servant of his gospel. We all know how this process went on—how Greek philosophy was laid under contribution in working out the Christian conception of God, and how the environment, rich in Roman custom, rite, and institution, was turned to the service of the Church. Christianity attests its divinity by its power to take up into itself all the truth which it meets and by giving to that truth a share in its own life.

This great feature of the gospel has a twofold bearing upon our missionary work. In the first place, the absolute incomparableness of Christianity should leave us free to put a high estimate upon the moral and spiritual achievements of the leading extra-Christian nations. We can afford to do this; we are inflicting injury upon our own incomparable faith when we fail in comprehensive generosity. Whatever of excellence there may be in the feeling of the Japanese, in the morality of the Chi-

nese, or in the thought of the Hindu, Christians can afford to estimate in the most generous ways. There can be no possible competition between the idea of the cross and anything that these natives have to offer. Take the Hindu race. They are spoken of by those who best know them as intellectually one of the most gifted peoples on the globe. I cannot help the feeling that this is a very great exaggeration. The Hindus have no science, and do not even know what the word means. They have achieved no fame in working out a theory of government, and less in the institution of one. Their gift lies in the direction of metaphysics, and this subject they have conceived not as Plato or Aristotle did, nor as Kant and his great successors have done. Their strength has never been in orderly and valid thinking, even when turned upon the great centers of being. But they have a marvelous faculty and fertility of spiritual imagination, and their power of reflecting profound metaphysical truth through the luminous haze of intellectual vision is indeed amazing. Nevertheless, one feels that even here there is a certain cheapness about the product. It is as if there were an illimitable fog bank off our shores, rolling in under a blazing summer sun. It comes in transfigured masses; it is a wonder of beauty, but after all it is thin and cheap and unwholesome. One can hardly resist a feeling like this in witnessing the exercises of the Hindu mind. It is talk by the mile and the league, and, although pleasant to hear, it lacks the note of reality. It somehow fails of representative worth in respect to the character of the speaker, in respect to the experience of the average sincere man, and, above all, in respect to the order and grandeur of the universe. But whether this is a just criticism or not, one thing is sure, that the Hindu idea of sacrifice and the Christian are wholly unlike. The idea of a sacrifice which, while it wastes individual life for the world, conserves it as an essential part of redeemed society, is foreign to Hindu civilization. When that idea is embodied in Jesus Christ, and taken as a revelation of the heart of the universe, we have a supreme gift to make to all nations. The Christian idea of God, the Christian Saviour, the Christian conception of a redeemed society, they do not possess; and they are old, worn out with immeasurable volitional imbecilities, exhausted by an immemorial divorce of the intellect and the will, and corrupted by illimitable clouds of spurious sentiment. They need Christ and His cross as the revelation of the essential nature of God and man.

Still the other side must not be overlooked. God has not left any of these peoples without witness of himself, and therefore the work of assimilation must go on. It is in the power of the gospel to enter sympathetically the past of Japan and China and the wonderful reach and richness of Hindu history, and put upon the whole expanse the light of its own divine interpretation. It can, in a way, identify itself with the great traditions of all these peoples; make them live their long histories

over again and read their deeper meanings into itself. It can, without in the least endangering its unique character, appear in the light of those empires, and come in the colors which are dear to them; it can put on as dress many of the intellectual habits that are inseparable from their constitution. Until the Jew saw his Judaism transfigured in Christianity he could not abandon the old faith for the new; until the Greek beheld the vision of Plato under grander forms in the vision of Christ he could not forsake the academy for the Church; until the Roman discovered in the sign of the cross a diviner form of the victorious power after which he had thirsted he could not change his allegiance; and until China shall see Confucius idealized and transcended in our Master, and Japan her beggarly elements glorified in the Christian inheritance, and India her sublime name taken out of the region of imagination and in our Lord made the equivalent of the moral order of the universe, we cannot expect them to become his disciples.

It seems to me that our dreams of dominion for our Master must be more and more along this line. He must prove Himself a better ruler to Japan, a nobler Confucius to China, a diviner Gautama to India; the whole sacred past must reappear in Him transfigured and carried utterly beyond itself. He must come, but He must come upon the clouds of heaven, in their morning beauty and in their evening splendor. He must come, but He must come as the consummation of the ideals of every nation under heaven, and as the inapproachable reproduction of their deepest historic life. Dante clung to the vision of the Florentine maiden, whom he met when only a boy of nine, and whose image he found to be unforgettable. He carried in his heart of hearts the sacred picture even after Beatrice had become another's, after it was clear that in this world she never could be his. He was in bondage to the early form until in maturer life and in mystic experience he beheld her in paradise. The new form made him forget the old; the later vision replaced the earlier, the soul in heaven the sensuous life in Florence. But the deep-hearted poet, the passionate and permanent lover, was able to let go the earthly for the heavenly, the human for the divine, because he beheld all that he had loved, the veritable Florentine maiden, the Beatrice of his wondering boyhood, taken up into this new splendor of God. The past could be abandoned because it lived again before him in transcendent form. And this must be the experience of the nations if they are to come into the kingdom of our Lord. They have not been left wholly desolate. They have seen unforgettable faces. They have moved in the power of a venerative love for thousands of generations. From that past, that imperfect, they cannot be torn until under the spell of the missionary's words they behold again what they have revered, and see it in the awful beauty of Jesus Christ. The Christ for the world is the Christ in whom the infinite sanctity of life and all its deepest and divinest dreams reappear, and such

a Christ it is our incomparable joy and paramount duty to send to the ends of the earth.

3. It must further be noticed that this gospel to the nations contains within itself a principle of development. Christian history is a revelation of Christ additional to that contained in the New Testament. It is all from the Divine Life recorded there; but it is a new and more extended and in some respects a mightier exhibition of His character. The Holy Spirit is the supreme gift of Christianity; He is the guide into all truth, the helper of the head and the heart alike, the victorious rational impulse in the attempt to understand the mind of God in nature and in history, the invincible ethical inspiration in the endeavor to conform life to the eternal standard presented in Christ. Christian history is an evolution of the Holy Spirit through the rational and moral consciousness of Christ's disciples, and the evolution must go on until the divine shall prevail in the intelligence and heart of the race. Because there is a Holy Spirit in Christianity there has been spiritual progress and theological development; because our faith rests upon the eternal deeps of the divine wisdom and love, there must be advance in the temper of the soul and in the achievements of the intelligence, on to the end of time. What we are to look out for is that the development shall be real; that it shall be a revelation of its original source; that the historic effect shall conform to and not contradict the transcendent cause; that the movement of the Church shall be a continuous and cumulative exhibition of its founder and Lord.

The great historic theologies are not the New Testament; nor have they an equal authority with it; nor are they true in all their parts. Far from it. Yet are they an expression of the Eternal Spirit laboring with the intelligence of the Church at a completer apprehension of the Lord and his mission to mankind. They are true in their main lines of movement, true in their great affirmatives. The great ideas of Origen and Athanasius and Augustine, Luther and Calvin and Edwards, are valid thoughts for the world. Their systems are in ruins, but the ideal material out of which their systems were made for the most part remains imperishable. The imperishable in theology is vaster than most people imagine, and that great residuum from the suffering of the centuries is the product of the Holy Spirit.

Now this principle of development is indispensable in any right conception of Foreign Missions. All that we can hope to carry to the nations is the eternal spirit through the historic Christ. To fill the mind and heart and will with the Divine Life, that must be our supreme aim. All attempts to export systems of theology must fail. They will be tolerated by no people having in them a spark of original genius. Contrasted previous civilizations and the total diverse character of inheritance and environment will forever make impossible the domination of one division of the race by the rigidly formulated mind of another. The moment that a

nation, like an individual, attains its majority, intellectual variation, constructive genius, begins to appear. The mind of the boy and youth is the proper subject of domination, and so barbarian Europe is happiest while in bondage to Plato and Aristotle. Manhood means freedom, and freedom means the power of selection and self-movement; and the nations that are good for anything, and to whom Providence has assigned any considerable task in the advance and enrichment of the kingdom of God, come at length to their majority. Then they simply must go their own way; to arrest them or to force them into another way would issue in a measureless sacrifice of power.

The nations are to be left to the control of the Holy Spirit as he enters the life through the presentation of the historic Christ. As from a few living forms the wondrous works that science beholds have been evolved, so from the spirit of the living God in a people's heart the development of their Christian faith will come. We are to see to it that the nations have the Lord and giver of life, and then we must trust them to his care. How have the great oak forests grown up all over the world? The acorns have grown upon the few primitive trees, and the winds have shaken them from the boughs and have carried them far and wide and planted them in the living soil. Unconscious ministers of God these winds have been; in a living universe they had but to blow, to bear abroad, to transport life, and behold from their stormy labors forest upon forest appeared. With similar unconcern for consequences, in a depth of trust that looks like that unconsciousness, the foreign missionary is to take and spread the living word of the Lord, to carry from this tree of life the germs of life. In a living humanity filled with the Holy Spirit there need be no concern for the types of thought and ecclesiasticism that shall at length appear. Given the living nations filled with the living God in Christ, and the final growths will be for the good of mankind and the glory of the Lord.

The problem of Foreign Missions is the reduction of the world under the empire of Christ. We believe that His mind is simply incomparable, and that we are in duty bound to strive to put the whole race under His supremacy. The world that we seek to bring to the Lord is a growing world, and the question will come whether any one historic name can cover humanity's need. This planet of ours had its origin in the sun; it was flung out of the flaming center a mass of liquid fire, and we can think of it as a problem to itself as it went onward, acquiring distinct structure and growing into all the richness and splendor of these later ages. We can think of it asking if the old formula of dependence upon the sun was sufficient for it in its greater estate. And we can hear the answer, that it needs nothing other to account for the highest reaches of its physical history than the simple and everlasting power of the sun. The mighty expansion of our human world starts a similar question.

The nations are so various, the great divisions of humanity are so unlike in their history and civilization, in their habits of thought, their ideals, their conceptions of the goodness of life; the mightier peoples are so rich in sacred tradition, in commanding names, and in deep-rooted and wide-spreading religions; the lower orders of society need something so divine to give them moral hope; and the privileged classes have lived through an experience so varied, wearisome, and barren, and have settled into an apathy so deep and a contempt of life so terrible, that again the Maker of man must become his Redeemer. The grandeur of mankind lies in the depth and awfulness of his need. Nothing but the Highest can fill this deepest in the desolate heart of the race. Is Christ the Master of this world as He was of the smaller world in which our foreign missionary work began? Is He King of the latest as He was of the earliest development? Yes; it is all traceable to Him, in so far as it is good. Because Christ is the source of the whole better life of mankind, he must be the guide and goal of it. This is our faith. We have a Christ for the world because God made man in the image of His Son; we send the gospel of Jesus Christ to the race because He is the fountain of our humanity; we expect to subdue the earth at its greatest to Him because its latest life, no less than its earliest, is out of His eternal love.

This is our task, and we must prepare ourselves for it by a deeper retreat upon our God in Christ whom we are to send abroad. Only souls alive with the divine love can be its apostles; only churches in the joy of spiritual power can support this work. The obstructions and perils of the enterprise are so great that to insure its advancing triumph we need our best, and our best kindled from above. As in New York harbor the narrow channel from Sandy Hook is indicated by poles whose heads bear each an electric lamp, and as soon as night comes on, from the land, and not from the sea, from another world as it were, these poles are lighted, and in the thick darkness show the way to the incoming treasures from other shores, so must we secure for the gospel the way into the heart of the world. Our best men must become missionaries, and our best men must support them at home. In this double service we want men of insight, wide sympathies, large wisdom, profound views of history, and the place in the economy of Providence of the whole imperfect but exalted religious tradition of the race. Somehow the gospel must be guided into the life of the nations through the rocks and shallows of ignorance and wickedness. And again I say this must be done by the Christian intelligence of the missionary and of the Church that sends him. Men of flesh and blood as we are, men of like passions with the rest of our kind as we cannot but be, yet must we be men of inspired intelligence, men whose heads carry the lamp of life, whose reason is lighted from another world, and who supply in the gloom of heathendom the points of fire between which the power of God may be carried home. O that this

illumination might be flashed from the Eternal in upon all our missionaries, upon all our ministers, upon all our churches! O that we might discover in the surrounding night a way for the Lord into the heart of these weary and heavy-laden peoples! O that it might dawn upon us, like a morning without clouds, that we have a gospel for mankind, and that we might rejoice together over the privilege of sending it to the ends of the earth! Our Lord died for the world, and in his great name, and following in his footsteps, a multitude that no man can number of every people and among every people under heaven have died for it. "Therefore, let us also, seeing we are compassed about by so great a cloud of witnesses, lay aside every weight and the sin"—the earthliness, the animalism, the greed, the godlessness, the inhumanity—"which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before him endured the cross, despised the shame, and hath sat down at the right hand of the Majesty on high." Out of that Majesty may we replenish mind and heart and life for a new career in this august service, and cease not until we have not only belted the globe, but covered it with the power of a Christian civilization.

SELF-SUPPORT IN MEXICO.

BY W. HENRY GRANT, NEW YORK CITY.

My recent journey to Mexico was made exclusively for the purpose of visiting the mission stations of the different Boards and learning, from observation and conference with the missionaries, the progress of the evangelization of the country, the character of the population, and the conditions under which missionary work was carried on. As far as practicable I visited the stations of all the Boards and found all the missionaries quite willing to show me their work in its every-day attire and to discuss, as freely as though I were one of their own number, the difficulties and possible mistakes of their methods. I am quite confident that there was no effort at deception or making a better showing than really existed, and that there was an earnestness and general desire on the part of the missionaries to adopt any methods which would tend to the more rapid evangelization of the country. It is evident that our missionaries are entering upon a new era in their mission work. Since the Toluca Conference in April, if we can accept the testimony of many of the missionaries who attended that meeting, there has been a spirit of union and coöperation among the missionaries of all the denominations not so completely enjoyed before. The conditions produced by this spirit are likely to be fruitful in much more united effort to enlarge the area and intensify the effect of mission work in all its departments. It is not my purpose to review the

work of the various missions in Mexico except so far as to show that the amount of money which has been annually appropriated for mission work has not been attended altogether with an equal increase in the numbers added to the churches, according, at least, to the reports of the missions. This condition exists in nearly all the missions, and may have to do with several causes aside from the moral and spiritual apathy which is almost a common factor in the missionary enterprise. For example: In 1879 the three principal missionary Boards carrying on work in that country appropriated $76,709, and the Church membership at the beginning of the year 1880 was 3,746. Five years later, in 1884, these Boards, with the addition of $10,054 from the Southern Baptist Convention, were appropriating $194,395, and the membership numbered 8,758. In 1889 the appropriations had increased to $208,000, and the membership had fallen to 8,426. In 1894 the appropriations remained about the same, $206,390, and the membership had increased, according to the statistical accounts of the year, to 10,099. It is unfortunate that the large increase in membership between 1879 and 1884 was probably due to counting as members those who had joined the Church under a false impression as to the real significance of membership, as well as to the fact that in many cases the churches had failed to expunge from their rolls the names of those who had transferred their membership to other places. The marked increase in the membership between 1889 and 1894 may perhaps be accounted for in the same way.

The present appropriations of all the Boards, aside from those of the Woman's Societies, which are not included in the above, must be about $300,000, with a total membership of 12,000. The early years of mission work in Mexico constituted what may be termed its heroic age, when the persecutions took more of an outward form in the stoning of evangelical halls, and in open and personal violence against individuals. Of later years this has, in a measure, been replaced by the secret boycotting of Protestants, so that in many cases it is difficult for them to find employment. The time has come when we should ask ourselves, What is the chief cause of the lack of progress in the mission work; and does not the main hindrance lie with the Church itself? All the Boards adopted the policy of educating for the ministry and pastorate as many of the promising young men as presented themselves, and these, after graduation, were placed over stations and almost wholly supported from the mission funds. These men in many cases set fairly good examples of Christian living, and are capable of preaching instructive sermons to their people; but taking them as a body they lack aggressiveness, and owing to the fact that many of them minister to very small congregations of uneducated people, their sermons are apt to degenerate in quality and force. Consequently the attendance is liable to remain small and the preaching services to produce little effect on the community

as a whole. The members of these congregations regard the ministers as part of the mission force, and do not feel especially responsible for their support nor in a position to criticise their preaching and methods. In fact, some of the congregations seemed more animated with a desire to enlighten those about them and bring them to a knowledge of the truth before they had regular pastors installed over them than since. In some cases the congregations have been paralyzed by having these preachers absorb the whole work of teaching and admonishing, and the members, having no personal duties or obligations, have passively submitted to what seemed to be the normal conditions of Church life. The pastors have preached twice on Sunday, taught the Sunday school, and conducted the mid-week worship, while the members of the Church come to believe that their duties were simply to receive and not to participate. An inevitable result has been a falling off in their attendance and activity in Church work.

My first stop in Mexico was in the city of Chihuahua, the capital of the State of the same name. Chihuahua is a city of considerable promise, there being in that place several hundred foreigners, including Americans, actively engaged in trade and mining. The Governor of the State is also progressive and liberal, and in favor of improvements of all kinds. The American Board has its principal station in North Mexico at this point. Rev. James D. Eaton, their missionary, stands in good repute among foreigners and government circles. He has succeeded in securing the coöperation of the Christian foreign community in his Church work, and through its aid and with money received from the United States and that raised in the native Church he has erected a very neat little church, in which he conducts services in both Spanish and English. The Sabbath morning is given to the Sunday school in Spanish, with one or two classes taught in English, the afternoon to preaching in English, and the evening to the regular Spanish service. It seems under the circumstances existing in Chihuahua that it would be unwise to neglect holding services in English for the foreign community, for by that means is maintained their their own spiritual life and also their coöperation in the work for the natives. While on the one hand the missionaries are often criticised for conducting work in English when they are specifically sent on a foreign mission, on the other the neglect of their fellow-citizens resident in foreign parts frequently subjects them to severe criticism. It may be said that to secure the coöperation of even a small minority of their fellow-countrymen takes away the stigma from Christianity in the eyes of the natives, who regard the missionary not so much as representing the Christian aspirations and ideals of his own country as representing a religious sect, for which he labors purely in the capacity of an employee. I visited with Mr. Eaton one of his out stations, Jimenez. We secured at the house of a widow lodgings which were quite the average accommodations of the

country. Our nights were not altogether comfortable on account of the leakage of the mud roof and the various small inhabitants of the room. We reached Jimenez in the morning, and had to wait an entire day to gather together the thirty or forty Church members. They listened very attentively to the addresses upon missions in other lands and exhortations to further activity on their own part. Another day was spent in waiting for the river to go down sufficiently to ford, but there seeming no prospect that it would do so, I was obliged to abandon visiting a second out station, and took the train the following morning for Freznillo. The railway runs through a long stretch of barren plains, interspersed here and there with ranches and towns. Silver is the principal product of that part of the country, and from the distant mountains many cattle are brought in. Freznillo is the center of a mining district, and was at one time a very prosperous city. Here I visited the pastor of the Presbyterian church and also the church building, which was erected by the mission. The pastor impressed me as being a very sincere man. The congregation had been formed here as early as 1873, but as far as his statements of the present attendance at the church services went, they served to show that the church had largely lost its original zeal. The principal men in the church went regularly to their business on Sunday morning. The church seemed to be at a low spiritual ebb, and had ceased to influence the Roman Catholic community as formerly. In the matter of self-support the church had recently been paying for the lights and janitor and only between one and two dollars a month for the pastor's salary.

I spent the following Sunday at Zacatecas, and had personal interviews with the pastors, elders, and deacons. The Zacatecas church is probably the best known in all that section of Mexico. The congregation meets in an old church formerly belonging to the Roman Catholics. It has a very high arched roof, with a dome in the center, which renders it very difficult to hear the preachers, and also very expensive to light. It is thus neither suitable for congregational worship nor attractive for evangelistic purposes, and on the whole impresses the mind of the Church members with the wealth and ability of the mission. Unfortunately this takes from them the feeling of proprietorship which they would have in a church sustained by their own efforts. The activities of the church seemed largely confined to the church center, no new evangelistic work in the city having been carried on of recent years. The church under the care of Mr. Gassaway of the Southern Baptist Mission was suffering from the same cause—too much building. The Cumberland Presbyterians have a congregation at Aguacalientes, two miles beyond Zacatecas, and are active in their evangelistic efforts in the city and State of Aguacalientes. They propose establishing from the start self-supporting congregations, and not encouraging them with any financial help excepting such as is temporary. Mr. H. M. Sharp, who represents that Board, is fully confirmed in his opinion as

touching the principles involved. This Board has also a missionary, Mr. Lawyer, located at Guanajuato, a large mining city at the head of a very fertile valley, and surrounded by a prosperous and productive district. The Methodist Episcopal Church has extensive buildings there for a young woman's seminary and dispensary, which latter work is in conjunction with the medical work of Dr. Salomon at Silao. The medical work is established on the principal that all applicants for medicines or examination shall pay twelve cents each unless they attend the chapel services, when they are only charged six cents each. The larger number of them accept the conditions imposed, and thus come under the direct influence of the preaching of the gospel. They have considerable visitation among the people, Mrs. Cartwright being a medical lady.

From Guanajuato I went to Maravatio, and took the narrow-gauge railway to Ocampo, arriving there late in the evening. Taking horses on the following morning with Mr. Campbell, we rode for three hours and a half to his station at Zitacuaro. This whole region is most picturesque and fertile. Here are large corn fields, rich pasture lands, and a people all seemingly thrifty and well to do. In the large section of Michoacan comprising Mr. Campbell's field there are located some twenty congregations, about twelve of which are supplied with preachers. Two of these pastors are men of rather superior ability. Mr. Rodcriquez, who is almost totally blind, is now ministering to the church in Zitacuaro. He is connected with a wealthy family, and was formerly a lawyer. Being a man of marked intellectual ability, he was easily able at the time he gave up his his profession to earn twice or thrice what he now receives as a preacher. Mr. Arias, the other preacher, is the pastor of a church distant about a day's journey, and no doubt could secure from a congregation of any size in Mexico a fair degree of support. The others, as preachers, are fairly good, but are men of less marked ability. The difficulty seems to be the same as at first indicated—that they have failed to enlist their congregations in the church work and to develop them in activity, and have also failed in a great degree to visit the congregations placed under their charge, though provided with horses by the mission for this purpose. Some of them, it may be said, are physically unable to undertake this work. The result in the field, taken as a whole, has been that some congregations without pastors have developed more internal strength and sturdiness than those supplied with pastors by the mission. Mr. Campbell has gotten permission from his mission at an early date to cease paying any salaries to the pastors in his district, with the exception of a pension to Mr. Roderiquez on account of his blindness. He proposes to throw the whole burden upon the people, who must now themselves employ the ministers who serve them. He has addressed a letter to his native congregations, and has personally visited them to explain the necessity for this action and excite them, if possible, to take up the subject for themselves. I was impressed with the conviction that

while Mr. Campbell's plan is exceedingly rigorous and revolutionary, it is far better than that of the one which he found in operation when he took up the superintendence of the work in that district. If all the missions were prepared to take a decided step, throwing the responsibility for the support of the pastors upon the congregations, and only looking to the Boards of Foreign Missions to supplement what they themselves give, I believe that Mr. Campbell would modify in some degree the plan which he has proposed. It is doubtful whether the missions of the several denominations working in Mexico can be brought to any sudden withdrawal of their support of native pastors; but it is not at all unlikely that they may be gotten to agree upon a method looking toward self-support, the first step in which would be to throw directly upon the congregations the responsibility of fixing the amount of the salaries. This can be done by the missions agreeing to pay not more than four times as much as the congregation, the congregations arranging for a certain sum, and in case they fail to raise the amount they have agreed upon with the pastor, the missions are only obliged to pay four times the amount that is raised. At first sight it seems that this would be throwing a heavy burden on men consecrated to the ministry; but on further consideration it is in most cases true that the pastors who are unequal to the occasion will naturally seek other employment, while those who are capable of preaching and superintending church work will receive the sympathy and hearty support of their own people. Under the present system the pastors do not feel responsible to their people, but only to the mission; and the people do not feel themselves under any obligation to the pastors nor in a position to criticise their ministry. The most serious obstacle to self-support is that the salaries are too large for the people to pay. The missions have paid for the men to be educated, and now have to pay them high salaries because they are educated. The education they have received has largely been a preparation for preaching sermons, and not a direct training suited to the conditions of the field. The first steps have been taken toward the organization of a training school at Zitacuaro, with a view to its becoming a training school for Christian workers, whether its graduates enter the ministry or simply become the efficient laymen of the church. It is hoped when fully developed this school may furnish the sifting ground for selecting men for higher training. It is believed that at present the men trained in such an institute would meet the requirements of the country congregations better than those hitherto entering a distinctly theological school; that they will live nearer their people, and live on a scale approximating what the people can afford to support. This idea is not altogether a new one, it having been tested pretty thoroughly in the China missions, especially in the work described in Mr. Nevius's "Methods of Mission Work." The missionaries of the Methodist Episcopal Church, South, in San Luis Potosi, under the direction of Rev. G. B. Winton,

have substituted in a large measure the training school for the theological seminary.

At Toluca I spent the evening with Mr. W. D. Powell, a missionary of the Southern Baptist Convention, who expressed himself as heart and soul in favor of the entire self-support of the native ministry. He advocates a ministry all of whom, if necessary, should labor with their own hands to partially support themselves until the churches are able to give them a full competency.

The Presbyterian and Methodist churches in Mexico City are in good condition as to spiritual life and steady progress in their work. Mr. Morales, of the Presbyterian Church, is looked upon by all the denominations as especially called of God as a leader in the spiritual renovation of Mexico. And while he preaches regularly in his own pulpit, he has recently spent some weeks in Saltillo, in North Mexico, where there were many conversions and an addition of forty members to the Baptist Church. The activity of several of the leading members of his church in preaching in evangelistic halls about the city is quite marked, and so competent are at least two of the elders in that church that while continuing in active business they are able to supply his pulpit during his absence. Mr. Morales worked his own way into the ministry while pursuing his trade, and preached regularly long before he received any salary from the mission.

There is hardly space in the present article to discuss the subject of girls' schools and the general educational facilities and scholarships offered in the State normal schools. The Methodist Episcopal Church (North) has a normal school for girls at Pueblo, where a commencement has been made in the matter of self-support with good results.

At Orizaba, in the State of Vera Cruz, a condition of affairs exists which serves to illustrate another serious difficulty in the attainment of self-support. There are in this city four distinct missions at work: the M. E. Church (North), and the M. E. Church, South, under native pastors; the Southern Baptist under the direction of an American missionary, and an independent missionary from England. The Methodist Episcopal Church (North) has the largest congregation; but it would take all the Protestants in the city to support one pastor. The effect upon the people outside the churches is the reverse of satisfactory; and it would appeal to the common sense of any independent observer as wise for at least two of these missions to withdraw. Of course it would be far better if there could be an absolute division of the field. But if this cannot be, the nearer the congregations approximate to self-support the less inducements are thrown out to break congregations into three or four non-supporting denominational parasites, indefinitely postponing any efficient church life.

A very general feeling has existed in the past that if one denomination did not give equally as good salaries as another, the other would take the field. The effect upon the missions themselves of applying these principles

will necessitate some change in the methods employed: 1. If the congregations are to be visited and properly educated in their duties and obligations as Church members, the missions will have to be reënforced with more foreign missionaries. 2. Local Conferences will have to be established, with delegates from the churches, where the spiritual life and growth of the churches may be discussed and an annual report made of how far each congregation meets its own expenses. 3. Such missions as the Methodist Episcopal Church, South, will have to hold their annual meetings, which review and apportion the mission funds according to the merits of the case, without being embarrassed by the presence of the native ministry.

One element of mission policy to be jealously guarded is to keep the control of the mission funds absolutely in the hands of foreigners, placing the mission in the attitude of coöperation with the native church. What the policy of the missions is to be respecting this question may be judged by the action of the Southern Baptist Convention last year:

> The question of self-support is of supreme importance to those who would establish self-perpetuating and missionary churches of Christ. Until self-dependent and self-controlling, these New Testament bodies must lack the vital principle of permanence and reproductiveness; and as missionary organizations they cannot attain to their greatest moral power or highest spiritual success until they rely, under God, upon their own resources and ministry.
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> From the experience of missionary workers of all denominations in all parts of the world, and particularly from the experience of missionary workers in the Republic of Mexico, we are compelled to consider the so-called "Subsidy System" to be hurtful, at once deceiving its advocates and debilitating its beneficiaries. This well-meant but mistaken system defeats only too often its own beneficent purposes by shouldering burdens which, for their own development, the churches need to bear, and by accustoming to habits of congregational life, to methods of work, and a scale of expense artificial and undesirable. What at first glance appear to be vigorous churches of the New Testament pattern are only too frequently discovered to be but eleemosynary organizations, dependent for their very existence upon this system of protective paternalism.
>
> While considering the support by mission funds of settled pastors, whether native or foreign, to be part of a system to be discouraged, we believe that Christian expediency counsels assistance in the sustenance of pastors already settled, but insist that in all such cases the churches shall be required by the minister to furnish a portion of their support, the amount to be determined by the ability of the church in question. In every such case, however, such churches and pastors must understand that this assistance is positively only temporarily extended, and will be diminished by sliding scale until the pastors derive their support from the churches alone.
>
> The true test of the propriety of organizing believers into a church is their readiness to assume and ability to comply with the obligations of such an independent corporation. From the very beginning converts should be taught to rely upon their own financial resources, whether in payment of rents or support of pastors, and should not be encouraged to demand or expect fixed periodical visits from missionaries or evangelists supported from abroad, but rather to rely upon themselves, and to assemble themselves together on the Lord's day, as commanded in the Scriptures.

With the Mexican churches once on a self-respecting basis, larger results

may be looked for, both in their internal growth and in the evangelization of the country; and we believe that the minds of all the missionaries are turning or are turned in this direction.

AN ENGLISH STATESMAN'S PROPHECY.

Is It Nearing Fulfillment?

BY REV. JAMES H. M'NEILLY, D.D., NASHVILLE, TENN.

In view of the unsettled state of affairs in the far East, with the possibility of war between England and Russia for the control of China's vast resources and trade; in view also of the complications in Turkey, threatening the dismemberment of that despotic empire, in which the interests of England and Russia are in conflict, it is a matter of deep concern to Protestant missions as to which of these two great powers shall succeed in the effort to direct the development, and so determine the future of Asia. Indeed it is a question which involves the highest interests of Christian civilization. Shall the progress of those strange races, those populous nations, with their hundreds of millions of souls, be along lines projected by Saxon or by Slav?

It is quite common for Americans to denounce Great Britain as a nation of selfish and greedy traders, appropriating everything in reach, regardless of right. Alas! there is too much ground for condemnation of her methods of conquest. Our people are also largely in sympathy with Russia in the long contest which, by diplomacy or war, she has waged with England for supremacy in the East. There are various reasons for this tendency of American feeling. Perhaps in the Northern States of our Union it may be due in some measure to the fact that in our Civil War Russia was a warm friend of the Federal Government, while British sympathy was thought to be with the Confederacy.

In the United States at large opposition to England may be to some extent a survival of our two wars with her. Moreover our interests have often conflicted with her policies, while there has been no such conflict with Russian interests or claims. Besides, we are generally more familiar with the land-grabbing schemes of England than with the history of Russia's territorial expansion. But the point for us to consider is not the feelings toward us of these great nations in the past, nor the wrongs they may have done to weaker nations, nor what may be the immediate purpose of each in this struggle now going on, for no doubt both are largely led on by greed of gain and lust of power. Nor, though "blood is thicker than water," are we to consider that we ourselves are of English stock, and are the heirs of English traditions and ideas. But we are to ask what would be the effect on the work of evangelizing the world, of the dominance of either of these powerful nations representing such widely

different policies and forms of government. God overrules men's plans and efforts so as to fulfill his own vast designs. But he uses certain agencies in preference to others, because they are better fitted to his uses, and to advance the kingdom of Christ on earth. Now if either of these powers wins, would it help or hinder our missionary operations?

It may be interesting in this connection to have the views of an English statesman of great influence on the subject of the relative positions of Great Britain and Russia in reference to the progress of the world. A speech made by Lord Palmerston, the Premier of England, more than fifty years ago to a company of gentlemen in London, sounds like a prophecy which seems near fulfillment now. The speech, as far as I know, was not published; yet I think its authenticity is assured by the character of the gentleman from whom I received the report of it. It will be needful for me to give some account of this gentleman and of the occasion which called forth the speech, and also of the circumstances which led him to tell me of it.

The Hon. Ashbel Smith, of Texas, who died a few years ago at an advanced age, was one of the prominent actors in the early history of that State. He was a man of extensive learning, and especially careful and accurate in his statements. He graduated at Yale College, and studied medicine, finishing his course in Paris. Returning home he went to Texas, and was active in her struggle for independence. He was sent as Minister of the Texas Republic to the courts of England and France, and was familiar with the diplomatic relations of those two countries at that time. He was on terms of considerable intimacy with several of the leading French and English statesmen of the day. He had in his possession numerous documents and notes concerning the events in which he was personally or officially active. After the admission of Texas to the United States, he was Secretary of State, and closely associated with Gen. Houston. During the Civil War he was a colonel in the Confederate Army.

In 1877, when I took charge of the First Presbyterian Church of Houston, Texas, he lived on his plantation a few miles below the city, but was a frequent visitor to one of my elders, the late E. H. Cushing, and attended my church when on his visits. Thus I came to know him somewhat intimately. In that year the Russo-Turkish war began, and there was great interest among the more thoughtful people of my congregation in the result of the conflict. Nearly all of my friends, and especially my ministerial brethren, were warmly in favor of Russia, regarding her as the vindicator of Christianity against Mohammedanism, and as God's instrument for the destruction of "the unspeakable Turk." They were bitter in their condemnation of England when she insisted on a revision of the treaty of San Stefano, and prevented Russian control of Constantinople. They believed that Great Britain had, for her own selfish ends, interfered with Russia's laudable effort to advance Christianity; that

by delaying the downfall of the Turkish Empire the highest interests of Christ's kingdom had been set aside, if not trampled under foot.

I could not see the meaning and merits of the struggle as my associates did. While I abhorred the Turkish despotism, and was indignant at its atrocities against Christians; while its barbarities cried aloud for vengeance, and I should have rejoiced in its utter overthrow, yet I had no confidence in Russia's sincerity, believing that she was cloaking her political ambitions under a pretense of zeal for Christianity. I believed that her success would be but the substitution of one tyranny, and that very powerful, for another tyranny which was comparatively weak; that the Turk could be forced to behave until the time should come to drive him out of Europe; but that if Russia got her wishes she would be able to do as she pleased without regard to the other European powers. To give her the control of Constantinople would be giving to a mighty despot the key of the world, to open or close the nations at her own will. The history of Russia and her ideals seemed to me to indicate that she would persecute any form of genuine Christianity which did not conform to her ideas and policy. Her then recent dealings with Poland were proof to my mind of a barbarism as cruel as that of the Turk, and as thoroughly opposed to civil liberty. In a word I believed that Russia dominant would be the most serious menace to real Christianity.

Our discussions were frequent, as the war progressed, and I was generally largely in the minority. But on one of these occasions Col. Smith came to my assistance and gave the weight of his opinion on my side of the question. It was then he gave to us the following account, which after this long introduction I shall repeat.

While he represented the Republic of Texas abroad his business required him to pass and repass frequently between London and Paris. Once during his stay in London, I think in the year 1840, quite a number of Americans, connected with the diplomatic service in various parts of Europe, happened to be in the city. There was a kind of informal banquet, at which only the Americans and English were present, all of whom were in official life. Lord Palmerston was there, giving wonderful charm to the conversation by his grace of manner and speech. There was a good deal of speech-making as the evening wore on, most of it pleasant banter, each boasting of his own nation, and making sly hits at the other. Each, also, in generous praise of the other. Lord Palmerston was the last to speak. For awhile he indulged in the prevailing tone of pleasantry, but after awhile he fell into a far more serious strain. He spoke with great earnestness of the importance of closest friendship between the two great English-speaking nations, and how helpful they could be to each other. He said that men in their position could see, if they would but look, far more in the political situation than appeared on the surface. He looked with apprehension to the future. He believed that

before the close of the nineteenth century the most gigantic war in the annals of the world would be precipitated on the nations. In that war it would not be a struggle for territory nor for mere commercial advantage; but it would be a contest of ideas, of opposing principles. It would be a conflict between absolutism and constitutional government; between despotism and liberty—whether the people should rule or the will of one man or class should be the law. In that conflict, said he, Russia, by the necessities of the case, must lead the forces of absolutism, and most of the organized governments of Europe will support her. The Czar stands for personal authority in its baldest form. By a like necessity England must lead the forces that strive for constitutional freedom, for civil and religious liberty. He sadly confessed that his own country had often been untrue to her ideals, had often been unscrupulous and oppressive in advancing her interests; yet wherever she had gone and established her rule there she carried free institutions, and had given to conquered peoples the benefits of her own civilization as fully and as rapidly as they could receive them. She established order and administered justice according to law. He then said, with great solemnity, "In that terrible conflict I believe that liberty will win; but England, standing almost alone among the nations of Europe, will be pressed and strained beyond any past experience. Her resources will be tried to the utmost, and if in her extremity she cannot reach forth her hand to her mighty daughter beyond the Atlantic and receive help and encouragement, then woe to the hopes of the world for civil and religious liberty. If the forces of freedom be not united, ruin is certain."

Col. Smith told me that the company broke up and each went his way in serious mood, and that he was so impressed by the solemnity of the speaker's manner and his prophetic tone that he took careful note of the address, and remembered almost its very words. Since I heard his report of the incident I have been more than ever interested in the struggle between these two representative powers, watching the steady advance of Russia to the place where the peace of the world is in her keeping.

It seems now as if the day of final reckoning with the Ottoman Power is near. It may have been needful in the past to preserve its integrity as the least of evils, and to prevent the coming in of greater dangers; but it appears that the cup of its iniquity is about full, and that the longer toleration of its rule would imperil the safety and progress of civilization. It may be that the Providence of God is about to remove the terrible anachronism of organized, brutal tyranny from the roll of European nations, and that the close of this century will see the overthrow of the Turkish Government and the dismemberment of the empire. May God in mercy hasten the end of its beastly barbarism!

It seems, too, that the ancient civilization of China, the oldest of nations, will soon be forced to adapt itself to modern ideas, and that Western prog-

ress will modify or change it altogether; that the changeless conservatism of ages must give place to the eager activity of a new order.

Japan, under the impulse of the new ideas, has won a notable victory over the Chinese, and it is likely to be a victory not only of arms, but of ideas. Yet Russia with the confidence of might, and regardless of right, is trying to rob Japan of the fruits of her victory. She is trying to make China an appendage of the Russiam Empire. Against this effort England must protest, not only in the interests of commerce, but of her own future safety. In her contention the other European powers seem willing to leave her alone. Her only ally would be Japan, which is largely influenced by her spirit and ideals.

Now in the great revolutions, political and economical, social and religious, which are impending, the destiny of nearly five hundred millions of people—one-third of the human race—is involved. The progress of Christ's kingdom will certainly be helped or hindered, and the efficiency of Protestant missions will be promoted or crippled by the changes which shall occur in the next few years in the control of the East. Shall Christianity control and direct the policies of those nations? And if so what form of Christianity shall influence the future course of empire? Shall it be Protestantism, with its freedom of thought and speech, with its spiritual conceptions, its boundless activity, its material, mental, and moral forces? Or shall it be a form of Christianity much like the faiths it seeks to supplant—a Christianity of form and ritual, of mechanics rather than morals, and which does little to mold character, to elevate man, or even to add to his temporal well being?

I confess that I believe the triumph of the colossus of the North would be fraught with danger to pure and simple Chriatianity. I think that Russia would persecute Protestantism not only in the interests of the Greek Church, but as a dangerous ally of liberty. Instinctively Russia feels that religious freedom means also civil liberty. She would protect idolatrous religions as long as they were subservient tools of her political designs. She would tolerate and encourage them as long as she could use them to keep conquered peoples content with her rule. Protestantism has nothing to gain from Russian supremacy. But if Great Britain maintains chief influence in the East, it will in the long run mean freedom for Protestant missionaries to go with the open Bible into the heart of heathenism. It will mean liberty to every form of religion to go everywhere and teach its doctrines, observe its forms, and propagate itself, if it can, without hindrance or opposition from the State. All that we ask is a free field to carry on our work and equal protection with all other forms of worship. The English and American idea is not to establish Christianity by civil power in any heathen or Mohammedan country, but to guarantee that no form of religion shall be proscribed or persecuted by the government.

To every observant and thoughtful person it seems that the world is on

the verge of some great crisis. It may be the coming of the Son of Man in glory, as many think. Every Christian should pray that God would so direct the conflicts of nations that his own kingdom of grace may speedily be established. May he make the wrath of man to praise him.

PRAYER FOR THE WORLD.

BY REV. J. F. T. HALLOWES.

JOHN FOSTER says: "It is visionary to expect unusual success in the human administration of religion, unless there are unusual omens. Now an emphatic spirit of prayer would be such an omen." That emphatic spirit of prayer William Carey urged upon the Church in 1792, in his celebrated pamphlet, "An Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen." He says: "One of the first and most important of those duties which are incumbent upon us is fervent and united prayer. . . . The most glorious works of grace that have ever took place have been in the answer to prayer."

The beginning of modern Protestant missions to the heathen was due to prayer. And, to go much further back, let us remember that prayer originally gave the Church Pentecost, and Pentecost gave her missions. "The story of Missions," says Dr. Pierson, "is the story of answered prayer. There has been no outpouring of the Spirit without a previous outpouring of souls to God."

Our greatest need then at the present time, is an emphatic spirit of prayer for missions. Richard Baxter had this. He said in his narrative of his life and times: "My soul is much more afflicted with the thoughts of the miserable world, and more drawn out in desire of their conversion than heretofore. I was wont to look but little farther than England in my prayers, as not considering the state of the rest of the world, or if I prayed for the conversion of the Jews, that was almost all. But now as I better understand the case of the world and the method of the Lord's Prayer, there is nothing in the world that lieth so heavy upon my heart as the thoughts of the miserable nations of the earth. . . . No part of my prayers is so deeply serious as for the conversion of the infidel and ungodly world."

Does the world lie heavy upon your hearts? Does India ever weigh us down? Does Africa ever burden us? Baxter, before the uprising of the modern missionary spirit, with its books, periodicals, and stimulating meetings, had an emphatic spirit of prayer for missions. Have we, who have all these aids to such a spirit?

Let us seek to enter more into that mind of Christ which is truly the missionary mind. He died for the whole world; let us pray for it. All that His death covers, our prayers should cover.

"Talk not to me of Foreign Missions," said a man who contracted his

soul to a county; "all my sympathies are in Kent." Fortunate indeed it was for Kent that Augustine, its first evangelist, nearly 1300 years ago, did not say, "Talk not to me of Kent; all my sympathies are in Rome."

World-wide thoughts, prayers, and actions brought the gospel to England originally, and now we English Christians are debtors to the world, and owe it the service of world-wide thoughts, prayers, and actions too. Through an emphatic spirit of prayer the humblest Christian may have a world-wide sphere. We may not be able to travel, we can give our thoughts no world-wide currency, but we can give our prayers a world-wide influence. By way of the Throne we can reach the world. Who can complain of a narrow sphere for action when God gives him a world-wide sphere for prayer! And if in so great a realm some of us are not at all at home devotionally, but seem to ourselves to be strangers and foreigners, then let us beseech God first for ourselves that he would so broaden us by his Spirit, that realizing that we belong to the 1,400,000,000 of the human race, we may pray with much more intelligence and with much more intensity than we ever did before, "Thy kingdom come, thy will be done on earth as it is in heaven." The Spirit of God is the spirit of prayer, and the larger the area we give him in our heart and life, the larger the area he will give us for our supplications.

Every Christian ought to realize that not only financially but also devotionally he is a debtor to the heathen. This was the habitual realization of that saintly man recently deceased, Dr. A. J. Gordon, of Boston. Of him we are told that, "without ever having personally visited heathen lands, he thoroughly informed himself as te the progress of missions. His best prayer-book on missions was the map of the world which he kept constantly before him, and with the command of Christ as continually in mind, and the spirit of missions in his heart he could not live without obedience to the Lord's last words. . . . He could no more limit his Christian activities to Boston, or to the United States, than the sun could forbid his rays to go to Mercury or to Mars. Any less field than the world was too small for such a man. Dr. Gordon's heart refused to be satisfied with any travail for souls that would not satisfy his royal Master and Lord."

If such devotional dissatisfaction characterized Christians generally at home, the missionaries abroad would have a greatly increased satisfaction with their work, which would advance with much greater speed. And the accounts received from distant realms of the majestic march of Christianity would stimulate the faith and enthusiasm, and inflame anew the spirit of supplication.

O that the great reserves of prayer could be called to the front! We hear much of the sin of Christians (and rightly too) in keeping such monetary supplies; would that we heard more of their sin in restraining those supplications without which the gold expended on the work will be comparatively powerless. Prayer can do more for gold than gold can do for prayer. And certainly if men prayed more they would give more. Prayer can hardly soar to the heavens for God's blessing on the heathen without searching the pockets of the petitioners by the way.—*Regions Beyond.*

REGIONS BEYOND.

MADAGASCAR.

CHRISTIANS everywhere must watch with intense interest the accounts of the French expedition in Madagascar. In a quotation made in the "Notes from the Wide Field," in our last month's issue, mention of the source was inadvertently omitted. It was from the *Chronicle* of the London Society, from which magazine for August we have the following additional statement: "Notwithstanding the landing of French troops on the shores of this island, Christian work of all kinds goes on in the interior, and to a large extent on the coast, with hardly any interruption. It is remarkable how little excitement there is amongst the people generally. No doubt many are anxious about the future, and a very earnest spirit of prayer seems everywhere manifest; but there is, at present at least, nothing like panic or any irritated feeling against foreigners; and this surely is due to the indirect as well as direct influences of Christianity upon the Malagasy. Meetings of all kinds for religious and philanthropic objects are held; for orphanages and 'Christian Endeavor' Societies; for Dorcas Societies; for help to the soldiers who have gone to the war; for sending them preachers and helpers; for keeping up native missionary work in distant parts of the island, as well as services at the opening of new churches. A large and handsome new building has just been completed by the Analakely congregation in the capital, and was dedicated for divine worship on May 9, in the presence of the Queen and Court. Our congregations have steadily increased for some months past, and it is something pathetic to hear the prayers for God's protection which are constantly made, especially as there is hardly any angry feeling expressed toward these enemies. Only once have I detected anything like a revengeful sentiment uttered; on the contrary, the French are often prayed for, that God would teach them to do right and take them in safety back to their own land. Surely all this we may recognize as the direct result of the gospel of Christ."

Of the dedicatory service which is alluded to above, a further account is given, showing that the building is a very fine one, easily accommodating from 1,200 to 1,300 people. But at the dedication service it was crowded by not less than 2,000 persons. The building cost about $4,000, more than one-tenth of which was contributed by the Queen and Cabinet. At the conclusion of the dedicatory services, the Queen, who was present, arose and in a few pleasant words extended her congratulations, especially thanking the missionaries and the English ladies connected with the church.

Striking testimony is given by a special correspondent of *The London Times* at Antananarivo as to the extent and value of the missionary work accomplished by the London Society in Madagascar. This correspondent

dwells chiefly and naturally upon the improved outward condition of the people. We quote the following: "I was indeed amazed to find here so high a degree of civilization—and it does not appear to be a civilization that lies merely on the surface. In no part of the world that I have visited can our missionaries show anything approaching to the admirable results apparent in the central highlands of Madagascar, and there is no reason why they should not in time bring the barbarous outer tribes similarly under their beneficial influence. Even those travelers who, coming from South Africa and elsewhere, have formed a poor opinion of missionary work are compelled to testify to its marvelous success in Madagascar. Were it in other parts of the world as it is here, we should not have heard so much adverse criticism of our Foreign Missions. In the course of my journey I have, on several occasions, when arriving in remote villages, far from any Europeans, been most hospitably received by the native teachers of the London Missionary Society—excellent fellows they appeared to be, eager to acquire knowledge themselves and to impart it to their ready scholars. It is chiefly due to the missionary influence that this portion of the country is more safe, pleasant, and easy to travel through for the European stranger than are most parts of Europe itself. The contrast between the civilization of this beautiful highland region and the utter barbarism that surrounds it in a broad belt is very striking, and as I had commenced my experience of Madagascar by seeing the very worst side of it, the contrast was all the more agreeable. Despite the ever-increasing distrust of all foreigners, which is the natural result of the present crisis, and despite the fact that I was ignorant of the language, a newcomer, and as such likely to be regarded with suspicion and as a lawful prey, I yet met with nothing but kindness during my journey through Betsiléo and Imerina, and no attempt was made to overcharge me or to impose on me in any way. The visitor cannot fail to entertain a strong liking for this intelligent and amiable people."

This correspondent, though friendly to the missionaries, is evidently not specially connected with them, since he criticizes them sharply for allowing their wives and children to remain while the French are making their inroads. He does not anticipate any difficulty from the Christian converts among the Malagasy, but there are in the remote and wild districts people who will be exasperated by French inroads, and who may commit violent outrages.—*Missionary Herald.*

JAMES CHALMERS, OF NEW GUINEA.

I HAVE met and talked with statesmen, military heroes, men of letters, ministers of the gospel—many of them good and great men—but not one of these thrilled me as did the Apostle to New Guinea when he told me, in outline, the wonderful story of his missionary labors and adventures.

In peril oft, thrice shipwrecked, several times captive, again and again doomed to death, he has indeed hazarded his life for the Lord Jesus; and though the world may be more dazzled by deeds of military daring, it would be hard to find a life fuller of acts of unheralded heroism.

Mr. Chalmers, with his burly figure, massive head thrown well back, bushy iron-gray hair, long narrow beard, large brown eyes, and sun-tanned skin, impressed one as a firm, strong man, to whom the word "impossible" is an unknown term, and who only recognizes difficulties in order to remove them.

"May I ask, Mr. Chalmers, how you came to be a missionary?" We were seated in the board-room of the Mission House, with the portrait of his fellow-countryman, Robert Moffat, looking down upon us genially.

"When I was a lad," said Mr. Chalmers, who was born fifty-three years ago at Ardrishaig, on the west coast of Scotland, "I attended the Sunday school of the United Presbyterian Church, Inverary. One afternoon the minister, Mr. Meikle, read a letter from a missionary in Fiji, and then said: 'I wonder if there is any boy here to-day who will so give himself to Christ as to go out as a missionary and teach the heathen about him.' Sitting there—I can remember it well—I said: 'If God spares me, I'll become a missionary;' and I was so impressed that on my way home (I had fourteen miles to walk) I got behind a stone wall and prayed God to help me to become a missionary. I forgot all about this till I was eighteen, when, being led to Christ, I remembered my vow. After engaging in Sunday school work at home I joined the Glasgow City Mission, and then met the late Dr. George Turner, of Samoa, who advised me to make application to the London Missionary Society. I appeared before the Board—I remember how nervous I felt—was accepted, and studied at Cheshunt and Highgate."

"What part of the mission field did you first go to?"

"I was appointed to Rarotonga, and with my wife left England on January 4, 1866, in the *John Williams* (No. 2). After visiting the Australian Colonies we sailed for Aneityum, where we ran on the rocks and lost all we had. We put back to Sydney for repairs, and then returned to the South Sea Islands. Having called at the Loyalty group, the *John Williams* proceeded to Niué, where we were totally wrecked. A trading vessel took us from Niué to Samoa, where we chartered a craft from 'Bully Hayes,' and ultimately reached our station at Rarotonga, May 20, 1867."

"And what were your first impressions of the Hervey Islands?"

"I was somewhat disappointed. I found the people already semi-Christianized, whilst I wished to work amongst heathen savages. I suggested that I should be sent further west, or to the New Hebrides; but the Directors did not agree to that."

"Did you find the native Christians doing credit to the gospel they professed?"

"Very much so. I found the work well established. Many grand native men and women have gone from there as missionaries to other islands. The best evangelizers we have had in New Guinea have come from the Hervey group. Papeiha, who brought the gospel from Raiatea to Rarotonga, lived to see the island won to Christianity, all the idols abolished, and a native ministry established. After Papeiha's death his son took up the work, and four years ago, when I was there, I found that he had died, and his son—the third generation—had succeeded him as pastor of one of the churches. That shows what a hold Christianity gets upon the natives."

After remaining ten years in Rarotonga at the head of the station, Mr. Chalmers was requested to come to England; but, calling at New Guinea on the way, he found that Mr. W. G. Lawes, was too ill to remain there, so took his place. At the end of a year Mrs. Chalmers's health failed, and she had to go to Sydney, where she died. Mr. Chalmers remained about nine years in New Guinea before returning home. This he did in 1887, after an absence of more than twenty years.

The whole of New Guinea from east to west has been opened up by Mr. Chalmers. "My work," he remarked, "has been mostly pioneering—cutting up new ground, visiting tribes that have never been visited before, making friends with them, founding stations, and supplying teachers. In opening up the coast for Christian work we met with many difficulties, and at times were in imminent danger of losing our lives. At Suau our house was surrounded by natives, who determined to kill us; but we managed to save ourselves. Of course, it was very difficult for natives who had never seen white people before to understand what we wanted; but after we had lived with them a few years, we formed a congregation among the very people who wanted to take our lives. It was just the same at Aroma."

"Will you tell me some of your adventures, or experiences, with the native chiefs?"

"Some are friendly, some unfriendly. Usually, by making presents or telling stories, we soon become friends, and then, as a rule, they stand faithfully by me. I remember going inland from Kabadi with a good interpreter. The people came out armed, and defied us to approach; but after a long palaver we were allowed to pitch our tents in the village. We began telling them how quickly we can travel in railway trains. 'Tamate,' said a native, 'have you no hills in Beritani? How do you go over them?' 'We don't,' I replied, 'we go under them.' They thought that a capital joke, and me a good story-teller. Then I told them about the huge mountains in the moon, and a native asked me if I had ever been to the moon. 'No,' said I. 'Then,' he retorted, 'how do you know about the mountains?' and I found it difficult to explain."

"What is your method with cannibals?"

"I simply go in boldly amongst them and generally give them a bit of tobacco, or piece of red cloth, or a few beads to the children. But I never give women under forty or fifty a present, for fear of exciting jealousy. To any very old woman I always give a present, because if you put a handkerchief or piece of red cloth round her neck and call her 'mother,' she will regard you as a son, and all her friends are your friends. Once a cannibal chief offered my wife a piece of human flesh!"

"Is it hard for the natives to give up cannibalism?"

"No. They give it up when asked to do so by their teachers, after they have lived among them for a time."

"Do they become ashamed of their flesh-eating habits?"

"It is never well in their hearing to refer to them as cannibals. Once a cannibal chief was very anxious for my present wife to go to the west with him. I said, jokingly: 'O, I know what you want with my wife; she's plump and nice-looking, and you want to have a feast.' The man was terribly ashamed; he quite collapsed; then he drew himself up indignantly, and said: 'Tamate surely never think I would eat human flesh?'"

Speaking of the work in New Guinea as a whole, Mr. Chalmers said it is in a most satisfactory condition. He paid a tribute to the English missionaries, and then added, in deep admiring tones: "I cannot praise too highly the work done by the South Sea Island teachers in New Guinea. It speaks well for the enthusiasm of the southeastern Polynesians that notwithstanding the deaths from fever and the severe sickness, and the murder of teachers and their wives, they still offer their sons and their daughters for the work of preaching Christ.

"And nothing but the gospel," Mr. Chalmers remarked, "will better these New Guineans. People talk about first civilizing the heathen and then Christianizing them. But I want to know what your civilization means; I do not think much of it, compared with Christianity. I do not believe in Anglo-Saxonizing the natives; I believe a naked savage can receive Christ just as well as a clothed person."

Shortly after returning to New Guinea, in 1887, Mr. Chalmers was wrecked in the British ship of war *Harrier*. About the beginning of 1894 he was laid up with fever and rheumatism, but kept at his work until the Directors cabled him to come home. He arrived last July, and when I asked him if he proposed to return to New Guinea he said: "Of course I do! I hope to return next July or August at the latest. But if I get bowled over by the severity of the winter here, I hope I may be allowed to return sooner. I have been asked several times if I intended to go back to New Guinea; I suppose because my beard is getting white people think I ought to settle down, but I feel almost as young as ever I did. Besides, a place like England has no attraction for me."—*Albert Dawson, in News from Afar.*

THE FIELD.

THE field is the world. There are at least a thousand millions without the gospel. In India, out of a population of 287,000,000 not more than 500,000 have been discipled. In China, out of a population of 430,000,000, not more than 50,000 have been discipled. In Japan, out of a population of 40,000,000, not more than 35,000 have been discipled. For every Christian in Japan, there are six Buddhist priests. In Africa, out of a population of 200,000,000, not more than 600,000 have been discipled. Whole nations are practically unevangelized. Anam, with a population of 20,000,000; Afghanistan, with a population of 8,000,000; the Soudan, with a population of 100,000,000; Thibet, Mongolia, and Arabia —these lands have scarcely been touched by the influence of the gospel. All Christendom has 4,693 males, 3,228 females, and 40,083 native helpers in all heathen lands, and contributed $12,000,000 last year for their support; of this, $4,561,227 came from the United States. That same year the drinking people of the United States paid $1,000,000,000 for drink. There are as many Christian people as drinking people in America. The bill for tobacco amounted to $600,000,000. The wealth of the Christian people of America is estimated at $13,076,300,000. The average annual increase for the last decade was $434,790,000. If they gave one-tenth of this annual increase, it would amount to $43,479,000, instead of $4,561,237. Of the enormous wealth now in the hands of Christian people, only one thirty-second part of one per cent., or $1 in $3,287, is given to Foreign Missions.—*Intelligencer*.

MRS. BISHOP ON BIBLE WORK IN MANCHURIA.

THE annual meeting of the Shanghai Ladies' Auxiliary to the British and Foreign Bible Society was held at Shanghai on May 31. The principal speaker was Mrs. Isabella Bishop, the well-known traveler, and from her address, as reported in the Shanghai *Messenger* for July, we take the following: "Speaking of the teeming millions of India, where she has been, they appeared to her as nothing compared with the teeming millions in China. It was something enormous to her, the millions of Chinese to be met with in China. It seemed as if it was scarcely possible on account of such millions, with so small a number of missionaries, that China could ever become Christianized on anything like a large scale, and yet, by means of the Bible, the state of Europe was changed; and when they looked back on Rome, on England, or America, they must not grow disheartened, and they might consider that nothing but Christianity could resuscitate China. . . . In Manchuria the work seemed to be going on more rapidly than elsewhere, and in a curious way. Whilst staying at the house of Drs. Ross and Christie she remembered having seen numerous bands of villagers arrive at different times from the north, south, east,

and west. These men came to ask that the missionaries should go to them and instruct them in the Bible. Sometimes the men stayed two or three days, and were very earnest in their entreaties to be taught. When asked what led them to apply to the missionaries, their usual reply was that certain native colporters, agents, and assistants had passed through their village and had sold them Bibles, and had at the same time given them some idea of the facts and doctrines of Christianity. They had thus received an imperfect knowledge, and wished to know more about the 'Jesus doctrine,' as they always called it. Of course the war prevented the missionaries in Manchuria from obeying the desire of the men; but Dr. Ross said that if they had ten times the number of missionaries in Manchuria, they would not be able to meet the demands for instruction by the villagers. The mandarins in Manchuria were on very friendly terms with the missionaries, and came annually, accompanied by large retinues, to pay their respects and congratulations to the missionaries. Dr. Christie did splendid work there, and his medical aid stood in high request. She had no doubt the mandarins were greatly impressed with the truths of Christianity, but they were afraid to confess it. If the Bible was translated carefully, the literary beauty found in it would have a wonderful influence on the Oriental mind. They wanted to see in China the creation of public opinion which should condemn what is bad in public life. They wanted most, she thought, the circulation of the Bible in China and its introduction into the homes of the literary classes, the homes of the mandarins, men who were able to appreciate its literary beauty, its moral tone, beauty of thought, and the beauty of example in the life of our Lord."

MWENZO AND THE AWEMBA.

THE *Free Church of Scotland Monthly* reports the establishment of a station on the Tanganyika plateau, between Lakes Nyassa and Tanganyika. It is on the line of the Stevenson Road, which competent persons now declare to be the best route from the outside world to Uganda, which means that by the use of the water communications on the Zambesi and Shiré rivers and on Lakes Nyassa and Tanganyika and the Stevenson Road between these lakes, Uganda can be reached more easily than by way of Mombasa. The Awemba are said to be much like the Ngoni, of fine physique, but warlike. They are constantly raiding, burning villages, killing and carrying off the captives. They are the agents of the Arabs in the slave trade. Mwenzo is near Fife, a station of the African Lakes corporation, its name meaning "heart," and it may well be applied to this "heart of Africa" near which the Congo, the Zambesi, and the Nile have their rise. The climate, it is said, is well adapted to Europeans, and the soil is rich. The Free Church missionaries have established themselves at Mwenzo, and propose to hold the region for Christ. May God give them great success!

EDITORIAL.

MRS. D. H. McGAVOCK.

We are indebted to Dr. W. G. E. Cunnyngham for the character sketch of Mrs. McGavock, true to the subject and full of suggestion. When God projects the extension of his kingdom among the nations, in the fullness of his own time he chooses and equips his own agents.

The time had come in 1878 when the women of Southern Methodism were needed to take their place in bringing the heathen world to the knowledge of our Lord. Among the "elect ladies" who were chosen by the General Conference as officers of the Woman's Missionary Society, M. E. Church, South, was Mrs. D. H. McGavock. As Corresponding Secretary she was preëminently fitted for the duties devolving upon her. At that day both home and foreign correspondence belonged to her office, and as the chief executive officer of the Board her work was very heavy.

The first meeting of the General Executive Association was held May 6, 1879, in Louisville, Ky., and Mrs. McGavock's report of what had been accomplished in one brief year furnished ample evidence of her special qualifications for her position. Fifteen Conference Societies had been organized, with 219 Auxiliaries, numbering 5,890 members. There had been received for the year $4,014.27, and one missionary had been sent out to Shanghai, China.

During the seventeen years that Mrs. McGavock was Corresponding Secretary her thoughts, her time, and her strength were devoted to the supreme purpose of her life—that of sending the gospel light to the women and children of heathen lands. Though frail in body, and often for weeks and months confined to her room, she never relaxed her grasp of the great work which she believed was committed to her by her Lord. At last her mission is ended. "God buries his workmen, but carries on his work."

At a meeting of the Board of Missions in Nashville, on December 26, 1895, the following resolutions were adopted:

Whereas Mrs. David H. McGavock, Foreign Secretary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, has in the infinite wisdom and mercy of God been called to her reward; and,

Whereas, our honored sister has during the period of seventeen years, with surpassing skill, undying devotion, and invincible faith, inaugurated and carried to successful completion large plans for woman's work for women and children in China, Mexico, Brazil, and the Indian Territory:

Resolved, 1. That we, the undersigned members of the Board of Missions, assembled to-day in Nashville, bow in humble submission to the will of God in this dispensation of his providence.

Resolved, 2. That in recognition of her splendid achievements and invaluable service rendered the Church and the cause of Missions, we hereby express our profound sense of the irreparable loss which has been sustained.

Resolved, 3. That as friends of this elect lady, whose fellowship we have enjoyed,

we suffer personal bereavement, and in Christian love tender to her husband and son our heartfelt sympathy and prayers.

Resolved, 4. That a copy of these resolutions be spread upon our minutes, that a second be sent to the family, a third to the Woman's Board of Foreign Missions, and copies be furnished the press for publication.

Signed in behalf of the Board, R. K. HARGROVE, President *pro tem.*
WALTER R. LAMBUTH, Secretary.

Mission Rooms, Nashville, Tenn., December 28, 1895.

JOINT COMMISSION ON MISSIONS.

THE last General Conference provided for a Joint Commission, upon the part of the Texas Conferences, to take in hand evangelical work in behalf of the Germans in the State. On October 30th, at the call of Bishop J. S. Key, ex-officio chairman, a meeting was held at Corsicana. We give in abbreviated form the report of the Commission as it appeared in the *Texas Advocate.*

The following members of the Commision were present: I. S. Ashburn, North Texas Conference; A. E. Rector, West Texas Conference; J. B. Sears, Texas Conference; Jacob Kern, German Mission Conference; Horace Bishop, Northwest Texas Conference. J. B. Sears was elected Vice President, and Horace Bishop Secretary and Treasurer.

Over four thousand dollars was found to be at the disposal of the Commission. Upon inquiry into the German work, there were found to be three self-sustaining charges. The following items were then brought out in connection with the charges mentioned:

These German brethren commend themselves to the respect of all right-thinking men. When in a struggling mission we have such illustrious examples of self-denial as that of giving three dollars per member for missions in one church, and in another $650 for the pastor and $300 for missions, and in still another $80 for pastor's salary and $70 for missions, we must express unqualified approval. The Church will assuredly take a deeper interest hereafter in all that concerns their welfare.

Since writing the above, Bishop Key tells us the last session of the German Mission Conference was the best in its history. Several promising young men are preparing for the ministry, and in connection with plans laid by the Joint Commission, the future is bright with promise for German Methodism in Texas.

Houston Station, Dr. Schrimpf, pastor, has 170 members in two churches; pastor's salary $900, and pays to home and foreign missions $600—more than $3 per member for missions.

Grassyville Circuit, P. H. Hensch, preacher in charge, with a wife and five children, live in their nice parsonage on a salary of $400; that circuit pays for missions $100. They have 120 members.

Llano Circuit, E. Frenzel, pastor, with four children, has 206 members, pays pastor $650, and $300 for missions.

There are two presiding elders' districts: West Texas District, Jacob Kern, presiding elder; and Eastern District, W. A. Knolle, presiding elder.

The West Texas District has the following missions, with resources and needs as described below:

1. Fredericksburg has 75 members; only five or six families own their farms; a not very promising field; a large German population, but much infidelity and beer-drinking. There is one stone church and a good parsonage. Jacob Baden, with wife and one daughter, is the preacher in charge. He gives all his time to the work. They are able to pay him $160. They have a good Sunday school, with 90 scholars.

2. Llano Circuit as described above.

3. San Antonio Mission. A field opened up by Brother A. E. Rector. A place of immense possibilities and incalculable importance as a strategic point. A large German population, but with only 15 members. They have paid their pastor this year $68.

4. New Fountain Circuit has 131 members; pays pastor $200; a very prosperous field; a good parsonage, and one stone church. The pastor has a wife and seven children.

5. New Braunfels Circuit. Served by J. A. Rabe, editor of *Missions' Friend.* The work is too heavy for one man; should be divided, making a New Braunfels Station and a Maxwell and West Fork Mission, with about 50 members in each charge. The population is almost entirely German, and it is imperative that we become more aggressive at once.

6. Cibolo and Elm Circuit. Ed. A. Konken, preacher in charge, wife and two children; has two churches, one parsonage, and 76 members.

7. Weesatche and Goliad. A fruitless field, very important, but served by G. Gerdes without success. Recommend that the mission be dropped and the people supplied from Cuero.

8. Cuero and Five-mile Collette. F. Vordenbaumen, preacher in charge; has 38 members, two churches, and a parsonage; has paid only $50 for support of pastor; recommends that the work be divided.

9. Bartlett Mission, C. A. Lemburg, preacher in charge; has one church, a membership of 38, which is an increase of 100 per cent. this year; has paid pastor $129.

10. Somerset Mission, William Lieser, preacher in charge, wife and daughter; church has 48 members; in only ordinary financial condition; not very promising, but have good Sunday school and growth among Sunday school scholars; mission surrounded on all sides by other churches.

W. A. Knolle, of the Eastern District, represented his work as follows:

1. Houston Station (see above).

2. East Bernard Mission, W. Weise, preacher in charge; has a wife and five children. We have a good church and parsonage. There are 48 members, who will pay a pastor $125; field widening out and prospects bright; population rapidly increasing.

3. Bellville and Millheim, Jacob Merkel, preacher in charge; wife and six children; has 68 members; pay pastor $140; pays to missions $50; have a church and a parsonage.

4. Grassyville Circuit (see above).

5. Wish to establish from this a Waldeck and Carmine Mission, with about 22 members, able to pay pastor $50.

6. Industry Mission, served the past year by the presiding elder; a good church and parsonage; only 26 members; able to pay $100 for support of pastor; 20 children in Sunday school.

7. Houston Mission, J. G. Mueller, preacher in charge; has wife and five children; 2 churches; 35 members; pay preacher $80; pay $70 to missions; 2 Sunday schools, with 80 scholars.

The following requests were made, which were approved by the Commission, with recommendation that they be granted, provided there is enough money in the treasury; otherwise, that the recommendations be made the basis of a scale for appropriations:

For presiding elder of West Texas District	$500
San Antonio Mission	500
New Fountain Circuit	100
New Braunfels Mission	250
Maxwell and West Fork	150
Cibolo and Elm	150
Cuero	300
Five Mile Collette	200
Bartlett	250
Somerset	100
For presiding elder of Eastern District	400
East Bernard	200
Bellville and Millheim	300
Waldeck and Carmine	300
Industry	250
Houston Mission	500

The Commission also made the following appropriations: For support of *Missions' Friend*, $50; for support of B. C. Ranch, a young preacher at the Southwestern University who is preparing for the German work, $254. This is on condition that Brother Ransch reports to his presiding elder for work during vacation, and that he agrees to abide in the ministry of the M. E. Church, South, in the German Mission work.

The Annual Conferences were requested to continue the same assessment as last year for the German work.

HORACE BISHOP, *Secretary.*

MORE MEDICAL MISSIONARIES.

THE interview between Li Hung Chang and Bishop Hendrix brought out the fact that the Viceroy has never lost confidence in the American missionary, and holds in special favor the Christian physician. He asks that China shall be given more missionaries, especially medical missionaries, and pledges his protection.

The Bishop sends us the following statement by Dr. E. H. Hart, formerly in charge of our Suchow Hospital, concerning

CHANG CHOW AND MEDICAL WORK.

This is a walled city with a population of 200,000, and lies on the Grand Canal, sixty miles above Suchow. The banks of the canal at this point average about twenty-five feet in height. The land is well drained by numerous canals; it has also the benefit of the tides which come up from the Yangtse River. The city is enclosed by a high wall. The streets are wider than those found in most Chinese cities. The principal one averages 20 feet in width. They are well paved with either brick or granite. It is not as densely packed as most Chinese cities. The buildings are somewhat scat-

tered, and there are large tracts of vacant land within the city where once thousands of houses stood before the great Tai Ping Rebellion. There are no missionaries at ago, work in this place. The Roman Catholics were driven out a great many years and the Southern Presbyterians have of late been unsuccessful in their attempts at gaining a foothold.

In December, 1893, it was our privilege to spend several days, holding clinics, in this place. When the natives found that we had come to heal the body, we had no difficulty in getting a place to treat the patients. An inn-keeper offered us the use of the temple behind his establishment while in the city. The last day we visited the homes of eight patients, where we were called to see those who were unable to come to us; some of these were among the best people in the city. Two belonged to the official class. The others were mostly well to do. At the temple we treated 250 patients, and operated upon ten cases, every one of whom paid one hundred cash as an entrance fee and bottle money. Those who were unable to pay were admitted free, but their friends paid for them before they left. If there had been no fee we could not have managed the crowd, which was tremendous at times. The people begged us to stay, and promised a house to live in should we come to this city and establish a dispensary. Since our visit to this place we have treated a great many who have come down the canal to see us at Suchow. The Prefect, the highest officer in the city, sent a man to consult us in regard to his wife. Chang Chow's location is about the most healthy along the canal. The people were very civil toward us, and did not use bad language to us on the streets.

A plain, unvarnished statement of facts. A city of two hundred thousand, nearly as large as St. Louis, and not one missionary. How long shall it be before we can enter?

BISHOP HENDRIX'S RETURN.

We welcome the Bishop home. His tour has been one on broad lines. His heart beats high with hope at the changed outlook in China after an absence of twenty years. More baptisms are recorded in our own church for a single year than was the entire membership in 1875. The Korean gates swing widely open, and the heart of the king has been touched. A Macedonian cry comes from the Vice Minister of Foreign Affairs, our Brother Yun, known and beloved by us all. In Japan our work moves forward under the guidance of strong hands and faithful hearts. We return thanks to the Giver of every good and perfect gift for journeying mercies vouchsafed, and for the message of Christian love from the churches of Asia. God give us that invincible faith which lays hold upon the promise that the nations shall be brought to Christ.

DR. GORDON'S SERMON.

No apology to our readers for devoting so much space to the sermon by Dr. Gordon is necessary. Strong, appropriate, and inspiring, these thoughts should spring our entire membership to prayer and action.

OUTWARD BOUND.

Miss Laura Haygood and Rev. W. B. Nance will sail from San Francisco January 28 per steamship "Coptic" for Shanghai, China. While in Nashville, Miss Haygood addressed the Preachers' Meeting. Never have we heard a more forceful appeal to pastors concerning their personal responsibility to Christ for the preaching of the gospel in the regions beyond. Quietly, gently, but with awful solemnity, did this good woman lay bare the tap-root of indifference to missions in the Church—*the indifference of the pastor.* She never said a truer thing than that "the missionary spirit of the people will never rise higher than the heart of the pastor." Miss Haygood makes an appeal for a concert of prayer for missions. Let us respond in every place by setting apart the first Wednesday night in the month for it.

Her visit to the United States has been a benediction to the Church at large. Broader than any society, she has touched every department of Church life; broader in sympathy than the Anglo-Saxon race, her love for Christ and for the world impels her to resume her labors in behalf of the Chinese. The Master himself will go with her and daily fulfill his promise, "Lo, I am with you alway."

We predict for Brother Nance a career of marked usefulness. God has called him to a great field. Already appointed to school work in Suchow, his will be the high privilege of bringing the student life of the East into touch with the West.

"THE WORLD FOR CHRIST."

During January our Conference Secretaries of Missions have mailed to every pastor, so far as it was possible to secure addresses, ten specimen copies of *The World for Christ.* The request went with them to make an immediate and thorough canvass of each Sunday school and congregation. Our motto for the year is, The World for Christ in every home and a contribution for Missions from every member. Help us to make this canvass a success. We want 100,000 subscribers by December 31, 1896. At only one dime a year for an illustrated monthly we surely cannot fail. Send names, addresses, and stamps or money order to W. R. Lambuth, Nashville, Tenn.

NOT ONE CENT FOR MISSIONS.

At one of our Annual Conferences recently held, we were told that an official member of the Conference Board of Missions had failed to bring up a single dollar on his assessment. We discredited the statement. The record was examined, however, and we found it true. Not one cent for Foreign Missions from the brother's charge.

A Methodist preacher, a man of vigorous health, and an official member of a Board whose business it was to supervise this interest, and yet utterly fail to do his duty! The younger men commenting upon it, and well they might! What an example! Is this stewardship? Is this the way to do the Lord's business? A business man would not tolerate such neglect for an hour. This is trifling with a sacred trust. Men are dying for the bread of life, and an apology is made from the pulpit for taking up a missionary collection. God save us from such preachers. They are unworthy a place in the Church as leaders. They should step down and out. Let them go and dig in the ground, and earn an honest livelihood with a clear conscience.

Miss Belle Bennett, of Richmond, Ky., has successfully met a long-felt want by the preparation of a missionary calendar for 1896. It is in reality a short history of missions, and the daily prayerful use of this calendar will familiarize any one with the entire missionary work of our Church. The calendar is attractive in appearance, and, filled as it is with carefully selected information, cannot fail to be of benefit to our people. We trust it may receive the appreciation it so richly deserves.

LET PRAYER BE RAISED FOR THE ARMENIANS.

Since the beginning of Protestant missions no more appalling events have transpired than the repeated, atrocious massacres of Armenians by the Turks. The crime of which these helpless people are guilty is that of following Jesus rather than Mohammed.

In the January number of the *Missionary Herald* we have a vivid account of present conditions in that field:

> We have to face the fact that the most prominent stations of our Board in Turkey, with numberless out-stations, have been the scenes of violence, in which hundreds and thousands of helpless people have been massacred. The homes of Christians have been broken up, churches and school buildings have been burned, and nearly all forms of Christian work have been arrested. The catastrophe is as sudden as it is appalling. Details in most cases are not at hand as yet, though the accounts received from some points are heart-sickening. Aside from the riot at Constantinople, reports have come of terrible massacres at Trebizond, Erzroom, Erzingan, Sivas, Marsovan, Cesarea, Harpoot, Diarbekr, Marash, and Aintab, while there have been disturbances more or less serious at scores of other places. What the end will be no one can tell. The Armenians of Turkey, both Protestant and Gregorians, for whom our Board has especially labored, have been smitten grievously. Can they under any circumstances ever rally from the disaster which has overtaken them? Those of them that are spared in life have lost their homes and their supplies, and the stern winter is before them. It is a piercing cry which they send to the civilized world for aid. The only gleams of light which appear to human vision in the midst of this disaster are found in the courage and faith of our missionaries, men and

women, who stand at their posts, ministering as they best can to the needy ones, and strong in the conviction that God has some wise though hidden purpose in these events by which he is hastening the coming of his kingdom.

In the face of this tremendous calamity the prayers of the Christian world should ascend to the throne of Mercy in behalf of that unhappy race crushed under the heel of the Mohammedan.

KOREAN TRANSLATION OF TEE SCRIPTURES.

We condense an article by Rev. H. T. Appenzeller, in the *Korean Repository*, giving an interesting account of the work of translating the Bible into the language of the "Hermit Nation."

Several years before the missionaries entered that field, Rev. John Ross meeting many Koreans among the followers of the annual embassy to China, not only organized several into a church, but with their aid undertook and completed the translation of the New Testament. About the same time the Rev. H. Loomis, aided by the Koreans whom he met in Yokohama, had a translation of the Gospels of Mark and Luke made, though only the former was published.

The missionaries to Korea at an early period of their labors became interested in the work of translating the Scriptures for their people. A meeting of all the missionaries then in the field was held in Seoul, February 7, 1887, and it was "agreed that those present should form themselves into a committee for the purpose of translating or supervising the translation of the Bible into the Korean language." They gladly availed themselves of the labors already undertaken by those zealous brethren. The work amid many pressing duties has steadily advanced, and it is hoped the Gospels and the Acts of the Apostles will soon be ready for the press.

At the close of the last fiscal year of the Mission Board of the Presbyterian Church (North), in view of the heavy financial deficit, the Board decided that no new missionaries could be sent out to their respective fields of labor unless special funds should be provided to meet the outlay. In the August number of *At Home and Abroad* it is announced that the expenses and support of twenty-two candidates under appointment have been met by special gifts from churches and societies. Six of these new missionaries have been provided for by a single Synod, that of Missouri, and they will soon sail for their appointed fields. It is believed that all the others who have consecrated themselves to Foreign Missions will soon find the way open to do their Master's work.

OUR MISSION FIELDS.

CHINA.

Three Hundred Lives Saved.

THAT medical work in China is encouraging and is accomplishing much can be seen from the following letter written by Dr. W. H. Park, of Suchow:

"Just before leaving for America in 1893 I taught a Chinese doctor how to treat opium poisoning. He has been practicing here ever since I went away, and last week he was in for a call, and in the course of a conversation informed me that my lectures had been the means of saving over three hundred lives. He says he is constantly, day and night, receiving calls to opium suicides, and saves at least nine out of every ten cases.

"We have opened the Suchow Medical College and have it in fine running order. We began with 25 students. Dr. Walter, Dr. Fearn, Mrs. Park and myself are all teaching at present, and next year we hope to have one of the young men from Buffington College teach chemistry. We have turned the old operating room into a lecture-room, dividing it down the middle with a curtain—one side being for the young lady students and the other for the young men. The Medical College, therefore, belongs to both hospitals, so we call it the 'Suchow Medical College.'"

"We have just had the pleasure of witnessing the baptism of the first convert from among the in-patients of the hospital. Lee Hai Ung, one of the sons of the 'Button-maker,' was appointed chaplain last year by Bishop Galloway, and this morning he had the pleasure of presenting his first candidate for baptism and full Church membership. Brother Lee certainly looked happy, and we all felt happy with him. The new Church-member is a boy of some sixteen or seventeen years of age who was sent to the hospital several months ago from Nanzing by Brother Lucas. He has hip joint disease in the third stage, and it will be a long time yet before he recovers; but he seems so patient and good I feel quite sure that he is in earnest and is doing the right thing in joining the Church. The baptism, which was witnessed by our large church *full* of people, was administered by Brother Hearn.

"Three medical students now in attendance on the school are to receive their diplomas next year. One of them is already a member of the Church and another one says he will join soon.

"Our boat, the 'Epworth,' is coming on finely. We expect to have it ready to run by Christmas."

Cold in Body, but Warm in Spirit.

THE account of his first Quarterly Conference, as given by Rev. E. Pilley of Nanzing, China, will be read with much interest. Brother Pilley, it will be remembered, has been in China but a few months. His expenses and salary are met by the Epworth Leagues of Texas. Would that the Leagues of every State could be congratulated upon having a representative in the field.

"On Friday afternoon the 1st inst., Brother Anderson, our presiding elder, arrived at our home after traveling about forty miles, and that means something here. We assure you he received a cordial welcome, for he was the second foreigner we had seen since our arrival. Our Conference was to be held at Hu-tsung, a distance of ten miles. Becoming very cold, and as it was raining and had been for several hours, our starting Saturday morning was not so pleasant as one might imagine. Our native preachers, with three other members of the Conference, started in the presiding elder's boat, leaving him to sail with Brother Lucas and myself. As the rain came heavily, and there was a very strong head wind, we of necessity went very slowly. If any one thinks that there is no cold weather in China, he would have only to have been

in our company to be convinced otherwise. Such a thing as fire, of course, we did not have, neither did we expect any until our return. Fire is something Chinese do not use for warmth. While on our way we passed a boat which had just been capsized, but no one was drowned. About 1 o'clock snow began to fall very fast, and did not stop until dusk, when we reached the city. No service was held that night, but after supper a feature that might be of interest to speak of, if not afraid of trying your patience, we did make was quite an effort to keep warm. Sunday dawned upon us a bright beautiful day. At the hour for service we went from our boat to the chapel, and entering, passed through a small, dark, cold room, up a narrow flight of stairs, into an upper chamber about 12 by 20 feet, with no ceiling, and open to the roof. The ends were made mostly of small board windows, which we had to open for light, not for air. Here we found about twenty-five natives assembled for worship. Our elder said he felt as if he had a chill, but thought that he would warm up after preaching awhile, and so he did, spiritually as well as bodily. While your humble servant could not understand a word, either in prayer, song, or sermon, he sat for an hour, and shook about as hard as he ever did with a chill; yet the Lord was with us in great power, blessed be His holy name. In the afternoon after receiving three members into the Church—for, praise the Lord, the good work still goes on—the Lord's Supper was administered. It was a sight which would touch the heart of any one to see so many bowing at the altar of consecration and taking the holy communion. After this service our Quarterly Conference was held, with much interest. At night Brother Anderson again preached. Much good was done, we trust.

"The trip was a blessing to our souls; eternity alone can reveal the results. We are back at our fireside, and hope to see our presiding elder again. Praise the Lord for the privilege of a place in His vineyard!"

MEXICO.

Monterey and Its Needs.

GOOD work is being done in Monterey by our brother, Rev. K. Yearwood, both among the Mexicans and the Americans There is an especial need for a social gathering place for the many American young men in that city, and Brother Yearwood is making an effort to meet that need. He writes:

"In the near future we hope to open a reading room under the auspices of the Epworth Leagues, and utilize the basement of our new church for that purpose in the evenings. This will be a boon to the Anglo-American colony here, for there is no such place to which an English-speaking person who has not acquired Spanish can resort in the city. On the other hand, saloons and all such places of vice and sin stare our people in the face all over the city. Would to God some benevolent Christian would make a donation for the purpose of fitting up our reading room with books, stoves, chairs, and other conveniences. One hundred dollars would be sufficient for a beginning, and then the institution could be made self-supporting.

Oh, how many young men might be saved from ruin could we provide them with as comfortable a sitting room as the saloon keeper does! Often have men said to me: 'Before we were converted we did not take much interest in the church, and having no other respectable place at which to spend our evenings, we were induced to enter some saloon, and that was our first step to ruin.' I can only pray to God that this enterprise will not be allowed to fall through for want of funds.

"In November last we had a protracted meeting here. The outcome of the meeting among the English-speaking people was five accessions to the Church. A small number, yet have we not reason to lift our hearts in gratitude to God for these mercies?

"A brother who has led a very fast life was converted during our revival. He is a tall, powerful engineer, but under the

quickening touch of a Being mightier than he his heart was made contrite, and he surrendered himself, body, soul, and spirit, to the Lord. His companions chaffed him on the following day. He allowed them to have their say, but soon his turn came, and then he administered one of the soundest lectures they had listened to in some time. This was related to me by one who overheard the remarks, and said my informer, 'they have never attempted it again.' Not long after this he chanced upon some men who had been approached for a church subscription, and who had declared they could not afford to give it.

"'Now,' said our convert, 'you do not object to fill the coffers of the saloon keepers, but when asked to contribute something toward the advancement of Christ's work you suddenly discover that you cannot afford it. Ah, I was once the same, boys, but thank God I was led to see my folly, and I pray that you may repent and and give yourselves to God.'

"Pray that this brother may receive strength from on high to battle against the many temptations by which he is surrounded."

CUBAN MISSION.

It is with great thankfulness that we view the steady progress of this mission, and note the results of the past year's work. Rev. H. B. Someillan, for eighteen years a missionary to his own people in Key West, was last year appointed to open a work for the benefit of the thousands of Cubans now residing in Tampa, Fla. Trusting implicitly in the Lord for guidance and success, Brother Someillan pressed forward in this difficult work, and and at the close of this year is "enabled to report the work in a most prosperous condition and bidding fair to greater achievments in the future. We have two mission schools with one hundred and forty pupils enrolled. These schools are under the auspices and direction of the Woman's Parsonage and Home Mission Society. The teachers, Mrs. Rosa Valder, Miss Emeline Valder, and Miss May Lockard, have done faithful work. About three months ago a sewing and fancy work class was started in each school by Mrs. M. A. Wolff, the superintendent of the school work. Sister Wolff's enthusiasm and zeal for the Cuban Mission has become proverbial. She gives her personal attention to this branch, which is becoming one of the most attractive features of our mission work among the children. At the last Annual Conference of the Woman's Parsonage and Home Mission Society, which met last August in Asheville, North Carolina, an appropriation of $2,500 was made for the purpose of purchasing land and erecting a school building at Ybor City. This amount, with the addition of $1,000, a gift secured by Sister Wolff from a personal friend, has enabled the superintendent to purchase a most eligible piece of land, on which a fine two-story school building is now being constructed. It is said by those who have seen the plans that when complete it will be one of the neatest and most conveniently arranged schools in Tampa. The mission has three Sabbath schools; two of Cubans in West Tampa and Ybor respectively, and one in West Tampa of Americans, the latter having been organized quite recently. Total number of pupils and teachers, one hundred and fifty. There are two flourishing juvenile societies, auxiliaries to the Woman's Parsonage and Home Mission Society, with about one hundred and forty members. Dues collected during the year about $45, I suppose the largest amount reported by any Woman's or Juvenile Auxiliary within the bounds of their Conference. About four weeks ago I organized a Woman's Auxiliary to the Woman's Parsonage and Home Mission Society in West Tampa, with fourteen members and four honorary members. There are three congregations, two of Cubans and one of English speaking people. The latter was organized in West Tampa, about six weeks ago. Our present membership is thirty-five, twenty-seven of whom were received by certificate, and eight on profession of faith. Eleven are probationers. Two afternoons in the week are devoted to missionary visits by the pastor, accompanied by one or more of the teachers, whose faithfulness and interest in the welfare of the mission seems to increase daily. A weekly meeting of all the workers and those especially interested in our mission work is conducted by the paastor. These are seasons of deep spiritual joy to our souls. The dear Lord draws very near to us while praying together for His blessings upon ourselves and the work that lies so near to our hearts. Our greatest need to-day is a neat and commodious house of worship. There is wealth enough in our Church to supply this urgent demand at once, but ah! right here we are confronted by the sad fact that but a small portion of the wealth that is in the Church is consecrated to the work of the Church. May God speed the day when true self-denial and Christian liberality will be the universal practice among the disciples of Him who gave his very heart's blood for the salvation of the world."

MEDICAL MISSIONS.

Self Support in Mission Hospitals.

THE term *humanitarian* is applied to the work of the medical missionary by those who depreciate its importance, as compared with preaching and teaching, but we do not find any such distinction in the teaching of our Saviour. Healing the diseases of the body was a supremely important part of his work. We have in the Gospels the record of the methods of our great Exemplar in his miracles of healing, and the objects he had in view are clearly set forth. The healing of disease was a means to an end, and that end was not merely to remove prejudice, gain favor, and commend the gospel. The great object to be accomplished by healing disease was to convince men. It was *necessary* for our Saviour to convince men:

1. Of the divinity of his person.

2. Of the heavenly origin of his doctrines; and

3. That his religion was one of beneficence; that its chief characteristic and moving power was love.

Supernatural power was indispensable to accomplish the first object; and because of the short period of his ministry it was an important aid to the second and third. From an unlimited number of means at his command the Saviour chose the miracles of healing as the means he would use in the establishment of true religion among mankind. Supernatural power is not now required to convince men of the heavenly origin and beneficent nature of Christianity, but it is the province of his disciples, by works of mercy and ministrations of love, to demonstrate that this religion is one of love. The ministry of healing is by divine arrangement peculiarly adapted to present to the heathen evidence of the heavenly character of Christianity which cannot be gainsaid, and it carries conviction alike to the wise and the ignorant. In view of the fact that the work of the medical missionary is the evidence to the heathen of the exalted character of Christianity—the proof that it is a religion of love and mercy, and so differs from all other so-called religions—it is necessary that we should avoid every thing that could in the least vitiate that evidence or weaken its force. It needs no argument to show that practicing for money, or fixing a price for services rendered, must of necessity present to the Chinese mercenary and selfish motives which would counteract the great purpose of the work and take away the very element which gives the work of the medical missionary any relationship to that of the Master. In other words, a surgical operation performed for a stipulated sum will be to the heathen mind an evidence of mercenary and personal motives, thus taking away from the healing of the sick that which gives the missionary physician his power as a co-worker in Christian missions.

The Churches at home devote millions of dollars to the establishment of magnificent hospitals, where hospitals are already numerous. It is a duty the Churches may not evade to supply the comparatively small sums needed to carry healing where these works of mercy and of love are the very arguments needed to convince men that the ministers of the gospel seek the salvation of souls and not money. It is right and desirable that those who receive benefit at the hands of the missionary physician should aid in supporting his work, but it must be voluntary, not enforced. There is wide range for the exercise of judgment and tact in the methods which may be used to secure aid to medical work in mission fields, and in many hospitals there are examples of generous gifts from those who have not as yet accepted Christianity.

Unselfish, faithful, persevering devotion in behalf of suffering humanity, with the blessing of Him who has commissioned us to preach the gospel and heal the sick, is a power which must not be lost in the

great battle for the salvation of the world. The Churches at home are gradually awaking to the importance of our work; let not those of us who have come in obedience to the Saviour's command by any act of ours weaken or vitiate the influence of our work.

The Medical Missionory Society's Hospital in Canton was, when it began over fifty years ago, supported entirely by Europeans. In the course of time, as its object and usefulness became known, the Chinese began to contribute. Last year's report shows that a large part of the income is derived in various ways from Chinese sources.—*China Med. Miss. Journal.*

Evangelistic Work.

THE *China Medical and Missionary Journal* says:

"The free hospital and dispensary at Chefoo, with the 'Red Cross' Hospital, has had unusual opportunities. Great stress of work hss not crowded out evangelistic effort. The paragraph from the report headed 'Evangelistic Work' we give in full:

"'While so busily engaged in attending to the material part of our patients we never lost sight of the fact that they had souls as well as bodies. Many listened attentively to the gospel, and for the first time heard of a God of love. Several native Christians visited the wards every day, and while ministering to the comfort of the patients endeavored to lead them to the Saviour. Through the generosity of the American Bible Society I have been able to present a copy of the New Testament to each soldier on leaving the hospital, and in every case the book has been received with expressions of gratitude. A few days ago I met one of the dismissed patients tramping homewards, with no other baggage than a Bible carefully wrapped in a towel, showing that he attached no small value to it.'

"In the dispensary every morning the gospel is preached to the patients and their friends, while waiting their turn to pass into the consulting room, and all who can read are presented with portions of Scripture or tracts. Every morning at 8:30 o'clock the servants employed on the mission premises, and such in-patients as can leave the wards, assemble for a short service in the hospital, and on Sundays the Church members living in the neighborhood also attend the services held morning and afternoon; thus do we what we can to scatter the seed of the Word of God, believing that in due time we shall reap if we faint not. The subject of baptism, or 'entering the religion,' is never mentioned to the patients; our object being to lead them to God through Jesus the Christ rather than to add names to our Church register. If their names are written in the 'Book of Life,' it is a matter of indifference to me what Church they join; but I urge them to attach themselves to any body of Christians who may meet together in their district. 'Herein is that saying true, One soweth and another reapeth.'"

Driven into the Tall Grass to Die.

A NATIVE woman of Lukunga, Africa, came to me some weeks ago with cancerous breasts of immense size. I refused to amputate them because there was no place. She appealed to the ladies, and they cleared out a room in a mud house, and I amputated one breast successfully, and she is now waiting for me to remove the other, which I shall do as soon as the first is sufficiently healed. She was a heathen when she came; I believe she is a Christian now. In that little dark hospital of one room and one bed she declared to her friends that she would not go back to her old sinful way, but when she got well would be baptized and live with God's people. How much good may be done by having patients who have been driven into the tall grass to die, in a hospital surrounded by Christian faces, I would not dare to estimate.—*G. H. Jackson, M.D., in Baptist Miss. Magazine.*

THERE is one medical missionary to every 2,500,000 inhabitants in heathen lands. In the United States there is one physician to every 600 inhabitants.

WOMAN'S WORK.

Mohammedan Women in India.

MOHAMMEDAN women have rather a dull time of it. The daughters of rich Mohammedans are shut up or confined to the zenanas from about six years of age. After that they must never be seen out of doors, or even in the general living rooms of their own homes, with their faces uncovered. Time hangs heavy on their hands, for, shut up as they are, they cannot do their own house work. Servants do all that. They are not educated, so cannot amuse themselves with books. A few of them do fancy work, but the greater number of them pass their time in smoking, eating betel nut, and sleeping. All they know of what is going on in the outer world is what they hear from their servants and female attendants. Of course there are the poorer Mohammedan women, whose husbands cannot afford to keep them shut up. These are obliged to do their own house work, and when they walk out they wear a long cloak called a *purdah*, which covers them over completely, with a little piece of net set in where the eyes come, thus enabling them to see without being seen.

In Surat there are at present three zenana missionaries at work—Mrs. Jacob, Mrs. Stavely, and Miss Shaw, with four Bible women and eleven other native Christian women as helpers. They have each their own departments or spheres of work, and in some way or other are trying to reach as many as possible of the different classes I have named.

Mrs. Jacob has four women under her, who go out daily two and two together. According to a plan of her own she has divided Surat into two districts. They begin by singing a hymn. This gathers the women around them, and then they read and explain a passage of Scripture. It is generally Hindu women our Bible women meet with in this way. A few poor Mohammedan or Parsee women may occasionally be seen listening to them, but not often. In the cold season, when the roads will allow of her doing so (for some of our Indian roads are not very good, especially in the monsoon), Mrs. Jacob visits the country villages, holding meetings for the women there wherever she can get a quiet corner to gather them to. As she can only go to a village twice or three times a week—and at present she has eighteen on her list—you can easily understand it takes her a long time to get around them; and very often the story of Jesus and his love, as told on this visit, will have been forgotten when she comes back again. When Mrs. Jacob and her women first began to work in Surat, owing to the novelty of their visits, great crowds of women came to listen to them. Now the novelty has worn off, and their audience is generally composed of those who have been hearing them pretty regularly for the last four or five years, who welcome them as friends and listen quietly, and some with deep interest, to their message. In addition to the Bible women's work, Mrs. Jacob visits and teaches in the homes of Mohammedan women, and no lesson is given without a Bible lesson.—*Woman's Work.*

Training Bible Women.

A FEW months ago Mrs. Jacobs started a training class for Bible women. This class is composed principally of grown-up orghanage girls. Thoroughly qualified and suitable women to act as Bible women are very hard to get. They must be Christians of high character; healthy, to enable them to take long walks through town or country; and must have few home cares, so that they can go out every day. In the early days of our mission we had no openings for Bible women, even had we had suitable women for the work. Mr. and Mrs. Rea were, I believe, the first to utilize a native Christian woman in this way in the Anand district, but she had to go accompanied by her husband. Hindu

ideas of women and propriety are changing fast, and one great change is that now we can send out Bible women, two and two together, anywhere all over our large towns and to the heathen villages round about, without fear of their being insulted or interfered with. To supply this great need of suitable Bible women this class has been started.—*Woman's Work.*

Rescue of a Little Girl.

MRS. WILSON, of the Woman's Canadian Missionary Society, tells the following interesting incident in Rutlam, India:

"You will be pleased to hear that we have got possession of a little Hindu girl who is to be brought up as a Christian. Indeed, she is now at the Christian Girl's boarding school and they say is getting on very nicely. The mother followed me one Sunday from the bazaar where she had happened in to my Sunday school class, and asked me if I would take her daughter and keep her from harm. She told me a very sad story about an older girl who had been married to a brute of a man in the bazar, the man having promised to keep the whole family if the child were given to him. She was only ten years of age and lived just three months after being married. And now the mother told me the man wanted the other daughter, and she was afraid he would steal her away. The girl is a pretty little thing, seven years of age, and sure enough the Mohammedan did come to our compound and try to bribe the mother to give up the child. To insure her safety I sent her to school as soon as possible, and now she is living happily. People here say that the mother really sold the first child to this man, and after seeing what she had to endure she wished to save the second from a like fate. However it may be, we have the child, and if the woman ever wants to take her away she will have to show that she is a fit guardian for her daughter. She is a widow, and you know what widows are in India—poor widows, I mean. It was only the other day that I found out that even a mother can't claim a child from a mission school if it can be shown that she wants to sell her or to bring her up to a bad life. In the meantime the woman seems contented enough and is doing coolie work. She visits her daughter every week, and is apparently pleased that she is being taken care of."—*Monthly Letter Leaflet.*

African Hospitality.

IT is an interesting fact that certain natives of Africa not only provide for their own needs by the labor of their hands, but "are not forgetful to entertain strangers." When the men complete their task of clearing their farms they unite their forces and clear a farm for strangers, which is intrusted to the chief wife of the king. She cultivates it with her own hands, and the rice, maize, beans, and pumpkins are gathered by the queen and stored in her house, which with the roots and fruits cultivated on her farm for strangers are sacredly kept for that purpose. She gets her subsistence from those supplies of her industry, but no other member of her tribe, not even the king, would dare to use a grain of them. Even the wood required for a quick fire and a hasty meal for a hungry traveler is cut and seasoned, and tied in bundles, and hung up in the house for strangers.—*Ex.*

Hindu Women.

THE Hindus, owing to their caste rules and idol worship, differ very considerably from the others. In every caste women are considered inferior to their husbands and male relations, and though they do all their own cooking and house work, still they never sit down to meals with their husbands. The men of the house eat first, and what is left after they have finished the women get. In some parts of India most of the Hindu women have a good deal of liberty; they walk out by themselves to do their shopping, or to worhsip at the temple, or to visit friends, but they are not allowed to take any leading part in any family religious ceremony.—*Ez.*

THE SUNDAY SCHOOL.

Sela —A Congo Story for the Little Ones.

SHE was a funny little black girl, without a scrap of clothes, trotting about the little grass hut where she was born, in Africa, and playing with the other little black boys and girls. What fun they had to be sure!—hide and seek and touch, and and all the rest of the games you like so much only played in African fashion.

Poor little Sela was not quite like the others, for she was a little slave, sold to somebody who had bought her like you might buy a top or a doll in a shop, and was always to be a slave. But one day she heard such news! Some wonderful people had come—people that looked like ghosts or angels, nobody knew which—people with white faces, come from a long way off.

You can guess who they were, but Sela could not. She had never seen any missionaries or any white people at all, and no idea that anyone had faces that were not black. But one day, up the river where all the children lived, there came a little steamer, with the strange white folk on board. One was a lady with a pleasant face. She smiled at Sela, and said, "Come here to me." At first Sela was frightened, but the lady looked so kind that she thought no harm could come to her and went to her new friend.

"She is nothing," said the people; "she is only a slave child." But the white woman smiled at Sela, and did not seem to care.

"Is she a slave?" she asked. "Why, then, I will ransom her, and she shall come and live with me."

That day two little Congo girls were ransomed by the missionaries. Sela was one of them, and went with her new friends to live down at Bonginda.

Far across the sea, in the big town of London, there is a Sunday school of boys and girls at Berger Hall, Bromley-by-Bow; and when the English children there heard about Sela, they thought they would like to help to bring her up, and teach her about Christ. So every Sunday those of them that could do so brought half-pennies and farthings to send to Africa. They were very poor children, many of them from miserable homes in dirty streets and slums, most of them with hardly any pennies for themselves; but they saved up their farthings, and brought them week by week, and when they were counted at the end they made up three whole pounds! One of these was sent to keep little Sela, and the other two for the other little slave girls that had been freed as she was.

You can imagine how happy she was in her new home at Bonginda. She was only six years old, and the baby of the place. Everybody loved her, and she never thought of trouble till one day her "Mama"—the missionary lady—went away back to England. This was hard for little Sela; but other ladies stayed, and the little Congo girl listened to what they told about the Lord Jesus Christ, and how He loves us all. While her missionary friend, Mrs. McKenzie, was in England, Sela came to understand about the love of God, and gave Him all her heart.

"I want very much to follow Jesus into the water—to be baptized like the other ones," she said, when she saw the men and women who had given themselves to Christ going down into the water, to show that they were His.

"Oh, no," the grown up people said; "you are a little girl—much too young to understand these things."

But the grown-up people made a mistake. Sela was not too young. She understood quite plainly that Jesus loved her and died for her, and she loved Him, and wanted to be one of his littla ones.

One day she came to Mr. Cole. The tears were in her eyes.

"Will you not let me follow Jesus into the water?" she asked.

The missionaries talked to her, and saw that she was in earnest; and in September, 1893, when the names of the new Christians who wanted to be baptized were brought before the Church at Bonginda, little Sela's name stood on the list. To her great joy, Mr. Cole baptized her shortly after, and from that day she truly followed Christ.

"We never regretted baptizing Sela," the missionaries wrote; "on the contrary, she has shown herself a true Lamb of the Good Shepherd."

For if we know that Jesus loves us, and if we love Him, we cannot be too young to say we belong to Jesus.

One Saturday last June, Sela got a bad headache. What was the matter? Mr. Randall, who was a kind of doctor, came to see her and found that the chief pain was in her little black neck. "There is something the matter with the child's throat," he said, and he did what he could for her. But Sela had always been such a strong little child that no one thought she was going to be ill. Next day, however the pain was much worse; she could not swallow any food.

"Come quickly! come quickly!" cried the children, running in to call Mrs McKenzie. "Sela is dying! She has said good-by to us all, and says she is going to Jesus! Come, Mama, she is calling for you!"

Mrs. McKenzie found her in terrible pain, and hardly able to speak. Bending over her bedside, she could just hear what Sela was whispering painfully: "Mama, I am happy—I am going to Jesus."

"She is suffering from diphtheria," the doctor missionary said, "but we can cure her, perhaps."

She was nearer to heaven than they knew; and somehow, though the doctor could not see it, the black girl realized that she was going soon.

"Mpekwa," she said to the black woman who was nursing her, "if you want to see me in heaven, love Jesus in your heart truly."

Mrs. McKenzie came in to say good-night. Little did she think it would be for the last time!

The evening fell, and stars came out above the great Congo forest, all round the grass hut where little Sela lay. Jesus was very near her in the long, dark hours, and in the early morning, at half-past three, before the sun climbed up above the forest, He called her to come with Him, and took her up to heaven.

"We feel," wrote Mrs. McKenzie, "that Sela was the most prepared of all of us to meet Him, and now we have the happiness of knowing that she will enjoy eternal youth. So many of the young ones are being called away from Lololand. Lofanza, and others not known to you by name, are waiting there above in the many mansions. We shall meet in the morning."

Every one seems to have loved Sela. They knew she had not only been brought into the missionary's home, but also very truly into the fold of Christ, and reckoned with His lambs.

"Her patience and obedience through her brief illness were wonderful," wrote one of the missionaries. "Even when the pain was greatest she thought of others, and told them not to cry for her. We miss her. She had many little duties about the house, and we can hardly realize that she has gone; but it is a joy to know that she is safe for time and for eternity. It is not permitted to all to have such a happy assurance, and to give such clear testimony in the hour of death; and so we give God thanks for our little Sela. Pray for her black brothers and sisters, that they may all be ready when the Master calls."—*Regions Beyond.*

PUT forth the Divine brotherhood of Jesus Christ on every possible occasion. Show a tender humanity to the worst and the most loathsome. Say to yourselves, "Here is a chance for me to show what God's love is." Touch them. There is nothing too low for the child of God to touch. By abasing yourself for Christ's sake you cannot *debase* yourself; it impossible.—*Rev. C. A. Fox.*

EPWORTH LEAGUE.

Conversion of a Chinaman.

An old, white-haired Chinaman sat beside his stand in the busy street of Peking reading a book. Our missionaries in passing noticed him frequently, and one day one of them stopped and asked him, "Venerable old gentleman, what book do you read?"

"It is the sacred book of the foreigners," said he.

Of course the missionary was pleased to find him reading the Bible. Upon further conversation it proved that he was interested in the Jesus doctrine.

Step by step he was helped and led to Jesus. When he was told that if he was going to be a "Jesus man" he must shut up his shop one day in seven and go to worship, he exclaimed in surprise, "What, close my shop one day in seven? Why, I cannot do that; it would ruin my business and my family would starve. Many of my customers come from Tungchow, fifteen miles away; they are just as likely to come that day as any other, and they will think I have given up the business and go elsewhere. No, I cannot do that."

As the days passed by he came to understand and love the will of God, and at last he shut up his store on Sunday and lived a consistent Christian life.

One day the Master said, "It is enough, come up higher."

The white-haired man was seen no more in the street or in the chapel. We missed his voice in the prayer meeting.

He went home and said, "The King is coming for me. I want to be clothed in white when He comes. Go, my son, buy the whitest cloth you can, and make my burial robes."

They made the white garments with sad hearts; they bathed his body, brushed out his white cue and robed him in white, and thus he lay on the brick bed in his mud house "waiting for the King."

He was very fond of the "Jesus songs." As long as he could he held his singing book and sang hymns. At last he sang his last song on earth. He closed the book and laid it down, but he exclaimed many times, "Thanks be to God! thanks be to God!" When he could no longer speak aloud, as they read the motion of his lips, he was still saying, "Thanks be to God!"

After he died his wife came up to me and said, "I want you to come down and see my old gentleman; he looks so happy, I could not have the cover pegged down until you had seen him.."

I went with her to her home, and stood out in the yard under the mat shed and gazed down into the great coffin. It was made in a heathen shop, of course—there are no others in Peking—and painted black inside. Away down in the bottom lay the white-robed saint, with heaven's peace on his old face; heaven seemed not very far away as I looked upon him.

His wife put away her own sorrow, and hastened from house to house to tell her heathen neighbors of the wonderful grace that had been given her husband. "Why he lay dying and was not afraid! He sang songs and was happy and glad!" said she.

He was the first Christian who had died in that neighborhood. They had never heard or dreamed of dying grace, and it was a wondrous revelation to all.

"Sun Nai Nai," I said to the widow some days after, "do you miss your old gentleman?"

"Miss Cushman," was her reply, "if a knife were to go through you and cut away one half of your body, would you miss it?"

"I think I should."

"Well, that is how I feel. So do I miss him."

O, how many hearts the knife has gone threugh during the late war! I wonder how many Christian hearts have said, "God pity the widows in China and Japan."

I wonder, too, who will find, "when the books are opened," that it was their pennies that put that Bible in the hand of the old white-haired man in Peking.—*Clara M. Cushman, in Gospel in All Lands.*

"Comfort At Last."

In a miserable little abode in the suburbs of one of those Eastern towns where our Society has schools, lay a poor Jew, sick—sick unto death, The Rabbi, who was considered such a holy and learned man, had been to see him. But he did no more good to his soul than the doctor could do for his body.

There he lay on his bed tossing about, finding no comfort, in this hour of need, in the religion he once rigorously supported. He formerly was a vehement opponent of the missionaries, and did what he could to hinder their work; but strange to say, only the day before he had consented to his one little girl going to the school, as she often had pleaded so hard to be allowed to go. He gave permission but with great misgivings. When she came back after her first day, she told her father that among other things which her *ma' allim* had taught her, she had learned the text: "I know that my Redeemer liveth."

But he—the able reasoner—could not understand it, and, in his own heart, asked himself again and again:

"How can He be living who has never come? I don't 'know' at all, and then how is He '*my* Redeemer ?'"

These questions were still troubling him when his little Ruth came home from school the second day. The first thing he said was, "How has the day gone with thee? What hast thou learnt to-day, my own little one?"

"Oh, father, I have learnt *two* verses to-day, as I thought you were pleased that I learned *one* yesterday. One is, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

She repeated the beautiful words slowly and reverently, and then went on. "And father, the one I learnt *especially* for you is, 'The blood of Jesus Christ his Son cleanseth us from all sin.'" He answered, "These are words from the book of the *Goyim* (Christians), yet are the words good to me."

No one could possibly know what comfort these words were to the dying man, what balm they were to his soul. How strongly the Holy Spirit must have been working within him, for that very evening, calling Ruth to him he told her he believed the words he had heard. He also added that he was so very sorry that he had been so unkind to her mother, who had died a Christian, and hoped Ruth would become one too.

Before another day had dawned he whispered, "My life was death, but now my death is life. Lord, I believe; help thou mine unbelief" (unconsciously using the words recorded in Mark), and so saying he passed away.—*Jewish Missionary Advocate.*

Good News From a Far Country.

A minister tells this story: "I was called to see a dying woman. I found her rejoicing in Christ, and asked her how she found the Lord. 'Reading that,' she replied, handing me a piece of torn paper. I looked at it, and found that it was a part of an American newspaper containing an extract from one of Spurgeon's sermons. "Where did you find this newspaper?" I asked. She answered, 'It was wrapped around a parcel sent me from Australia.' Think of that! A sermon preached in London, conveyed to America, then to Australia, part of it torn off for the parcel despatched to England, and after all its wanderings giving the message of salvation to that woman's soul! Truly God's word shall not return unto Him void.—*Children's Record.*

The native Christians at the Moravian station of Okak, Labrador, lately sent a contribution of £50 to those suffering from the epidemic of typhoid fever at Nain, another of the stations.

OUR FELLOW-LABORERS.

Mission Work in Spain.

REV. W. B. DOUGLAS, B.D., of the Irish Presbyterian College at Puerto, Bay of Cadiz, addressed the North London Presbytery at its July meeting, giving an interesting account of mission work in Spain. It began forty years ago, when a profession of Protestantism was punishable by exile. A few conversions occurred even then; and the exiled Protestants gathered in Gibraltar, and there formed themselves into a congregation. At the revolution of 1868 they obtained permission from Gen. Prim, the leader of the Republican forces, to live and preach the gospel in Spain. For a while the mission work then carried on excited much interest; but the interest partly died away when it was discovered that the gospel did not at once secure social reforms and comforts. But little companies of Protestants remained in every large Spanish town as a fruit of the mission work of that time. Two Presbyteries were formed, in Madrid and in Andalusia. There are now ten congregations in the Southern Presbytery (Andalusia). The Roman Catholicism of South Spain is ignorant and superstitious in the extreme. The trinity in which the people believe is made up of Jesus, Mary, and Joseph. Immorality is fearfully prevalent, and political corruption reigns unchecked. At each general election the mayor, or alcalde, suspects, he says, that so-and-so and so-and-so, the chief opponents of whatever Government happens to be in power, are bent on creating public disturbance. He therefore shuts them up in prison. After the election he discovers that his suspicions were "unfounded," and sets them at liberty. By such simple means the government secures its majority. But the leaven of the gospel is working, and with the usual happy results: a changed heart creates a new life. Some sailors on board a man-of-war in the port of Cadiz became Protestants. Their commander allowed them to meet by themselves for worship in a corner of the ship. They became noted for loyalty to discipline and duty; and when the commander wishes some difficult work to be undertaken he says now, "Send me one of those Protestants."—*Presbyterian Messe..ger.*

The Japanese Presbyterian Church and Formosa.

IT is natural and right that Japanese Christians should think of mission work in Formosa, the new possession of their country. The Church of Christ in Japan (the Presbyterian Church) at its recent General Assembly resolved to take steps toward the founding of a mission in Formosa. Two delegates were appointed to visit the island, and confer with our own missionaries and the Canadian missionaries (Dr. Mackay and Mr. Gauld) regarding a suitable Formosan field. An additional Presbyterian mission will no doubt be a welcome ally to the Formosan workers. It might be possible to hand over the East Coast work to the Japanese Church. It is difficult to superintend our eastern stations from Taiwanfoo, with mountains and savage tribes between. There was some idea, a few years ago, that the Dutch Protestant Church might resume work in Formosa, after the lapse of two centuries, and might occupy the East Coast. As that proposal has fallen through, the Japanese Mission might probably find there, amongst the aboriginal tribes, a happy and fruitful sphere: better than amongst the Chinese on the west side of the island, to whom, as representing their conquerors, Japanese missionaries would be distasteful.—*Monthly Messenger and Gospel in China.*

Sumatra.

WE learn with joy of the great success now attending the work of the Rhenish Mission in the island of Sumatra. At the beginning of the present year there were 6,000 candidates for baptism in the Battak tribe, and of these 1,000 were converts

from Mohammedanism. In the southern part of the island the entire population have been followers of the false prophet, and until six years ago no one thought it wise to attack the enemy in such a stronghold. At that time a missionary named Irle established himself in the district of Badang Bolak. He has recently reported 350 baptisms and 500 others as receiving instruction with a view to baptism. In this number are several chiefs. Evangelists are asked for on all sides, and even Mohammedan fanatics, the archenemies of Christianity, are turning to its pure and loving precepts. Moslem priests, in despair of their cause, have actually left some of the villages, and there is a general impression that Islam has had its day in a great part of that region. Missionaries are preparing to press forward to the regions beyond.—*Missionary Herald.*

THERE is no missionary story so wonderful as that which can be told of the Moravians. They began work in the West Indies in 1732. A year later ground was broken by them in Greenland. Then came missions to the North American Indians in 1734, to Surinam in 1735, and to Labrador in 1771. And since then they have opened stations in Africa, Central America, Australia, Thibet, Demerara, and Alaska. They were the first to publish a missionary magazine. This appeared in 1790, and when in 1890 a second century was entered upon it reported 133 stations and 47,573 baptized adults, with 350 missionaries and 1,660 native helpers. The most remarkable thing connected with all these facts is this, that the home Church has only 27,287 communicants—that is, 20,000 fewer than are being ministered to abroad. Every member is required to contribute to the support of foreign missions, and the average amount given by each is £1 1s. a year. Well may it be said, "When all other branches of the Church shall do what is done by the Moravians, the world will soon be won for the Master."—*Free Church of Scotland Monthly.*

Central Africa for October gives an interesting account of a visit to a large community of native Christians at Kiehelwe, about four miles from Dar-es-Salaam, in German East Africa. They have built themselves a large and handsome church of wood and plaster, and furnished it with grass mats instead of pews. The congregation is entirely self-supporting and self-respecting, without English supervision, and is ministered to by a native in deacon's orders. They are visited by a priest (Anglican) every month to dispense the communion. There have been 34 baptisms, and in August 37 more were expected. Many natives from the interior and Mohammedan Swahili from the coast have joined the settlement, drawn by the peace and order and prosperity prevailing in it, and have put themselves under Christian instruction.

THE *Church Missionary Intelligencer* for October gives a list of the missionaries sailing about this time, together with those who have left since the 1st of May. There are 72 returning after furlough, and 77 going out for the first time. Of the latter 20 are clergymen, 11 laymen, 9 wives of missionaries, and 37 unmarried women. This is a distinct advance on last year, but the Secretary bemoans the inadequacy of the reinforcement. "Four new clergymen for all Africa, three for all China, one for Japan, one for Ceylon, one for the Mohammedan lands—what can those friends say to such figures who are talking about the 'enthusiasm for foreign missions' and the 'neglect of home missions?' Even 12 new clergymen for India, which is better than usual—what is it, after all?"

AT a recent all day's meeting of the Woman's Auxiliary of the Protestant Episcopal Church, held in St. Paul, an offering of $54,000 was laid upon the altar. During the year the society raised $349,215, part of which was sent to the mission fields in the form of boxes, and $23,229 was credited to the Junior Auxiliary.

MISSIONARY GLEANINGS.

Aligarh Anglo-Oriental College is rapidly becoming the most important center of Mohammedanism in this country. It is attracting hundreds of Mohammedan youths of the best families; and while it seeks to establish them in the faith of Islam, it also aims to give them a liberal education abreast of that given in any other institution of learning. The school will exert a great influence upon Mohammedan society. The young men who have had from four to six years in the college boarding-house and class-rooms will not go back to their homes unchanged in character or ideas of life. The college has an annual income of 24,000 rupees from landed property assigned to it by the Nizam of Hyderabad. Other Mohammedan noblemen will doubtless emulate the Nizam's zeal. The college not only has money, and a good prospect of more, but it has students also. There were last year 205 students in the college department and 360 in the school department.—*Indian Witness.*

Sir Charles Elliott, Lieutenant-governor of Bengal, at the anniversary meeting of Darjeeling Union Church, in May, 1892, spoke of the missionaries in India as an "unrecognized and unofficial branch of the great movement in which we are all engaged, and which alone justifies our presence in the country. The only hope," he said, "for the realization of our dream, and for the true elevation and development of the people, lies in the evangelization of India." "The people who are carrying on this work are the missionaries." It is they who are filling up what is deficient in the efforts of the Government, by devoting their lives and labors to bringing the people of India to the knowledge of Christ."—*Mission Record.*

"How long ago is it since Jesus came to earth?" asked a native woman of a lady missionary at Chong-pa, China. "Over a thousand years," replied the lady. "What!" exclaimed the woman, "*so* long ago, and we have never known!"

Of the 247,000 Indians in this country, 30,000 are engaged in farming, stock raising, and other civilized pursuits. During the last year the Indians raised 11,722,656 bushels of wheat, 1,373,230 bushels of corn and other grain and vegetables in like proportion. They marketed 30,233,000 feet of lumber; they own 205,844 head of cattle, 1,283,633 sheep and goats, and the value of products of Indian labor sold by them is estimated at $1,220,517. Of the 247,000 Indians, 189,000 are self-supporting, and 35,000 pay taxes, live outside the reservations, and are counted in the general population. At the last election about 22,000 Indians voted. About 30,000 are Church-members.

Among the proofs of the progress of India in adopting methods of Western civilization, it may be noted that in the year 1894 the money spent on education was 96 lakhs of rupees more than in 1888, and that during the six years the number of pupils in schools increased more than 60,000. The number of letters etc., which passed through the post-office in 1888 was 274,000,000, and in 1894 was 370,000,000. The number of telegraphic messages sent nearly doubled within the six years; the area under irrigation grew from 7,500,000 to nearly 9,500,000 acres; and the hands employed in cotton-mills increased from 72,000 to 130,000.—*Indian Witness.*

"There is no use of my trying to be a Christian," said an old Chinese woman to a missionary's wife; "look at my feet," pointing to her deformed, bandaged feet. "Why what have your feet to do with it?" asked the lady in surprise. "Oh," said the other, "if I am to be a Christian I will have to go into the world and preach the gospel, and I could not travel with these feet."

Miss Stella Franklin, a granddaughter of Benjamin Franklin, sailed recently from New York to Bombay as a missionary. This is the second of the granddaughters of Franklin now on the foreign field.

Dr. Griffith John writes concerning King-shan in central China: "Now for a bit of news that will cheer your heart. Mr. Hiung, one of our native assistants at Hankow, just returned from a visit to King-shan. He tells us that all the converts baptized last year (when Dr. John baptized 41 adults) remain strong and firm in the faith. There are now more than 190 waiting for baptism, of whom 100 are deemed quite satisfactory. The Christians have bought a large house for chapel purposes, and paid for it themselves. About 40 villages have become more or less Christian, and the work looks as if it might spread all over that part of the country."

Rev. M. S. Weeks, Monsombe, has recently baptized four converts, the first-fruits of the Bangalas, one of the most savage tribes on the Upper Congo.

The Indians of Paraguay have a tradition that for ages they had been expecting the arrival of some strangers, the Imlah, who would speak their language, and teach them about the spirit world. The tradition says that great care must be taken to attend to their sayings, and obey their teaching, lest the Imlah leave the country, and sickness and death follow. "Are you the Imlah?" asked the natives of the missionaries. "Yes," they answered.

A missionary in Alaska saw a Bible tied at the top of a stick three feet high, and placed near the sick bed of an old man. "I cannot read," he explained, "but I know that the Word of my Lord is there, and I look to heaven and say, 'Father, that is your Book. There is nobody to teach me to read. Very good; you help me.' Then my heart grows stronger, and the bad goes away.

TREASURER'S DEPARTMENT.

Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

RECEIPTS FOR DECEMBER, 1895.

Alabama Conference.

J. B. K. Spain, Tr.	$ 8,687 67

Arkansas Conference.

J. G. McAndrews, Tr.	$ 1,502 64

Columbia Conference.

H. S. Shangles	$ 19 90
J. A. Crutchfield, Tr.	34 15
	$54 05

East Texas Conference.

J. T. Smith, Tr.	$ 140 00
J. T. Smith, Tr.	65 00
J. T. Smith, Tr.	3,150 02
J. T. Smith, Tr.	5 00
	$3,360 02

Florida Conference.

F. Pasco, Tr.	$ 1,575 00

Kentucky Conference.

Nicholasville, Julius E. Wright	$ 50 00

Little Rock Conference.

W. F. Evans, Tr.	$ 335 20
W. F. Evans, Tr	2,600 00
W. F. Evans, Tr.	243 42
	$3,178 62

Louisiana Conference.

W. B. Thomson, Tr.	$ 135 81
W. B. Thomson, Tr.	3,887 87
	$4,023 68

Louisville Conference.

Henderson Sta., W. C. Brandon, from Miss M. A. Wilson	$ 25 00
Ceralvo, J. C. Brandon	5 00
	$30 00

Mexican Border Mission Conference.

Luling, L. F. Castro	$ 2 00

Mississippi Conference.

T. S. West, Tr.	$ 3,348 50
T. S. West, Tr.	237 70
T. S. West, Tr.	8 00
Edwards, J. P. Drake	15 00
Shubuta, D. P. Bradford	100 00
	$3,709 20

Missouri Conference.

J. A. Merchant, Tr.	$ 300 00

New Mexico Conference.

Robert Hodgson, Tr.	$ 20 00
Eddy, C. C. Edington	10 00
Robert Hodgson, Tr.	15 00
	$45 00

North Alabama Conference.

S. L. Dobbs, Tr.	$ 165 70

North Georgia Conference.

Rev. E. H. Rowe	$ 10 00

North Mississippi Conference.

W. S. Shipman, Tr	$ 5,047	26
W. S. Shipman, Tr	5	00
W. S. Shipman, Tr	8	00
	$5,060	26

Northwest Texas Conference.

S. P. Wright, Tr., per Miller, Hall & Co.	$ 1,000	00

Pacific Conference.

M. B. Sharbrough, Tr	$ 20	00

South Georgia Conference.

Ed. F. Cook, Tr	$ 7,650	59

Southwest Missouri Conference.

C. H. Briggs, Tr	$ 50	00

Texas Conference.

John E. Green, Tr	$ 1,774	34

Western North Carolina Conference.

John G. Staples, Tr	$ 6,521	50
John G. Staples, Tr	99	36
	$6,620	86

West Texas Conference.

A. E. Rector, Tr	$ 1,857	93

Western Virginia Conference.

Hominy Falls Ct., Chas. N. Coffman	$ 25	00

White River Conference.

Jonesboro Sunday School, J. C. Knight, Superintendent	$ 6	25
F. R. Noe, Tr	1,787	27
	$1,793	52

Specials.

B. W. Waters, returned on travel, W. E. Towson. Reported	$ 199	12
H. S. Bradley, Agent Stewart property.	37	71
W. C. Sellars, Trustee: Cr. on R. W. Newsom's note	50	00
Interest rebated by Fourth National Bank	30	22
James H. Bowers, of Duvall, La	5	00
Bishop E. R. Hendrix, returned on travel	200	00
W. M. Curtis, Winston, N. C., thank-offering	12	50
Interest rebated by Fourth National Bank	37	78
	$572	33

Bills Payable.

Note to Fourth National Bank, 10 days.	$15,000	00
Note to T. L. Moody, on demand, 6 per cent	250	00
	$15,250	00

Bequests.

Samuel Sharp, Trustee of China fund; will of Philip Nichol	$ 164	60

Donations Directed.

Miss L. C. Strider, for support of W. R. Weakley, W. E. Towson. Reported.	$ 13	94
J. A. Baldwin, Morgan, N. C., for Self-Help Society in Japan	5	00
T. M. Campbell, Bedford. Va., to build church in Shanghai	11	70
F. L. Kern, of Rose-Buds, for B. G. Marsh	300	00
C. E. Society, Manchester, Va., to educate girl in Japan	40	00
Miss L. Jourolman, Knoxville, Tenn., to be directed	10	00
Miss Grace Williams, of Tennessee Leagues, for boat	5	13
John G. Staples, Tr., W. N. C., for support of W. A. Wilson	$ 750	00
A. F. Davis, Fayette, Mo., for support of W. R. Weakley	175	00
Miss M. L. Burton, of Miss. Conference, for Kobe Industrial School	30	50
J. P. Drake, of Miss. Conference, for Kobe Industrial School	17	00
H. C. Pritchett, Huntsville, Texas, for missionary in China	50	00
C. G. Andrews, of Miss. Conference, for J. B. Fearn's support	116	60
Mrs. A. F. McCall, returned, for Miss M. H. Watts	6	06
J. C. Johnson, of Ala. Conference, to be directed	5	00
Texas Leagues, for support of E. Pilley	1,500	00
D. Morton, Sec., for church in Osaka	105	70
	$3,141	63

Do Without Week.

F. Vordenbaumen, Tr. German Mission Conference	$ 8	00
J. G. Staples, Tr. Western N. C. Conf.	78	50
	$86	50

Recapitulation of Receipts.

Alabama Conference	$ 8,687	67
Arkansas Conference	1,502	64
Columbia Conference	54	05
East Texas Conference	3,360	02
Florida Conference	1,575	00
Kentucky Conference	50	00
Little Rock Conference	3,178	62
Louisiana Conference	4,023	68
Louisville Conference	30	00
Mexican Border Mission Conference	2	00
Mississippi Conference	3,709	20
Missouri Conference	300	00
New Mexico Conference	45	00
North Alabama Conference	165	76
North Georgia Conference	10	00
North Mississippi Conference	5,060	26
Northwest Texas Conference	1,000	00
Pacific Conference	20	00
South Georgia Conference	7,650	59
Southwest Missouri Conference	50	00
Texas Conference	1,774	34
Western North Carolina Conference	6,620	86
West Texas Conference	1,857	93
Western Virginia Conference	25	00
White River Conference	1,793	52
Specials	572	33
Do-Without Week	86	50
	$53,204	97
Bills Payable	$15,250 00	
Bequests	164 60	
Donations Directed	3,141 63	18,556 23
	$71,761	20

Disbursements for December.

Brazil Mission Conference	$ 2,569	70
Bishop's Travel	578	50
Central Mexico Mission Conference	1,563	94
China Mission Conference	408	58
East Columbia Conference	225	00
German Conference	625	00
Indian Mission Conference	3,752	00
Japan Mission Conference	400	61
Mexican Border Mission Conference	2,522	63
Montana Conference	890	00
Northwest Mexico Mission Conference	949	41
Pacific Conference	204	92
Western Virginia Conference	249	65
Expense	1,470	88
Interest	105	44
Bills Payable	51,586	08
Donations Directed	703	85
	$68,806	19

MISSIONARY DIRECTORY.

Names and Addresses of Missionaries Employed by the Board of Missions, M. E. Church, South.

NOTE.—We shall consider it a favor in case of changes of addess, or corrections to be made, to be promptly notified.—ED.

NAMES OF MISSIONARIES.	PRESENT ADDRESS.	HOME CONFERENCE.
China.		
Rev. Y. J. Allen, D.D., LL.D.	Shanghai, China.	North Georgia.
Rev. A. P. Parker, D.D.	Shanghai, China	Missouri.
Rev. C. F. Reid, D.D.	Shanghai, China	Kentucky.
Rev. D. L. Anderson	Shanghai, China	North Georgia
W. H. Park, M D	Shanghai, China	North Georgia.
Rev. W. B. Burke	Macon, Ga	South Georgia.
Rev. Moses B. Hill	Shanghai, China	Little Rock.
Rev. J. L. Hendry	Houston, Texas	Texas.
Rev. H. L. Gray	Greensboro, Ga	North Georgia.
Rev. George R. Lochr	Shanghai, China	North Georgia.
Rev. W. B. Nance	Shanghai, China	Tennessee.
Rev. T. A. Hearn	Shanghai, China	Little Rock.
Rev. R. A. Parker	Shanghai, China	Western.
Rev. E. Pilley	Shanghai, China	Northwest Texas.
Rev. J. B. Fearn, M.D.	Shanghai, China	Mississippi.
Rev. O. E. Goddard	Shanghai, China	Arkansas.
Japan.		
Rev. W. R. Lambuth, M.D., D.D.	Nashville, Tenn.	Tennessee.
Mrs. M. I. Lambuth	Kobe, Japan	Mississippi.
Rev. W. E. Towson	Osaka, Japan	Pacific.
Rev. S. H. Wainright, M.D.	Kobe, Japan	Missouri.
Rev. J. C. C. Newton	Kobe, Japan	Baltimore.
Rev. N. W. Utley	Matsuyama, Japan	Memphis.
Rev. T. W. B. Demaree	Yamaguchi	Kentucky.
Rev. B. W. Waters	Osaka, Japan	Baltimore.
Miss N. B. Gaines	Hiroshima, Japan	Florida.
Miss A. D. Bryan	Hiroshima, Japan.	Tennessee.
Rev. C. B. Mosely	Kobe, Japan	Arkansas.
Rev. W. A. Wilson	Hiroshima, Japan.	Western North Carolina.
Rev. W. A. Davis	Uwajima, Japan	Missouri.
Rev. J. T. Meyers	Tadotsu, Japan	Baltimore.
Rev. C. A. Tague	Hiroshima, Japan.	Kentucky.
Rev. S. E. Hager	Oita, Japan	Kentucky.
Rev. W. P. Turner	Kobe, Japan	Georgia.
Rev. W. J. Callahan	Nakatsu, Japan	Georgia.
Rev. W. R. Weakley	Himeji, Japan	Missouri.
Rev. T. H. Haden	Tadotsu, Japan	Virginia.
Miss Ida M. Worth	Kobe, Japan	St. Louis.
Brazil.		
Rev. J. L. Kennedy	Petropolis, Brazil	Holston.
Rev. H. C Tucker	Rio de Janeiro, Brazil	Tennessee.
Rev. J. W. Wolling	Sao Paulo, Brazil	South Carolina.
Rev. J. W. Tarboux	Juiz de Fora, Brazil	South Carolina.
Rev. E. A. Tilley	Rio de Janeiro, Brazil	Holston.
Rev. Michael Dickie	Sao Paulo, Brazil	Virginia.
Rev. John M. Lander	Juiz de Fora, Brazil	South Carolina.
Rev. R. C. Dickson	Rio de Janeiro, Brazil	Kentucky.
Rev J. L. Bruce	Juiz de Fora, Brazil	Virginia.
Rev. E. E. Joiner	Taubate, Brazil	Kentucky.
Rev. W. B. Lee	Barbacena, Brazil	North Carolina.
Rev. J. M. Hamilton	Piracicaba, Brazil	Brazil.
Mexico.		
Rev. W. D. King	City of Mexico, Mexico	Los Angeles.
Rev. D. F. Watkins, D.D.	City of Mexico. Mexico	Central Mexico.
Rev. George B. Winton	San Luis Potosi, Mex	Pacific.
Rev. J. R. Mood	San Luis Potosi, Mexico	Texas.
Rev. J. B. Cox	San Luis Potosi, Mexico	Northwest Texas.
Rev. D. W. Carter	San Antonio, Texas.	Holston.
Rev. J. W. Grimes	Laredo, Texas	Memphis.
Rev. K. J. Yearwood	Monterey, Mexico	Mexican Border.
Rev. J. Corbin	El Paso, Texas	West Texas.
Rev. R. C. Elliott	Durango, Mexico	Texas.

Names and Addresses of Missionaries Employed by the Woman's Missionary Society.

Missionaries.	Post Office.	Former Residence.
Miss Lochie Rankin	Shanghai, China. Box 143	Milan, Tenn.
Miss Laura A. Haygood	At home	Atlanta, Ga.
Miss Bettie Hughes	Shanghai, China	Meridian, Miss.
Miss Helen L. Richardson	Shanghai, China	St. Louis, Mo.
Miss Minnie Bomar	Shanghai, China	Marshall, Texas.
Mrs. Julia Gather	Suchow, China	Oxford, Ga.
Miss Sallie B. Reynolds	Shanghai, China	Columbia, S. C.
Miss Clara Steger	Shanghai, China	Mountain Grove, Mo.
Miss Ella R. Coffey	Shanghai, China	Lynchburg, Va.
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ATTICUS G. HAYGOOD.

THE

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THE MISSIONARY SIDE OF BISHOP HAYGOOD'S LIFE AND WORK.

BY BISHOP O. P. FITZGERALD, D.D.

It strikes me that the heading of this paper is a misnomer. The missionary feature of Bishop Haygood's life and work took in all of it—the inside and the outside, the home side and the foreign side, the white side, the yellow side, and the black side. The whole man and his whole life was missionary. The missionary fire was in his very bones. He read a missionary Bible, was a follower of a missionary Christ, and held membership in a Church that must be missionary or nothing. He began as a boy-Christian in this way, and went on in it until he attended his last missionary meeting at Searcy, Arkansas, a few weeks ago, where we sat side by side on the platform and exchanged glances while his missionary sister was earnestly pleading for missions before that large religious assembly. In all that vast congregation there was no heart more responsive than his, and from time to time an audible ejaculation expressed his approval and showed that he was not afraid or ashamed to speak out what he felt. The remembrance of that meeting, which was our last, has special sacredness for me now. The last? No, no! thanks be unto Him who hath begotten us again to the living hope.

What a thrill went through the Church when our people read his remarkable missionary treatise, "Go, or Send!" It was truly a trumpet-peal. The very title of the treatise was half a victory for its argument. It epitomizes the entire question of missions, and translates the gospel commission into the plainest English for all who profess to accept it. Go, or send! It was the word in season then, it is the word in season now. It was first published in 1874, and it is still going on its mission, diffusing light and sowing the good seed of the kingdom of God. It is dedicated to the Rev. Jas. W. Lambuth and the Rev. Young J. Allen, "our *two* missionaries among the heathen," he added significantly.

Lambuth, the elder, sleeps in Jesus where he fell on heathen soil, and Allen is still in the field, and the two have grown into a band numbering

30. And the number will continue to grow until all the kingdoms of this world shall become the kingdoms of our Lord and his Christ. The key-note is struck in the first paragraph:

> The first question is this: Did Jesus Christ intend his gospel for all men? Suppose the great commission read thus: "Go ye into all the world, and preach the gospel to every creature—except the people of China." In that case the Church would give itself no concern about the Chinese. And it ought not, if Christ never included them in his gospel plans.

The second paragraph is like unto the first, and the reader will recognize in it a flavor that is distinctively Haygoodish:

> The Pharisees settled down complacently in the saying: "No Jew goes to hell." They supposed that all others did, and seemed to have had pleasure in the thought. With such views they did not organize missionary societies—concerning themselves chiefly in preserving the respectabilities of the Church, and in protecting themselves against the uncircumcised.

He answers this fundamental question affirmatively, and closes this first chapter with the Scripture declarations that Jesus Christ "is not willing that any shall perish;" he "tasted death for every man;" he offers salvation to every man; he seeks, by all right means, to save every man; he is "able to save unto the uttermost all that come unto God by him." Then in the five chapters that follow he shows that the gospel is adapted to all men, and necessary to all men; expounds and enforces the duty of the Church; considers the question whether missions "pay;" presents Christ Jesus as "Head over all things to the Church;" and concludes with these golden words:

> Finally: From the principles and facts of missionary history; from the consideration of the condition of the heathen world; from the gratitude we who have the gospel owe to Him who gave it; from the example of the apostles and the command of Christ we conclude that it is the duty of the Church to evangelize the world; and that in doing this every Christian is bound in loyalty to his Redeemer and King, as well as by love to man, to *go or send.*

Let this treatise be now started afresh on its mission of good; circulate by the thousand broadcast over the Church. And may the Holy Spirit go with it wherever it goes, whispering in its still, small voice to every disciple of Jesus who reads it, *Go or Send!*

The title of his book, "Our Brother in Black," first published in 1881, was, of itself, half a victory for his cause. "*Our Brother*"—emphasize the two words, and you have the soul of the book. A re-reading of it confirms and deepens my conviction that it is a great book. In it the freedom and future of the Negro are discussed with a boldness that was startling to all sorts of readers, an insight into the actual state of the question, and a foresight of the future that seems extraordinary after the lapse of the fifteen eventful years that have passed since these eighteen chapters were written. It may be saying too much, but it does seem to me that if he had now the privilege of recasting the entire book he would

find little or no change to make, either in its spirit or letter. The book was condemned at first by a few of its readers and by many more who never read it, but took their prejudice against it at second-hand. The topics of the successive chapters are so suggestive that they are alone sufficient to put a thoughtful reader to thinking. Look at some of them: "Six Millions of Negroes;" "Some Characteristics;" "Here to Stay;" "Providence in their Location;" "The Negro Free;" "Providence in Emancipation;" "The Emancipation Proclamation;" "The Freedman Made a Citizen;" "The Time Element in the Problem," etc. The chapter entitled "Here to Stay" is perhaps the most notable in the book. But every chapter is notable—and quotable, too, if space allowed. That chapter is worth to any intelligent citizen the price of the book. I trust many thousands will get this valuable book and read it. There is not an obsolete paragraph in it. Haygood, being dead, yet speaks in it words of wisdom, the wisdom which is love.

In closing this paper I cannot forbear quoting its concluding paragraphs:

> Is there a more inspiring thought [the thought of the redemption of Africa through the evangelization of the Negroes of the South] in connection with the future of the Christian religion? Millions of Christianized Negroes in America sending and carrying the gospel that alone brings life and immortality to light to uncounted millions in their native Africa, while millions of Christians of the white race join hands and hearts in helping on the glorious work. There never existed in the circumstances and relations of two races such an opportunity of doing missionary work on a continent-wide scale. Would God there were some Christian Moses or Paul to lead the triumphant march! There never was a work for God and man in which the good angels would more gladly join.
>
> "O Thou Christ of God! 'Thou mightiest among the holy, and holiest among the mighty!' Thou who didst take upon Thyself the form of a servant that Thou mightest make all men free, give to us the 'fullness of Thy spirit,' that we, Thy unworthy disciples, may have wisdom and grace and courage to make ready for the duties of the morrow by faithfully performing all our duty of to-day toward these our brethren, who came unwillingly to our guardianship long before our fathers were born; whom Thou hast kept as a 'peculiar people' in our midst, and has blessed beyond any people who were ever enslaved; whom Thou hast made free by many and strange providences, and to whom Thou hast given a message of hope and salvation for multiplied millions of their kindred who wait for Thy coming as 'those who watch for the morning.'"

Amen, and Amen, let our hearts reply.

THE LIGHT TURNED ON.

1. Foreign Missions in the Light of Fact. By Rev. Judson Smith, D.D., Foreign Secretary of the American Board. *North American Review*, January, 1896.
2. Where Fools Rush In. By Bishop A. G. Haygood, D.D., LL.D., *Methodist Review*, January–February, 1896.

The subject of Foreign Missions is one of the leading themes of the

hour, and is being widely discussed in the periodicals of the day. In view of this fact such articles as the above by Dr. Smith and Bishop Haygood, recently deceased, are timely and to the point. Bishop Haygood proves conclusively that the gross misstatements concerning Foreign Missions made by the editors of secular papers are largely due to ignorance. This ignorance is partially the result of prejudice, and in some cases is tinctured with hostility to Christianity. The Bishop is surprised that so prominent a paper as the *Philadelphia Record* should have given publicity to the following paragraph: "It has been estimated by well informed authorities that it takes an average of over $2,000,000 to convert one Chinaman; and the worst of it is that for every Chinaman converted to Christianity at least a thousand Christians have been converted into corpses."

Since there are 55,000 Protestants and 500,000 Roman Catholic converts in China the cost of mission work in this one field would reach the fabulous sum of $1,110,000,000,000, and the absurd and ridiculous figure of 555,000,000 Christians converted into corpses! The Bishop thinks that although these critical editors are antagonistic to Foreign Missions *per se*, this enterprise should command more favorable consideration, even on the low level of being one of the greatest agencies in the promotion of commerce alone.

The testimony of Minister Denby, who knows whereof he speaks, has been widely quoted, but a few sentences will bear repetition:

> Missionaries are the pioneers of trade and commerce. Civilization, learning, instruction breed new wants, which commerce supplies. Look at the electric telegraph now in every province in China but one; look at the steamships which ply along the coast from Hong Kong to Newchang, and on the Yang-tse up to Iching. Look at the cities which have sprung up like Shanghai, Tientsin, Hankow—handsome foreign cities, object lessons to the Chinese. Look at the railroad now being built from the Yellow Sea to the Amoor, of which two hundred miles are completed. Will any one say the one thousand five hundred missionaries in China of Protestants, and perhaps more of Catholics, have not contributed to these results? . . . In the interest, therefore, of civilization missionaries ought not only to receive protection to which they are entitled from officials, but encouragement from other classes of people.

The Bishop wisely suggests that pastors should post themselves thoroughly in order to an adequate discussion of the whole question before their congregations.

Dr. Judson Smith, in discussing the question in the *North American Review*, says the various criticisms may be reduced to four classes, as follows:

> The aim of the foreign missionary to Christianize all nations is absurd and incapable of execution; or that Foreign Missions are in the hands of unfit and incapable men, who can never carry them through to success; or that the methods employed are so unreasonable, so ill-adapted to the end, that they provoke opposition and hatred rather than confidence and love; or that, at any rate, they have accomplished nothing, and can never win any real success. . . . . .

He reminds the critics that Foreign Missions are not to be considered

as a recent movement, or as pertaining only to the last century, but the entire history of the last 1800 years testifies to the success of the missionary enterprise. The Doctor says; "We know it in the division of Church history as the spread of Christianity, but this is only another name for the history of Foreign Missions." He does not admit for one moment that modern missions are a failure, but calls attention to the fact that the judgment that pronounces them a failure is invalid because it grows out of dealing with only a part of the facts, or is an *ex parte* statement altogether. That imperfections of various kinds attach themselves to every movement, he is free to acknowledge, but claims that it is quite another thing to prove that a movement itself is a mistake. With Dr. Smith, while perfectly willing to admit that the administration of foreign missions is not conducted by men who are infallible, we at the same time "fearlessly assert the wisdom, strength, and certain triumph" of the cause.

In his introductory remarks the Doctor thinks that the most satisfactory contribution to current discussion would be to set forth "in positive form the aim of Foreign Missions, the agencies and methods employed in their prosecution, and the success they have already won." After a careful hearing of many would-be critics, we are convinced that these criticisms are largely without foundation in fact and observation, and present to the public gross and grotesque misconceptions. Nothing can more certainly puncture these than the straightforward statement of facts given in the article published in the *North American Review*, a large portion of which we now proceed to quote:

"In the first place, then, Foreign Missions are the effort of the Church of our time to carry on and complete that spread of Christianity and Christian institutions which was enjoined by our Lord, and which has been an integral part of all Christian history. The effort is a primary and sacred duty of Christian discipleship in every age and in every land. The precept of our Lord, 'Go, teach all nations,' is clear and unrepealed; there can be no limit to the field. The mission of Jesus Christ is as certainly to the modern world as to the world of his day, as directly to Hindus as to Romans, to Chinese and Japanese as to Americans. It is no more presumptuous for the missionaries of our times to attempt the Christianization of the Oriental nations and the African tribes than it was for the Apostles and their successors to attempt the conversion of the old Roman world. For Christ is the Saviour of India and China and Japan, or he is not Lord and Saviour to any man. If we deny that he has any special gift for the people of the Orient, we must deny that he has any gift for man at all, and ignore the supreme facts of the eighteen Christian centuries that lie behind us.

"The missionaries of our day, as in all past Christian centuries, assume this universal scope of the faith they teach, and unhesitatingly offer its celestial grace as the supreme gift to every human soul. They value ed-

ucation and social refinements, literature and all the gifts of civilization, and feel profoundly the need of these in every land. But they also understand that the Christian faith is the forerunner and cherishing atmosphere of all these blessings; that without that faith these other gifts will be fruitless; and so they touch the deeper need, in order that life may blossom with all these other gifts. Education, literature, civilization, spring up in the track of this work, as they followed the labors of the missionary bishops and monks who won the nations of Europe to the Christian faith.

"Missionaries do not aim to Americanize or Europeanize the people of the Orient, or to bring them under the political control of the great powers of the West, or to impose our type of civilization upon them. Neither do they interfere with the politics of the country where they labor. They do their work in loyalty to the existing government, as did Christ and the apostles. Turkey sorely needs to be reformed; China suffers everywhere for want of honest government; the political changes desirable in Africa are countless in number and variety. But Christian missionaries do not attempt these reformations. They have a deeper aim and address a more vital need; they seek to Christianize these peoples, to penetrate their hearts and lives with the truth and spirit of the gospel, enthrone Jesus Christ in their souls, and to make righteousness and truth a plastic power in all forms of their life. This is the greatest blessing that can come to any nation and to any man. There is no human soul, and there is no people, to whom Christ does not bring an infinite blessing; there is no faith which Christianity is not worthy to replace, which it is not destined to replace. It is not to share the world *with* Islam, or *with* Buddhism, or *with* any other religious system. It is the one true religion for man as man, in the Orient and in the Occident, in the first century and in the twentieth century and as long as time shall last. We hear no other voice in all the tide of time saying: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' But for eighteen centuries countless souls of every name and clime have brought their burdens and their sins to Jesus Christ, and have found rset to their souls. And to-day the weary and hopeless in India and China, in Japan and Africa, are coming to his feet and finding rest and peace.

"The men and women who direct this work abroad deserve the love and confidence which in so generous measure are bestowed upon them. They are human, with obvious limitations, and subject to mistakes, as those who have been engaged in every great enterprise since the world began. The gospel has never been preached by perfect men; not when it supplanted the elegant mythology and ancient paganism of Rome; not when it smote the gods of the North, of Egypt, and of the East.

"But when this is said, all that is needful in the way of concession has been said. Compared with other Christian teachers and leaders of their

times, foreign missionaries as a class are in no respect deficient or in need of apology. For strength and clearness of mind, for balanced judgment, for practical sense, for industry and efficiency, for power and leadership and organization, for success in dealing with men, for magnanimity and courage, for patience and heroic self-denial, they are the peers of the best men of their generation. Carey, with whom our modern movement began, was one of the most remarkable linguists of any age, and has put the learning of this century under lasting obligations. Judson, the apostle to Burmah, was one of the foremost men of his time in all respects; and his achievements are a standing witness to his power. Livingstone, whose contributions to geography and science and the discovery of a continent are in the mouth of every one, did all his great service as a missionary. And what shall I say more of Morrison and Bridgman, of Dwight and Riggs, of Williams and Parker, of Jessup and Van Dyke, of Patteson and Bingham, of Hannington and Pinkerton, and the hosts of men and women who, in many lands, in many tongues, and through the generations, have witnessed the gospel, subdued kingdoms, wrought righteousness, and entered into rest? The men and women whom we send come out of our purest homes; many of them are trained in our best colleges and universities; they are not mere devotees or enthusiasts, but practical, sensible, capable of the best service that is rendered at home and abroad. Mission Boards do not send any one and every one who desires to go; careful inquiry is made in regard to every applicant, and those only are approved who promise efficient service, probably not more than a fourth of the whole number that apply. And this care is indispensable. No weakling can deal effectively with this work of persuading the will and moving the heart and transforming the life of a people. He is useless everywhere, as much so in the heart of Africa or in the islands of the Pacific as in Turkey, or India, or China, as much so in all these regions as in the cultured circles of America or England.

"The men and women who represent the principal missionary boards in foreign fields to-day are the peers of the men and women in Christian lands from among whom they were selected; for character and power they deserve and command the respect of all who know them and their work. They are fit to stand by the side of those men whose achievements in sub-Apostolic days, and in the great missionary epochs of the Middle Ages have made their names immortal. Carey and Judson, Morrison and Livingstone, take rank with Irenæus and St. Patrick, with Augustine and Boniface. And those now on the field are doing the deeds and wielding the power of the fathers and pioneers. Their great life-work is not a mistake; their labors are not in vain. Their contributions to the knowledge of their times, in geography, ethnology, philology, comparative religions, which have commanded wide admiration and have laid the learned world under a lasting obligation, a brief abstract of which fills a volume,

although they are incidental and secondary to their main work, yet indicate the industry, the breadth of mind, and scholarly attainments of these men, and entitle them to the highest respect. But their greatest deeds lie in another sphere. They are the leaders and inspiring life of a movement that outrivals the march of Roman conquests, the mighty growth of English power, and is slowly changing the face of the nations and the course of human history. And they are worthy of the sublime place and work to which they have been called.

"Missionary methods vary according to the land and people where this work is prosecuted, and according to the stage of advancement in the work. In a sense everything was new and tentative at the opening of the century; but with the expansion of the field and the accumulation of experience, there has gradually been formed a general system of missionary operations in which all societies in America and Europe are substantially agreed. The first duty of the missionary, on arrival in the field, is to acquaint himself with the people, their language, their customs, their inherited faith, and their institutions. With this goes a careful study of the missionary work in progress, the stage which it has reached, the end it is to win. The leading duty of the missionary, after having established personal relations with the people and having won their confidence, is to instruct them in the knowledge and faith of Jesus Christ. This is preeminently a work of teaching and persuasion, whether done in the public congregation, or in the home, or in personal conversation. No sane missionary ever thinks of imposing a creed, or forcibly overpowering the will of the individual or the community; and an instance of such methods would be condemned by the voice and practice of the whole body of missionaries in the foreign field. That is done which Paul and the other apostles did when they preached in Jerusalem and Antioch, in Asia, and in Macedonia; the gospel is held up and explained in its distinctive and glorious facts, till the mind is illumined, till the heart is moved, and the will is swayed to penitence and faith and love.

"As soon as a company of believers is gathered, the Christian church is formed, and the new society is led forward as rapidly as possible in Christian knowledge and character, in self-direction and self support, and in active coöperation with the missionary force in spreading the message and building the church. In order to aid and reinforce this evangelistic effort, and also to train those natives who are to be leaders of their people in church and school and in all Christian activities, schools are opened under the personal instruction of missionaries and picked youths gathered in them for the most careful training. The mission schools of all grades, from the kindergarten to the college and theological seminary, which flourish to-day in India and China, in Africa and Japan, as well as in Turkey, and in which nearly 700,000 pupils are gathered, are among the most striking and hopeful parts of the whole missionary enter-

prise. Graduates of these schools are already in the pastorate in every mission field, and are associated with the missionaries as teachers in the higher schools and in important literary work. They include men of noble gifts and attainments, and form the nucleus of that body of native Christians upon whom in due time the entire Christian work in their several lands will devolve. The literary work of the missionaries is no less striking. Text-books for the schools, newspapers for the churches, lesson helps for Sunday schools, the beginnings of a Christian literature, are included in this department of missionary labor. But its greatest service lies in giving the Scriptures to the nations. The Bible has been translated fully or in part into at least two hundred and seventy different languages or dialects by the missionaries of this century, and is circulated by millions of copies in Turkey, India, Burmah, China, Japan, and Africa, so that the vast majority of earth's inhabitants can read in their own tongue the wonderful works of God. This is a majestic achievement, contributing more toward the enlightenment and civilization of the world than any other single human agency that can be named. What the Bible has done and is still doing for English and English-speaking peoples, it is beginning to do for the hundreds of millions in the Oriental world. Commerce can point to no achievement that compares with this. Legislation and diplomacy never attempted and never dreamed of conferring such benefits on mankind.

"In a word the method of missionary labor in our day proceeds in a simple, direct course through personal instruction and influence to the establishment of Christian churches and their associated agencies, under native leadership, in sufficient numbers and strength in due time to effect the Christianization of the life and thought and institutions of every land.

"The success of Foreign Missions in our times abundantly attests the reasonableness of their aim, the efficiency of the missionary force, and the wisdom of their methods.

"We must bear in mind that the era of modern missions scarcely spans a single century, and that a large part of the time and force devoted to them has necessarily been given to exploration, to the mastery of languages and other pioneer work, and to the gathering of the mission plant. This work, though it will ordinarily need to be done but once, is abundantly necessary at first, and constitutes a fundamental part of the whole enterprise. Much of it cannot be put into statistics, and it does not seem to signify when we are counting up results. The Christian conquest of the Roman Empire required nearly three centuries; the Christianization of Europe, after the Roman Empire of the West broke up, went on for more than five centuries. The problem of modern missions is far vaster than both those problems combined; and the success of the efforts thus far made can be justly made only by bearing all these facts in mind. An

impressive proof of the success already gained is found in the fact that within a single century from Carey's day missions have been planted in every great nation and island in nearly all the unevangelized world, and that true converts have been won in every place where the work is begun. There are native Christians in many provinces of China to-day as true and faithful, as self-denying and devoted, as the men and women of Philippi, whom Paul addressed as 'my brethren, dearly beloved and longed for, my joy and my crown.' African Christians at Uganda have sealed their faith with their blood; Hindus, Burmese, Japanese, South Sea Islanders, Moslems, Buddhists, Confucianists, Idolaters—there is scarcely a land or people where the message of the missionary has not taken effect. It has already been demonstrated that the gospel finds these peoples as certainly as it found the Greeks and the Romans, the English and the Saxons. And this fact is prophetic of the final and universal success of this movement. If fifty thousand true converts to Christ have already been won in China, the whole multitude of China's millions can be won. The lever that has lifted one million souls out of the darkness of paganism into Christian life and civilization is strong enough to lift the whole world into the light of God. We may justly change our Saviour's words of prophecy to the sober terms of history and say: 'They *are coming* from the east and from the west, from the north and from the south, and are sitting down in the kingdom of God.'

"The statistics of missions, though they can never express more than a part of the results that have been gained, still give ample evidence of an expanding and successful work. The number of all Christian communicants in all heathen lands to-day exceeds one million souls, counting only the results of Protestant missions. This implies about four million adherents, men, women, and children already separated from the prevailing religious customs, and habitually attending Christian worship and receiving Christian instruction. At the present rate of increase this number is doubling in less than ten years. It will require the continuation of the present course of things for only a few decades before the Christian communities will outnumber all others in these lands. But that is not all. No other faith is gaining in numbers like this; Buddhism, Confucianism, Mohammedanism are barely holding their own. The course of history and Providence favors this missionary enterprise, and makes against all other faith with which it comes into contact; and the balance of power in many an unevangelized land is slowly shifting to the side of the gospel and its messengers.

"Certain conspicuous examples of missionary success give clearness and point to this forecast. Seventy-five years since, the Sandwich Islands were the abode of pagans and barbarians, without a written language, places of dread or scorn to all the civilized world. To-day these islands have their reeognized place among the Christian powers of the times, and

are the abode of thrift and prosperity, with schools and churches, and the industries of a civilized land. And the transformation, little short of a miracle, is due to the labors and influence of the American missionaries, who, at the peril of their lives, went thither in 1819 and wrought with God for the regeneration of the kingdom. Defects are easily found in the present state of the islands, as they are in great Christian centers like London and New York; but the Christianization of those islands by missionary effort is as real and glorious a fact as the Christianization of Rome or England in the ancient days.

"Fifty years ago theFiji Islands were full of cannibals and pagans, places of war and dread. To-day cannibalism and paganism are gone, and the Christian churches are thronged with devout worshippers. It was not commerce or colonization or natural development that wrought the change; it was the Christian missionary and the power of his message and life.

"Madagascar is a glorious witness to the power of Christian missions, and to the vital power of the Christian faith. The Christian victory in Burmah, the swift growth of the Christian host among the Telugus in India and among the Japanese—these all speak one word, and smite to silence every tongue that attributes failure to missions or that would deem their support a needless and fruitless waste. It is most significant to note that 280 missionary societies, substantially representing Protestant Christendom, more than two-thirds of which have been formed within the last three decades, are now at work in the foreign field. More than 3,000 of the most promising young men and women in the colleges and seminaries of America alone are to-day personally pledged to this work. The educated youth of a land are not wont to espouse a weak or failing cause. More than $5,000,000 are yearly devoted to this cause by American Christians alone, and the amount increases year by year. Intelligent and clear-headed men and women, like these, including among them some of the ablest business men of the day, are not wont to waste their resources on an idle and fruitless scheme. This sum is a trifle, indeed, compared with what is annually wasted in tobacco, or in intoxicants, or carelessly spent on the merest luxuries; and yet it is enough to prove that the good sense and sober reason of the Christian denominations of the country are convinced of the wisdom and success of the enterprise.

"It would be interesting also, if there were time, to mention the striking events which during this century have conspired to aid and quicken this work of Foreign Missions; to note how the pagan world has been opened, hermit nations drawn out of their seclusion, the Dark Continent unveiled; to observe how the English-speaking people, to whom the principal part of this missionary work has been committed, are steadily gaining the supreme influence in the world, how the English language is coming to be the means of common intercourse around the globe, making accessible the wealth of its literature and history and institutions; to point

out how Foreign Missions have served to develop and give practical power to the conception of the solidarity of the race, the universal validity of international law, the authority of the public opinion of Christendom. Though these are secondary and subordinate results, they are of the greatest consequence, and they compel the conclusion that Christianity is the religion of the ages and of mankind, as valid and as full of blessing to the Orient as to the Occident, to the modern as to the ancient world, so related to human nature itself that the attempt to spread it to every land and every age is the part of wisdom as it is the dictate of Christian love and loyalty."

CHRISTLESS MILLIONS.*

MISS LAURA A. HAYGOOD.

BELIEVING with all my heart that wherever there is a soul without Christ there is a mission field, and that every one who is called by the name of Christ is called to be a missionary, I wish emphatically to talk to you this morning of the relations of the home Church and pastors of the home Church to the work that we commonly call "Foreign Missions." I sometimes fear that the word "foreign" has raised a barrier in the Church at home between the hearts of God's people and this work, which is so dear to the heart of God himself. I would, if it were possible, take away this barrier this morning and bring the very "ends of the earth" near to you.

During the months that I have been in the home land I have been able in God's providence to meet our Church in many places, and to see its relation to this work from a standpoint other than your own. I have been looking at it from the pew, while you look at it from the pulpit, and I have come to realize that it is not possible for any church, as a church, to know more about missions than its pastor knows; to care more for missions than its pastor cares. "The missionary spirit of a church never rises higher than the heart of its pastor." A few men and women in a church may come nearer to the heart of Christ than the pastor even, and may come more fully into sympathy with Christ's plans for the salvation of the world than the pastor; but as a Church they will only care, they will only love, and they will only pray, in large measure, as the pastor thinks and cares and loves and prays.

I cannot but feel that Christians generally are ready to accept any great truth which is fairly presented to them, and that Christians in the home land, if they only understood the wonderful possibilities and the grave responsibilities which God has put upon them, would be ready to meet them. God, in placing you as pastors, has made you the teachers of his people, and you alone can lead them to see and to care for the privileges

*A talk to the pastors of Nashville, Tenn., January, 1896.

which may be yours and theirs as fellow-workers, not only with the men and women who have gone to foreign fields as your representatives, but higher and better as fellow-workers with our Lord himself in building up his kingdom in the world. It will not be possible for you to help in truest ways until you yourself have come into touch with God's work the world around, into sympathy with his thought and purposes for the nations.

I have been sorry to find since I have been at home some preachers who have no missionary books later than the Acts of the Apostles in their libraries. I value most highly the Acts of the Apostles as a missionary book. There can be none better. I would make it the foundation of every missionary library, but we need to read as well the *new* Acts of the Apostles. We need to know how God has been, through his Holy Spirit and through his servants, working miracles in later days as wonderful as any that are recorded in the Acts of the Apostles. We need to know of the open doors that lead to Christless nations; of the highways which he has made for his messengers; of the strength which he has given to them in times of need; of the souls that have been called out of darkness into the light and liberty of children of God, and we need to know and hear of the ten hundred millions of people who are yet in darkness that is the shadow of death and waiting for Christ to come in the person of his own with a message of light and of love.

It seems very wonderful that he should have trusted us with this great work. He must know far better than we how unworthy we are, how unfaithful we have been in the past, how unready we are in the present, and yet he has made no provision for revealing himself to the world that knows him not except through those who are called by his name, and have learned to know him and to love him. There are no feet but ours that can do his errands, no lips but ours that can repeat his messages of love and grace, and he does want us every one, not only missionaries in the field and pastors of home churches, but every one who has taken the name of Christ upon himself, to have part in this blessed ministry. Christians at home cannot know and will not realize this privilege unless you, their pastors, become their teachers and their leaders.

I have been thinking of the wonderful possibilities unused in our own Church. I have had during the past few months an object lesson in Atlanta which has taught me that "the children of this world are in their generation wiser than the children of light."

Some two years ago, in the hearts of one or two men in Atlanta, there came the thought of making a great exposition which should advance the interest of their own city and bring glory to its citizens. They talked to two or three others, and soon a half dozen, a dozen, a hundred were interested in the plan. They began to write about it as well, and scarcely an issue of a daily paper has appeared in Atlanta within these two years

without containing some mention of the exposition. They began to organize carefully for work. Scores of committees were appointed; every possible need was considered; the women were enlisted, and with one purpose and one heart these men and women who had citizenship in Atlanta went to work for the glory of Atlanta. In less than six months from the opening of plans the women alone had raised, not by gifts, but by bringing many littles together, $17,000 towards the erection of a woman's building for the exposition. In various ways and using many devices hundreds of thousands of dollars were gathered, and costly buildings were erected for the glory of Atlanta. A few weeks ago, when it was found that there was some danger of financial disaster, a number of leading citizens came together; they considered the interests of this work and of their city. They had come to care so much for the honor of their city that, once assured of the need, large gifts were brought (one man giving $50,000) that success might be assured.

Shall we who claim citizenship in Heaven care less for the honor of the heavenly city? Shall we plan less carefully? Shall we find it more difficult to unite our hearts and our purposes in the interests of our Kingdom? Shall we be less ready in times of need, when disaster threatens, to pour out rich gifts? We will not be if we have come to care for, if we have come to love the interests of the heavenly city as these men and women have come to care for and have come to love Atlanta.

I have been looking this morning over the statistics of the Methodist Church in Nashville during the past year. Including East Nashville, there are 7,912 Methodists under your care. Last year $3,505.26 was contributed by them for missions through the General Board, $1,138.93 through the Woman's Foreign Missionary Society, a total of $4,644.19. Let us see what might have been accomplished if there had been a working together of the pastors and these 7,912 Methodists of Nashville. Suppose

1,000 had given	nothing	$ 0,000
2,000 had given	1c each per week, a total for the year of	1,040
2,000 had given	2c each per week, a total for the year of	2,080
2,000 had given	3c each per week, a total for the year of	3,120
500 had given	5c each per week, a total for the year of	1,300
200 had given	10c each per week, a total for the year of	1,040
100 had given	20c each per week, a total for the year of	1,040
50 had given	30c each per week, a total for the year of	780
25 had given	40c each per week, a total for the year of	520
20 had given	50c each per week, a total for the year of	520
10 had given	$1 each per week, a total for the year of	520
7 had given	$2 each per week, a total for the year of	728
There would have been, at the close of the year, a grand total of		$12,688

Will you not as pastors make a real effort during the new year upon which we are entering to bring the hearts of every man and woman and

child whose names are upon our Church books into real living touch with this work? Will you not divide into lists your church, and will you not ask the help of the women who are interested in the missionary society, and the young people in the Epworth League, who are longing for work, who will be so glad to be your helpers, who will count it a real privilege to do this for you, and a still higher privilege to do it for your Lord, to help you in circulating missionary literature, in disseminating facts, and in gathering missionary money?

Give to one who cares a list of twenty or thirty names, ask him to see in person each one upon his list, to talk to him about missionary work, and to tell him of the privilege and the possibility of having some part in it, and ask through these, your helpers, some real contribution, however small it may be, gladly accepting the very least that may be offered, some real contribution from every member of your church for the cause of missions.

What would it mean to our Mission Board to have instead of the $4,644 contributed last year, the $12,688 that might have been gathered with systematic effort. Think of the possibilities in the $8,044 not brought into the treasury. It might mean eight missionaries in the foreign field, each a witness for you and for Christ. It might mean the carrying of Christ through these, his witnesses, to scores and hundreds, even thousands of hearts that know him not. We forget sometimes the power of a single life that belongs to Christ. We do not reckon how this life may multiply itself, and the influences from it go on and on, widening and opening through the years.

I am reminded of a Chinese woman, who some forty years ago, when a servant in a missionary family in China, came to know and love our Lord. Dr. Cunnyngham knew the beginning of her work. She was the first native of China whom he had the joy of baptizing. He could tell you better than I of the transformation of her life, and of the great love for God and for her fellowmen which made a missionary of her. This Chinese woman, with all the limitations belonging to her life, was used of God to bring scores of others to him, or perhaps to speak more truly, she was allowed to carry Christ to scores of other hearts, and they took up the blessed ministry, and they in their turn were used as Christ-bearers to other hearts and lives. Forty years have passed, and there still lingers among the older Christians in China some who were led to Christ by this good woman, and there are others—their children and their grandchildren—some as preachers in our China Mission Conference, some as teachers in our schools who are carrying on the blessed work. We cannot know until the records of eternity are unfolded how much would have been lost if this woman had not come to know our Lord. If the missionary who was her first teacher had done no other work in China but to lead this woman to Christ it would have been worth all the time and all the money

and all the strength spent in the missionary life. The $8,044 which Nashville Methodists did not give to missions last year, and which might have put eight men or women in the foreign field, and might have set in motion through each of them influences as potent for good as was the transformed life of this Chinese woman, cannot now be gathered, but will we not make diligent effort to do in this new year what was left undone last year? Only tell your people of these millions who are without Christ.

If I were to spend hours in trying to tell you of their needs, I could after all say little more to you, nor ought it be necessary for you to say more to your people, than that these ten hundred millions of our brothers and sisters, who with us have a right to a Christian's hope, who with us have been redeemed by the blood of Christ, who with us may have peace and joy in living and hope and joy in dying, *are Christless.* If we would understand all the depths of meaning in this one word "Christless," let us only as individuals look this morning into our own hearts and lives and consider what Christ is to us. Let us think what it would mean to us to-day to have all the peace, all the love, all the hope, all the joy that is ours through Christ taken out of our lives. Let us hear him to-day saying to each of us, "Freely ye have received, freely give," and let us with renewed zeal and deeper love and stronger faith enter upon this ministry which he has committed to us. Let us pray more. Would it be asking too much of you, as pastors, to beg that you plan for giving in your church one prayer meeting every month during this new year to a concert of prayer for missions, one hour in which you and your people would talk together of this precious interest of the Kingdom, one hour in which you would together pray the Lord of the harvest to send forth laborers into his harvest, one hour in which you would together look forth upon the whitening fields and share in larger measure than you have yet known the longings of the heart of our Lord himself for the salvation of the world? How large a blessing this would mean to your own hearts, how much comfort and help it would mean to us whom you have sent into the distant fields, and more and higher, how much of joy it would mean to the heart of our Lord himself, for you and your people, thus to be brought into closer sympathy with the work which is so dear to his heart! How real a part it would give you in the privilege of going and teaching all nations in his name, how true a right to a part in his blessed assurance "Lo, I am with you alway." Will you not do it? It is in his name and for his sake that I ask it.

A NEW YORK MISSION.

BY L. H. HAMMOND.

As long as "an ounce of prevention is worth a pound of cure," so long will the rescue of outcast children be the most important and the most

hopeful department of mission work; and among the most successful agencies for this purpose in our own country is the Children's Aid Society of New York, whose fortieth year of corporate existence is just rounding to a close. From the small beginnings of forty years ago, when the Society started with an annual income of less than $5,000, up to the present time when it scatters its agencies all through the slums, and spends for their maintenance every year hundreds of thousands of dollars, there has been a steady advance against the powers of darkness; and who can tell the crimes averted, the evil influences stopped at the source, the stunted souls brought up to the measure of manhood and womanhood in Christ Jesus?

The Society has twenty-one industrial schools, in which over 13,000 children were trained last year—physically, mentally, and religiously—to better things. Many of the buildings are the property of the Society, while others are rented or leased. The children who are gathered into them are the children of the slums, large numbers of them being ignorant even of the English speech when first brought into the kindergartens from the streets. Many of them have to be both clothed and fed. Hot breakfasts or dinners, cheap but nourishing and abundant, are served daily, and a few weeks shows a wonderful improvement in the poor little pinched faces and thin, starved bodies. Quantities of new and second-hand clothing are distributed, and wealthy friends see to it that no little bare feet trudge through the cold on frosty mornings. At the lodging houses, to be mentioned later, these supplies of clothing, new and old, are usually sold to the children for trifling sums; but in the schools they are given where needed. Free baths are also provided, in both schools and lodging houses, women being employed in the former to bathe the smaller children once a week. Learning to keep clean is an important element of education in tenement districts, where a dozen people frequently live in one room, and one old pan has been found the sole appliance of an entire family for either cooking or bathing. The children who are gathered into the kindergartens—"toughs," many of them, before they are out of their babyhood—are turned out of the schools, a few years later, with a knowledge of some trade by which, whether boy or girl, an honest livelihood may be won; and with what is better still, a knowledge of the Christian religion, as embodied in the words of the Bible, and in the lives of the noble women who have shown them day by day the beauty of living for others.

The buildings and equipment of the industrial schools are furnished by the Society, but a considerable part of their running expenses is met by the State, in accordance with the educational laws. These schools, however, are mainly for those children who, no matter how degraded and wretched, yet have something which they can call home. For another class —the homeless waifs of the streets—another system of help is provided.

There are seven lodging houses, all the property of the Society, and

all of them noble buildings; they are the gifts of wealthy men and women, several of them, as of the industrial schools, being erected as memorials of departed friends and loved ones. They have sheltered during the past year 5,701 different boys and girls. It has been found best not to give these children help outright, and a charge of a few cents is made for meals and lodgings, work being furnished where a child has no other means of payment. Work is also furnished, and the doing of it is accepted as a money payment, wherever it is necessary in order to supply a child with clothing. The bath rooms are abundant and free, and a free reading room is also to be found in each lodging house. Penny banks have been opened, and last year the children deposited $3,404. A "Business Fund" is also kept on hand at the different lodging houses, from which the boys are loaned the money needed to give them a start in life—to buy a bundle of papers, a boot-black's outfit, and the like. Night schools are held in all these houses, as in many of the industrial schools, for the benefit of children who must work through the day; and in all the buildings Sunday services are held. Every effort is made to bring the children to Christ as their personal Saviour. Next to this the main object is to get these street waifs out of the city and place them in good homes on farms. This work has been carried on since the founding of the Society, the majority of those so placed having grown up to become farmers and farmers' wives, while many of them are merchants, and some have risen to high positions of trust. One thing, however, has made against the Society in this effort: the lack of adequate means of testing the children before sending them out. Sometimes those sent proved utterly unmanageable, and either ran away or were sent back by the farmers, every such instance, of course, blocking the way of the Society in that neighborhood for years to come. Mr. Brace, the founder of the Society, had long urged the necessity for a farm-school, as a half-way station on the way to Western homes; and since his death a large-hearted woman has given the Society the Brace Memorial Farm School at Kensico, N. Y. Every influence is brought to bear on the boys at the lodging houses to induce them to go to this school, where they are given an elementary education along with a practical training in farming, dairying, etc. Strong religious influences surround them, and they are kept until the superintendent feels that they may be safely sent to their new homes. Over a hundred have been sent out in the past year, with every prospect of a useful and self-respecting manhood, instead of the criminal career which seemed the only possibility for them before this Society found them out and helped them.

The farm is a new enterprise as yet, having been in running order little more than a year, and is at present the heaviest drain on the Society's purse, in proportion to the work done, of any of the missions; but this was to have been expected, and even in this first year it has produced

crops to the value of $2,500. In addition to this sum an appropriation of $9,000 was required to meet all expenses. The expenses of the lodging house, which are intended to serve as feeders to the farm school, are much less, but they are older and better established, and the pennies paid by the children for the 231,120 meals and 167,733 lodgings furnished, go towards the running expenses. In addition to these funds the Society paid out last year sums varying from $2,000 to $7,000 for each lodging house, or a total for the seven of $26,345. In addition to this the emigration bureau, directly connected with these two departments, spent last year over $27,000 in placing children in homes, 120 being taken from the farm schools, and the rest directly from the city; 1,019 boys and 716 girls were either placed in homes or given employment through the Society, and work was also found for 109 men and 215 women, heads of families.

Another branch of the Society's work is known as the "Summer Charities." The Summer Home at Bath Beach, L. I., includes the main building, the gift of Mr. Stone, the Haxtun Cottage for cripples, and the beautiful Astor cottage, which is a fitting complement to the splendid gifts of this family to the city mission work of the Society. At this home the past summer 3,776 children spent each a week, the most of whom had never before seen a green field or heard the song of a bird. In addition 2,000 children were given a day's outing at the beach. The Health Home at Coney Island, founded by Mr. D. Willis James, gave from one to three weeks by the sea to nearly three thousand mothers and sick children, and a day's outing to over 3,000 more, while in the city a regular staff of fifteen physicians were kept constantly at work all through the warm weather ministering to the sick children in the tenements.

There is one thing that compels attention: the men and women who support these charities know how to give both their money and their time. It is refreshing to learn that women who are regarded by the public merely as women of fashion work in these missions—visit the children in their homes, find work for needy women, pay house rent, coal bills, and supply all needed delicacies in homes made dark by sickness and pain, and steadily year after year provide Thanksgiving frolics, Christmas delights, and all sorts of evening entertainments for hundreds and hundreds of these poor little waifs. There is no doubt that they know how to give their money. Here are a few instances, taken at random out of many: One man supplies daily hot dinners through the winter to 225 children, and also supplies all their deficiencies in clothing. A woman supplied 41 families for months last winter with work—sewing, knitting, and odd jobs, and this was merely an aside—an eddy in the current of her benevolences. Another gives yearly, for ten months in the year, a daily hot dinner to the 450 children of one of the industrial schools; while another furnished last winter 26,000 meals for the same

purpose, and still another 54,000. All this, and much more like it, represents only a part, and not always the largest part, of their generous gifts to these noble charities.

We Southern people have a way of thinking that the North ought to do these things—it is rich. Well, it is rich, and of course it ought to give. But is there anything among us which is as generous in proportion to our means as the beautiful buildings which belong to this Society, or the lavish stream that pours yearly into its coffers? What are we doing for our waifs and strays, or for the children in our incipient tenements? if some of them can be called incipient. As a mere matter of dollars and cents—a matter of taxes and State prisons and asylums—it is the most economical of all economies to spend money to save the children; to spend it to prevent crime instead of to punish the criminal whom our neglect has had a share in the making.

A NEW YEAR'S HOROSCOPE OF MISSIONS IN THE FAR EAST.

BY REV. B. C. HENDRY, D.D., CANTON, CHINA.

THE year 1895 has been a memorable one in the continent of Asia. Conspicuous among the important issues before the world have been the Eastern question and the Far Eastern question, both fraught with momentous interest to the Church and to the world. It is a significant fact that the foremost European powers—Great Britain and Russia—most deeply concerned in the Eastern problem, are the same powers most deeply concerned in the Far East problem.

JAPAN.

Japan has leaped almost at one bound to the forefront of modern nations, bright in the first glory of her marvelous military success. She has proved herself possessed of knowledge and foresight, skill and perseverance in a wonderful degree. We cannot believe that her humane policy in the treatment of prisoners, in the organization of Red Cross Societies and other forms of humanity, is but a simulated policy to win the sympathy and approval of Western nations, but rather the legitimate outcome of the wonderful transformation through which she has passed, the fruits of which are only now beginning to appear in their full significance. Her keen observation and practical insight, which have led her to such judicious choice of the best that Western nations could give, selecting with consummate wisdom and appreciation of their relative merits the perfect flower of each, have also doubtless shown her that Christianity is an indispensable factor, an essential element in the civilization of Europe and America. The public recognition of the courage and bravery of Christian soldiers, the privilege accorded to missionaries and native

evangelists, the adoption, under imperial patronage, of that fair flower of Christian charity, the Red Cross Society, are surely signs of increasing favor that more than offset the strengthening of old religious customs or the lifting higher the sacred walls that hedge about the divinity of the Mikado. The discussions and even dissensions in the native Church are indications of life and activity. The hostility developed in certain quarters, and the restrictions that have caused some alarm, may be accepted as testimonies to the power and increasing influence of the Christian Church. The new treaties that have been made with the great powers of the West, on the bases of perfect equality, add new dignity to this new and very promising member of the family of civilized nations. And with it comes the obligation, which will doubtless be fully met, of emulating the most liberal nations of the West in religious toleration. The new year opens with promise of great things to come in the advance of Christ's Church in the "Sunrise Kingdom."

Korea.

In Korea, the "Morning Calm" has been broken. Clouds of trouble, actual and anticipated, hang thick on the horizon. Too weak, it seems, for proper self-control, too recently emerged from hermit seclusion to fully understand or appreciate the problems she has to face, she needs the help of a strong, but wise and sympathetic guiding hand. From what source such help is to come is not apparent. The fact that through all the disturbances caused by war and internal commotion no special hostility has been shown to missionaries or their work, and after temporary interruption they have resumed their work with encouraging results and prospects, gives assurance not only of general toleration, but even friendliness on the part of the government and people. In the enfranchisement of the butchers and other matters, the influence of Christian teaching appears. In the steady progress of the work and fuller opening of the country are found the incentive to and the promise of greatly enlarged work and opportunities.

China.

During the past year the great focus of interest in the far East has been China. The search-lights of public attention and criticism have been turned very fully upon that land. Every event and movement, every fresh phase of the crisis that is upon her, every new element in the struggle that is going on is scrutinized and discussed with more than a mere passing interest. The Chinese have always been the Imperial race of the far East, a position which many believe they are destined still to hold for ages to come. The gravity of the present crisis is extreme. The period of transition, initiated by treaties with Western powers, is approaching the turning point. The climax must ere long be reached. The new era, with its untold possibilities, to which the events of the past half century

have been distinctly pointing, will soon be inaugurated. It is an inevitable struggle that has come, a condition of things which few, if any, and least of all the masses of China, can understand in its full significance. Throughout this memorable year the Church has watched, with anxious heart, the precious interests of her cause in China, as the storms of war, internal commotions, and bloody outrages have broken over the land, and rejoiced to see that calm amidst the storm have stood not only the missionaries, but the native Christians. In the course of the troubles that have come, missions have been wrecked, homes and churches destroyed, and promising fields abandoned for a time, not in the way of retreat, nor with any sense of final defeat, but with faith in wider opportunities to come and assurance of victory over all opposing forces.

The condition of things has brought again to the surface all the old time-worn skepticism as to the benefit of Christian missions to the Chinese. We have been told repeatedly by newspapers at home and abroad that missions to China are a failure, the conversion of that people an impossibility. The anti-Christian bias of many would-be leaders of popular thought and moulders of public opinion has been conspicuous in the criticism of the whole missionary enterprise as impertinent intermeddling with the sacred rights of pagan nations. On the other hand we have had noble defenses of the cause of missions in the spontaneous testimony of broad-minded, unprejudiced men in high positions, whose personal knowledge of the facts give special weight to their words. A calm review of mission work in China, as seen in the past year, is full of the cheer of real encouragement. The stability of the work is emphasized in the fact that, with but few exceptions, missionaries have remained at their posts, even in the remote interior. The cry of alarmists that the missionaries must be recalled to the treaty ports for safety of life has met with no response from those who stand in the breach. There has been no foolhardy seeking of danger, no ostentatious display of the martyr spirit. When compelled by circumstances, they have retired for a time, but with no thought of abandoning their work. They understand and appreciate the peculiar dangers and difficulties of their position as no others can, but, in loyal obedience to the Master, under whose orders they serve, "where duty calls, or danger," they have cheerfully gone and remained.

Another fact which emphasizes the earnestness and hopefulness of the enterprise is seen in the large numbers who have returned and the scores of fresh recruits who have gone to China in the past year. From the east and from the west the incoming steamers have brought, incessantly, bands of devoted men and women, eager for their share in the work which neither war nor internal disturbances can overthrow or seriously check. From the General Committee appointed by the Great Conference of 1890 to watch the needs of the field has come a most urgent appeal to the effect that, if five years ago we felt constrained to appeal for one thousand men

to be sent within five years, much more urgent is the need of thousands more to meet the demands of the present and near future. Again and again have the great societies which suffered most in recent outrages declared that no calamity shall weaken their faith or diminish their efforts, but rather incite them to increased endeavor.

Our hearts have overflowed with sorrow and indignation at the atrocious cruelty which robbed a sister mission of eleven precious lives. This sacred blood, shed on the altar of Christian devotion, is a memorial before God and before the heathen—a pledge that shall be redeemed in thousandfold blessing. God has permitted the sacrifice for some wise purpose. These dear lives, together with the scores who have succumbed to the storm of hardship, disease, and the general wear and tear of the work, are all taken into account as part of the service required as filling up the measure of Christ's sufferings for China, on the part of the servants and witnesses there.

Steadfastness of Native Christians.

The steadfastness of the native Christians in these times of trial and persecution affords good evidence of their sincerity and Christian vitality. More numerous and more bitter than the trials of the missionaries are those to which they have been exposed, yet with rare exceptions they have proven faithful. Hated, reviled, boycotted, beaten, robbed, and murdered, they have, as a body, stood firm. In their stability, when so tried, is found proof of the genuineness and permanence of the work already done and the promise of yet better things in the future.

With familiar knowledge of the character of the people among whom they labor, the peculiar forms of hostility to which they are exposed, and the exigencies of the present time, the missionaries, I am assured, stand as one in the belief that the present troubles are but a stage in the transition through which China is now passing, and that the disturbances so widespread, even the most serious, are only what might be expected to attend such periods of transition. Some think the turning point is very near. Others, with perhaps a more just appreciation of the tremendous obstacles to be overcome, believe it will still be the work of many years. Though the heathen rage the Lord reigns and the wrath of men, even in China, will yet be made to praise him. With full faith in the outcome, the present is not a time for inaction, hesitation, or fear. The Church should be girding herself for a great onward movement. God has interposed and by drastic measures, which we cannot now fully understand, is preparing the way for the conquest of China for Christ. And China as she now stands in her helplessness and hopelessness, with her back turned to the future and her face to the past, seeking for inspiration and help from the fossilized systems of bygone ages, presents a mute appeal, to which the Church should be quick to respond. In the great crisis that is upon her, the causes and conditions of which she does not yet understand, a crisis

fraught with the weal or the woe of one-fourth of the human race, the Church should be there many-handed, full-hearted, eager, earnest, unremitting in her efforts to impress the truth as it is in Jesus upon those seething masses and to mould the thought and life of China's new era after the pattern and mind of Christ.

There are many elements which add hopefulness to the prospect in China. As the work there lies before us manifold in its operations, urgent in its claims, demanding the best service the Church can give, the outlook is bright with the prospect of great things to be expected in the near future. We may rest assured that with God at the helm and the Church and its missionaries at the posts of duty this great enterprise will ride safely through the storms of present and threatened trouble. We believe, too, that in the struggle now going on many barriers will be burned away, and as the outcome there will be opportunities such as have never before been presented to the Church in educational, evangelistic, and all forms of Christian work.

The Church should be ready to take the tide in its turn in schools, colleges, and all the agencies of aggressive work, striving for ascendency in every department of life and thought among the people. Though widespread commotion and threatened revolution, attended by anti-foreign hostility, may seem to check or interpose peculiar barriers to the onward march of Christ's kingdom, yet God has set before his Church in China an open door which no man can shut. And through this door he bids us enter in and possess the land for Christ.

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The time has come when the pulpit should take up this subject of Foreign Missions, and answer once for all the questionings and cavilings of the secular press. "Shall not Foreign Missions be abolished as something out of date—as an impertinence and an intrusion upon the faith and rights of other nations with different systems?" "Has it not proved a failure?" Such are the questions now boldly presented. The Christian Church, through her ministry and the religious press, should return answer of the most positive kind. It should be known, if it is not already, that missions are the very life of the Church; that as long as there are dark continents on the globe missionaries will be sent and will be supported by the prayers and gifts of those who have known the name of Christ. The very criticisms that have been made should only bring Christian men and women to a firmer stand, and a deeper consecration to the cause of the world's evangelization.

IDOLATRY AND FANATICISM.

BY REV. J. R. MOOD, SAN LUIS, POTOSI.

AMONG the many other reasons why we are at work in Roman Catholic Mexico may be mentioned the gross idolatry of the common people. Intelligent Romanists confess that the masses of the people worship the material images that abound in their churches and homes. We are not dependent upon their witness, however, for the facts are before our eyes every day. I doubt if you could find a country not semi-barbarous where idol-worship is more common than in this priest-ridden land. This childish devotion to images has filled their highways, mountain tops, street corners, and homes with all manner of things to be worshiped, from the one cent paper wood-cut of the Virgin of Guadalupe to the life-size painting or sculpture, dressed in the finest of fabrics and adorned with precious stones valued at millions. Every dam in the mountains, every bridge across a stream, every prominent hill top, and almost every weather-beaten tree has its rudely-constructed cross, or "Christ," as they sometimes call it, to be kissed or worshiped. Such sensuous devotion to stocks and stones must be witnessed to be realized.

Dr. Craver, writing from Puebla, Mexico, says: "In this city, one of the most pious in the country, I recently witnessed an exhibition of the trust in images that was new to me, and was certainly quite novel. A fire broke out near midnight in the corner grocery just across the street from our mission property. The professors and students from our school joined actively with the neighbors and the fire department in putting out the fire. Before much had been accomplished, however, and while the flames in all their fury were bursting out of the doors, I saw a man run up several times and throw some little objects in the fire. My first thought was that they were little bombs or firecrackers that he was playing with, though they made no report. What was my surprise to learn that they were fragments of a family saint which the wife of the shopkeeper was breaking in pieces and having thrown into the flames in order to extinguish the fire."

Let me add to this an incident of the wildest fanaticism, which is an every day affair with us, but which may surprise some at home. The facts are taken from the *Two Republics*, a daily periodical published in Mexico City:

Mrs. Maria Saavedra, wife of the mounted policeman, Anacleto Salinas, made a vow to the Virgin Mary that if her daughter, who was very ill of pneumonia, should recover, the thankful mother would crawl on her knees from the city gate to the shrine of Our Lady at Guadalupe. The child recovered, and on the 12th inst. Mrs. Saavedra de Salinas, to fulfill her vow, walked on foot from her house, Puente de Monzon No. 2 to the Peralvillo gate. There she placed herself on her knees and started to drag herself slowly towards Guadalupe. The crowds of people passing in

the street-cars witnessed this act of religious fanaticism, which is not rare in Mexico, with feelings of pity because the poor woman seemed very weak. When she had reached the crossing of the Mexican railway, a priest from Guadalupe, moved by her feebleness, went forward to meet and raise her to her feet, saying that she had complied with her vow. He assisted her to the church, where she fell before the altar in a fainting condition. Returning home she was again attacked with faintness, and had to go to bed. From that time she has been in a state of high fever, and it is feared that she will die. Her knees were horribly cut and bruised by the long crawl of two miles over the rough road.

Such ignorant, fanatical devotion is truly pathetic. "When ye come to appear before me who hath required this at your hand." The people are kept in ignorance of the one only Saviour who teaches that neither in this mountain or in Jerusalem is the Father to be worshiped. God is a Spirit, and they that worship him must worship him in spirit and in truth.

THE WORK OF THE SPIRIT IN NORTH KOREA.

BY REV. SAMUEL A. MOFFATT, PYENG YANG, KOREA.

THE persecution which arose at the time of the stoning of Stephen, resulting in the scattering of the Christians from Jerusalem and the wider heralding of the gospel, with the establishment of the Church in many places, finds its counterpart in a measure in the persecution of the Pyeng Yang Christians.

In this latter case the Japan-China war has caused the troubled state of the country which followed the persecution, as the Roman occupation of Judea caused constant unrest in Jerusalem. The Lord knows better than we how best to make all things work together for the carrying out of his plans and the establishment of his Church among the heathen, and so in this case "all were scattered abroad except the missionaries (apostles)," and they "went everywhere preaching the Word."

The sequel of the persecution, and the way in which God is yet bringing good out of the turbulent times in Korea, will be of interest to those who delight in the work of "calling out a people for His name."

The persecution with the severe beating of Kim and Han, two faithful witnesses of the power of the gospel, took place under the administration of one of the powerful and well-known Min family, who was then governor of the province. Our little flock was scattered, and the enemies of the Lord prophesied a repetition of the bloody massacre of the Roman Catholics which took place nearly thirty years ago. Fear took possession of those who had begun to inquire into the truth, and for several weeks none but a faithful few dared to come near the missionary's lodgings where services were held. Those were days of fervent prayer and strong supplication, and the faith of the few was visibly strengthened.

The Lord heard us, and soon, through the mediation of the God-fearing

American Minister, meted out punishment to the persecutors, and compelled the haughty Min to return the money which had been extorted. News of this spread quickly through the province, and great was the surprise and exultation of the people that some one had been found who could secure the punishment of one of the Mins. Curiosity to know what this Jesus doctrine is was rapidly growing, and the Lord had his plans for sending his witnesses throughout the province that they might herald the good news unto all these inquiring ones. Already Japanese soldiers were in Seoul. Already the Christians who had gone to the country had scattered books here and there, and had returned. Soon war was declared, the palace was taken by the Japanese, and the Chinese soldiers poured in from the north and took possession of Pyeng Yang. The hearts of all were failing then for fear, but in the midst of it the courage and faith of the Christians showed strong and clear, and never before had the name of God been so widely proclaimed in Pyeng Yang. People in fear and trembling sought the Christians and the missionary, asking what they should do, and day after day women came to the wife of our evangelist, one of them remarking: "It is good to come here; it is so restful, for everywhere else all is confusion and fear." Then came the Japanese march on Pyeng Yang. Under the expected bombardment of the city the Chinese general kindly gave me an escort of troops as far as his scouts had gone, and I went to Seoul to await the issue of the battle. Koreans by the thousands had fled, and when the Chinese rout took place, after the battle on September 15th, those who remained fled in wild confusion.

Han and Kim, who had shown such courage under persecution, now showed faith in God by remaining through the battle, protecting the property and still witnessing of the truth.

The Christians and their families, inquirers, and those who had only heard the name of God and of Jesus, and had witnessed the persecution and the punishment which followed, and the steadfastness of the Christians even under trial, were all scattered in every direction, and wherever they went they carried news of the Jesus doctrine. In the village in which they settled the Christians assembled their families for prayer. Fathers and mothers, wives and children who before had scoffed, who had reviled them for becoming Christians, now listened to the preaching of the Word, and knelt as prayer was offered unto the only living and true God in the name of his Son Jesus. Some of them have since asked to be received into the church, while probably all have become friendly to the preaching of Christianity. The mother of one of the Christians had in her hasty flight snatched up some clothes, and with them a tract which her son had been reading. In the country village she ran across this tract, and immediately asked her son to read it to her that she, too, might learn to fear no more.

One of the Christians with his family fled to a village where a most

earnest inquirer lived, a place which I had visited a short time before, and where tracts had been sold. He was heartily welcomed by those who had become interested in the truth. They provided for his physical needs, while he set himself to instructing them in spiritual things. He had been there several months, and in company with the inquirer referred to above, had gone from village to village and house to house proclaiming the good news. In two places they gathered the men for services on Sunday and more thoroughly instructed them. This spring Mr. Lee and I were able to visit this place, and our hearts were made glad as we listened to the accounts of the labors of these men and saw what the Lord had done for them. Each humbly gave all the praise to the other, one saying that he had only gone about sowing the seed while the other had followed and cultivated the field. It was our privilege and joy to enter into their labors and reap the harvest. We enrolled thirty most hopeful, sincere, and earnest catechumens. They have been meeting every Sunday for several months in these two places, fifteen miles apart, have evidently been studying the Scriptures to some purpose, as their intelligent questions plainly showed and as was evidenced by the lives they were living and their joy in Christ's service. As they came from various villages, each man brought a little sack of rice on his back, and this the good wives and mothers of the Christians in the central villages cooked for them that they might stay all day without expense to their host. We had a number of services with them and met many inquirers. We heard their plans for building churches, for which they had already begun the collection of money, and we rejoiced that the work was being undertaken on the basis of self-support.

It was an interesting fact that these Christians had not been interfered with by the Tong Haks, who had arisen in rebellion and who were producing great confusion in that province. They recognized the fact that Christians are the true friends of oppressed Korea. We were in this village in the very midst of the Tong Hak excitement, and were visited in a most friendly way by three of the leaders, one of whom I had known before. We held our services in the largest building in the place, which had been used by the Tong Haks as their headquarters, but which was offered for our use. We pointed them most plainly to the only real remedy for the oppression and injustice against which they have arisen, and we were given close attention.

While not able to countenance the position of these people, and unable to approve in the slightest degree the methods they have taken in order to rid themselves of their unjust, wholly unprincipled and cruel officials, yet seeing the so-called "rebels" in their own villages, hearing others describe the raids of the soldiers who march through the country, beating, murdering, and pillaging the inoffensive and helpless people, and knowing as we do the thoroughly corrupt practices of the officials and their under-

lings, our hearts go out in sympathy toward the poor, misguided Tong Haks, who are more sinned against than sinning.

Since we left there reports have been received of the continued activity of the Christians, and I write this on the eve of another visit to them, when I shall hope to baptize a number, organizing them into a church.

In another village to the north of Pyeng Yang a similar work has been going on. Just before the persecution one of our catechumens had invited me to his house that I might preach to his fellow-villagers. Spending a few days with him, some twenty men began to assemble regularly on the Lord's Day to study God's Word. The persecution in Pyeng Yang, with the report that the officials had ordered the arrest of the Christians in this village, caused some to drop out, but others firmly adhered to their determination to serve Christ. They came to Pyeng Yang, received counsel and encouragement, and soon after were rejoicing over the victory which the Lord had granted. This village being near the main road, it, too, was invaded by both the Chinese and Japanese armies in turn, and these Christians also were most of them scattered that they, too, might more widely witness of Christ. Later, coming back to their homes, they again took up their work. Some of the women became sincere and firm believers, as also several boys of from fifteen to eighteen years of age. Among the latter were two who had been greatly distressed by evil spirits. Over these prayer was offered, a number gathering and, with strong crying and great faith, appealing to God to drive out the evil spirits. Their prayer was answered, and that whole neighborhood bears witness to the fact that whereas before those two boys were possessed of evil spirits, now they are clothed in their right minds. Those Christians, too, began to plan for a church. They collected some money, and with the aid received from the Pyeng Yang Christians bought a house and have converted it into a church, the first church in Korea wholly provided for out of native funds. This house was said to have been greatly disturbed by the presence of numerous evil spirits, and so they were enabled to get a good strong tiled house for a very small sum, $24 in silver being the price paid for it. I have just returned from a visit to this village, where I baptized seven men and received sixteen more as catechumens upon public confession of their sin and of their desire to serve Christ as they grow in knowledge of His will. This gives us an enrollment of forty-one believers, including catechumens, besides a number of women, whom I have not yet been able to meet. The Lord has done great things for this people, and it is a joy indeed to hear them give thanks for the way in which he has led them and relieved them of all their former fear of evil spirits.

This is the kind of work for which the Lord has been preparing, and we bless him now for the persecutions and troublous times through which he has led us, only that he might work out his own most wise purposes.

As I write this I have been interrupted by my teacher, who hands me

a letter from another inquirer twenty-three miles in the country, who writes that in his village there are now twenty men who wish to become Christians. The work is growing faster than we can follow it. Already my plans are laid for visiting three other places, and I do not know just when this call can be heeded. However, the work is the Lord's, and I thank him that it is his work, and know that he will provide for it. Inquirers come in daily from all over the two provinces saying they have heard of this doctrine from the men who were scattered from here. They are getting books, they are awakening to a sense of sin, and are going back to gather together all who will join them in the worship of God and in the study of his Word. One man who met me to-day walked in eighty miles on purpose to find me and learn of this doctrine. O for a baptism of the Spirit that we may be used of the Lord for the gathering of his people—a work which he is accomplishing here at this very time!

From Brother McKenzie, a Nova Scotian Presbyterian located in the western part of Whang Hai Province, comes news of like precious blessings and of a similar work of the Spirit. He was there when the Tong Haks rose, and at first they were suspicious and unfriendly, not knowing what Christianity was. Last winter he wrote me as follows:

I know you all have borne me continually on the arms of faith and prayer before the Father above. I feel satisfied if that were not so, and so many praying for me in America, that my life were not spared till now. Twice I made ready for death, expecting to have to leave in a few hours. I am thankful if friends who visited me in the darkest hours saw no fear, but I could tell of the power of Jesus to bear us over life's troubles. The darkest hour was brightened by his presence. Saw Kyung Jo started out in the night to see a leader of the rebels who formerly was a friend. He found to his surprise a Testament in his possession. On into the night they conversed over the book, Saw showing him the deeper meaning of God's Word and who Jesus was. He promised his protection. Several times lawless bands came to our neighborhood to wipe out the name of Christ from the land, but were prevented, so that when the crisis was over the passing bands only came to see the foreigner. Far and near they came for medicines and books. One man bought five or six Testaments besides a dozen others for his friends to read. Tong Haks and anti-Tong Haks, Christians and anti-Christians joined in erecting a pole near the house I live in to unfurl the banner of Jesus, white with St. George's cross. As it was unfurled we joined in singing, "All hail the power of Jesus' name." All were glad to have the banner of peace waving over the village. They first suggested it themselves through our wonderful deliverance and peaceful appearance in the midst of such trouble, while others from far and near were filled with fear.

The Lord had taken them through these experiences for a purpose, and all these troublous times were to be made to work out his plans. Under date of March 1st Brother McKenzie again wrote:

We are waiting for the snow to clear to begin building the church, the first Korean church with Korean money alone. Already 1,000 *nyang* ($40) is signed by them, besides all the wood given and work gratis. The contract is given out, 800 *nyang* for the woodwork alone. We would ask you to save up your spare papers and maga-

zines to paper the church. Three Tong Hak chiefs are studying in their homes the Jesus doctrine, and have contributed to the church.

Ten houses cleared their homes of tablets last New Year, and no longer worship them nor sacrifice. Sixty or seventy meet twice on Sunday and at prayer meeting on Wednesday night. Their lives are indeed reformed. Every day inquirers come from far and near. Next Sunday we make a new move, going to a near village to preach in a large *sarang* offered for our use. The women can be in an adjoining room listening. Several boys who can sing will go with us, besides Saw Kyung Jo and one or two others. I purpose securing similar privileges in as many villages as possible, and send them out by twos or more. The Sabbath is well observed in about ten houses. The church will be on the spot where devils received homage a year ago. We have started a school. God has converted a carpenter and farmer who knows Chinese, and he is chosen as teacher. His wages are 250 *nyang*, five bags unshelled rice, and a suit of clothes. I went this morning on the track of a tiger who visited our village last night and took off a dog. I tracked him to the mountains and got near him, when he roared and ran, leaping from rock to rock. He was within a few yards of me, and only that he disappeared so quickly behind the rocks I would have shot him. I am hoping to get his skin ere I am through with him. If so, I hope to build a church with it. He was quite a monster, and has frequently visited our village this winter.

The Lord has done great things for us, whereof we are glad. The prayers of God's people have done it all.

Thus it is that God is working in Korea. Thus it is that he is establishing his work, and one of the most hopeful features of it is that the natives themselves are diligently preaching wherever they go, and that from the start it is planned on the basis of self-support. With such a work developing within two days' journey of this city, the Pyeng Yang station, consisting of but two ministers (a doctor is under appointment), calls loudly for another man, that one of us may give his time to the work in the farther north around Eui Ju, which is a six days' journey from here, one hundred and seventy miles. There, too, we have two hopeful churches and many inquirers who have not been visited for a year and a half, a young native evangelist alone looking after them. May the Lord send more laborers into this field white already for the harvest.

At a Presbyterian Missionary Conference held not long since in New Jersey, William Rankin gave these reasons why we ought to believe in foreign missions: (1) The purpose of God, as we find it promised to Abraham "In thy seed shall all the nations of the earth be blessed;" (2) the command of our Saviour, "Go ye therefore, and teach all nations;" (3) the example of the primitive Church—"beginning at Jerusalem," they went across the Ægean Sea and planted the gospel in Europe; (4) the benevolence of the Christian religion; (5) the spiritual condition of the heathen world; (6) the evidence of Providence in our day; (7) the seal of the Holy Spirit; (8) the certainty of success: (9) the reflective influence of foreign missions upon the Church at home.

EDITORIAL.

CONFERENCE OF FOREIGN MISSIONARY BOARDS.

The fourth conference of representatives of Foreign Missionary Boards and Societies in the United States and Canada was held in the Church House of the Reformed Church in America, 25 East Twenty-second Street, New York City, January 15, 16, 1896. Twenty-one missionary societies were represented by fifty-one delegates. There were also present missionaries from China, India, Persia, Japan, Arabia, and Mexico. The American Bible Society, the International Committee of the Young Men's Christian association, and the *Independent* and the *Missionary Review of the World* were also represented.

On Wednesday, January 15, after devotional exercises led by Dr. R. M. Summerville, Rev. W. W. Barr, D.D., Corresponding Secretary of the United Presbyterian Church of North America, was elected Chairman.

After a very hearty welcome, extended by our hosts to the Conference, W. H. Grant, Esq., and Rev. Arthur Given, D.D., were elected Secretaries. A Business Committee, whose work was to mature and present resolutions for adoption, was constituted as follows: R. E. Speer, W. R. Lambuth, S. H. Chester.

The following program was carried out, with some slight changes in the order, due to the absence of Dr. S. L. Baldwin, and to some necessary rearrangements to suit the occasion:

WEDNESDAY, JANUARY 15.

Morning. 9:30—Devotional Services. 10:00—Study of Missions in Theological Seminaries. Report of Committee, Rev. H. C. Mabie, D.D., Chairman. 11:15—Unmarried Missionaries. Report of Committee, Rev. F. F. Ellinwood, D.D., Chairman.

Afternoon. 2:30—Self-support in Mission Fields. Report of Committee, Rev. Judson Smith, D.D., Chairman. 4:00—Discriminating Use of Funds in Maintaining a Growing Work: Rev. S. H. Chester, D.D. 5:15—Call for questions, to be submitted in writing and distributed by the Business Committee, to be answered on the following evening.

THURSDAY, JANUARY 16.

Morning. 9:30—Devotional Services. 10:00—Relations of Boards, Missionaries, and Converts to Governments, Home and Foreign: Rev. S. L. Baldwin, D.D. 11:15—How to Increase the Efficiency of Missionaries in the Field: Rev. R. P. MacKay, D.D,

Afternoon. How to Increase the Efficiency of the Officers of Foreign Mission Boards: Rev. W. R. Lambuth, D.D. 3:45—Question Box, conducted by the Chairman of the Business Committee.

The papers which were read, and the discussions elicited showed careful

and thorough study of the subjects, and were much to the point. Every one present was profoundly convinced of the far-reaching results growing out of a conference of specialists, who brought a large experience and mature judgment into the consideration of missionary policies and methods necessary to the complete evangelization of the world.

Our space will not permit of comment upon individual papers or discussions, nor even will it be possible to publish all the resolutions which were adopted. The proceedings of the conference will appear in a few weeks in pamphlet form, and can be procured at the Mission Rooms.

As the report of the Business Committee gives the best summary of the proceedings, we quote in full some of the most important resolutions which were adopted:

STUDY OF MISSIONS IN THEOLOGICAL SEMINARIES.

"It is recommended that the resolutions contained in the report of the Committee on 'The Study of Missions in Theological Seminaries' be adopted as follows:

"1. That in our larger seminaries the time has come for the establishment of a full missionary professorship. The functions of this professor should be to afford a clear and full Biblical exhibit, to use Dr. Happer's phrase, of the greatness and richness of that inheritance which has been given to Christ in covenant, and which the Church has to recover from its present usurping possessor. 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Missionary work is the recovery to Christ, in fact, of what is already given to him in purpose and by right, on the authority of the great commission and by virtue of the intrinsic nature of the Christian religion. It might be suggested as the function of this Chair in our seminaries: to unfold the nature of the Christian religion as fundamentally and essentially missionary; missions not incidental, but constitutional to Christianity; incumbent on the Christian at home, private or official, quite as really as upon the missionary who goes abroad; to exhibit the history of specific missionary movements of the past, and having special reference to the missions of the denomination concerned; to wisely treat the subject of comparative religion and philosophies cognate therewith; to present the geographical, physical, climatic, political, and social features of the countries occupied by the denomination concerned; to lead in the study of methods; of moral approach to the peoples studied; how to build them up, when won, in self-respecting, self-supporting, and self-governing Christian churches and communities, charged with the further duty of extending the gospel received into the regions beyond. Where the establishment of such professorship is impracticable or inexpedient it is the judgment of this Conference that each seminary should at least have a missionary department in connection with some other Chair. Service thus rendered, however, should never be perfunctory service. It should be

assigned to some man of contagious spiritual vitality, who will perform the service as a real labor of love, with as much *abandon* and devotion as should characterize a missionary to Africa or the South Seas.

"2. That in a few of our older and stronger seminaries a special course of graduate or elective under-graduate instruction be provided, for which the ordinary curriculum does not afford opportunity. This course might have particular reference to the detailed study of comparative religion and the philosophies underlying; to methods of dealing with the adherents of various systems; to the subject of the relation of education to evangelistic movements in the respective countries; and to the subject of languages and literature in which the great ethnic systems have expressed themselves.

"3. That in some cases in which the financial resources are more limited, several seminaries might combine to support one professor or lecturer who should visit the several institutions in course, and in such a way that each outgoing class would secure the benefit of the lectureship at some period in its course where the seminaries are of the same denomination. A joint endowment fund might provide for this at a minimum cost to any single institution, until such time as each could afford to have its own.

"4. No seminary should be content with less than securing occasional lectures from returned missionaries, Secretaries of Boards, and pastors, apostolic in tone on the great theme of missions.

"5. We think all will agree as of the very first importance that even in existing conditions, the spirit of missions might be fairly required in the characteristic influence of every professor in the theological institution, in whatever department he labors. No excuse can be given for the lack of this. In the history of our seminaries hitherto this, particularly, has been the chief element of inspiration and blessing felt by the men who have come forth as candidates and have wrought most effectively in our mission fields. The thing always to be feared, is the human ambition to maintain a relative higher intellectual than spiritual standard. Whenever this occurs the missionary tone is sure to be lowered. The very secularism which is in the air is prone to invade the school of the prophets as well as the pulpit, the pew, and the philosopher's chair. Nothing but a holding to New Testament ideals and Pentecostal devotion will ever avert the fatal evil.

"As recognizing existing forces which are already operative, we cordially grant that something may be done, as much already has been done by students among themselves, in the way of carrying out a prescribed course of reading suggested and recommended by the Student Volunteer Movement.

Student Volunteer Movement.

"Recommended that a special committee, consisting of Dr. Ellinwood, Dr. Cobb, and Dr. Lambuth, be appointed to consider the questions regarding the work and influence of the Student Volunteer Movement sug-

gested by Dr. Mabie in his statements supplementary to the report of the Committee on Missionary Instruction in Theological Seminaries and by others in the subsequent discussion, and that the committee report at the next meeting.

Efficiency of Missionaries.

"While expressing the most cordial appreciation of the great ability, high character, and deep devotion of the missionary body, this Conference would express its conviction of the obligation resting upon the Missionary Boards and Societies, in justice to the missions and the mission work, to strive in every way to increase the efficiency of the mission force. To this end it would suggest yet greater care in the selection of new missionaries, firmness in discouraging the return after the first return to America of missionaries who have proved unadapted to the work, greater prayer on the part of the Boards and the home Church in behalf of the workers, a bringing to the attention of the missionaries as may be possible or practicable the results of the experience of missionaries in other fields, and also helpful books, both educational and practical—*e. g.*, Dr. Nevius' 'Methods of Mission Work;' high requirements in the acquisition of the language by new missionaries; and a greater effort to instruct appointees, before leaving for the field, in the main principles of missionary policy. While gratefully acknowledging the spiritual earnestness and great attainment of the godly men and women representing the Church abroad, the Conference would suggest to the missions that the work, however urgent, be so kept under control as to leave the workers time and opportunity for that Bible study, prayer, Christian conference, and communion with God, without which activity will be without power and earnestness, without the conscious and sustaining presence of the Spirit of God in his fullness.

"In view of the great need of a formulated statement of sound methods of missionary policy, it is recommended that missionaries, missions, and the officers of mission boards be urged to keep in view the need of a body of approved missionary principles, grounded upon reason and Scripture, and tested by experience, in the hope that in a few years such simple formularies may be at the disposal of new missionaries, and old as well, as will secure yet greater efficiency, economy, and simplicity.

Our Efficiency as Officers of Foreign Missionary Boards.

"Painfully conscious of our inefficiency for the wisest administration of this vast work, it is our conviction that we should seek in all the ways suggested in the paper on 'How to Increase the Efficiency of the Officers of Mission Boards' by more frequent visitation of the mission fields, and by constant study, watchfulness, self-discipline and prayer to meet more nearly, if we may, the high demands of our office."

We reserve for another occasion resolutions concerning relations of missionary work to governments, and the marriage of missionaries, and quote the following:

Resolutions Regarding Armenian Sufferers.

Whereas the suffering in Turkey, resulting from massacre and robbery, involving hundreds of thousands of homeless and destitute women and children, is vast in amount and is daily increasing as the winter deepens; and

Whereas the Red Cross agency cannot enter at once upon its work, while immediate relief can be applied through existing channels:

Resolved, That in the judgment of this Conference the appeal for relief is most urgent, and lays a sacred obligation not only on every Christian, but also on every citizen of the civilized world.

Resolved, That we recommend to the pastors and churches of the several denominations which we represent that earnest prayer to Almighty God in behalf of that suffering land be made, and that generous gifts be promptly sent to the relief of that suffering.

Resolved, That we authorize an appeal in the name of the Foreign Missionary Boards of the United States to the Government at Washington to exert its full influence in all legitimate ways to bring the massacres to a speedy end, and to guard the missionary interests imperiled thereby.

Gifts may be sent to Frank H. Wiggin, Esq., Treasurer of the American Board, 1 Somerset Street, Boston, Mass., or to Messrs. Brown, Bros. & Co., Boston, New York, or Philadelphia.

A Missionary Campaign.

"Recommended that this Conference heartily approve the accompanying plan of a simultaneous missionary campaign proposed by the Rev. J. R. Davies, D.D., Chairman of the Committee on Foreign Missions of the Presbytery of New York, and that a committee be appointed with power to add other members as they may deem wise, with full authority from this Conference to plan for this campaign and carry it through in behalf of the Boards represented here, Dr. Davies to be Chairman of this Committee, and the other members to be representatives of the Methodists, North and South; Congregational; Baptist, North and South; Episcopalian; Presbyterian, South; Canadian Presbyterian and Methodist.

"Recommended that Dr. Smith, Dr. Ellinwood, Dr. McCabe, Dr. Langford, and Dr. Duncan be appointed a committee to consider the advisability of calling an ecumenical missionary conference to meet in this country within the next four years, and to make any preliminary preparations therefor, if deemed advisable, and to report at the meeting next year.

"*Resolved*, That the thanks of this meeting of the officers of the different Mission Boards of America are due and are hereby heartily given to the Board of Foreign Missions of the Reformed Church for the use of their commodious rooms, and for other comforts and conveniences, including its kind provisions for all their needs.

"Recommended that the invitation of the Board of Foreign Missions of the Presbyterian Church in the United States of America to this Conference to meet at the rooms of the Presbyterian Board next year be accepted, and that a committee, consisting of Rev. John Gillespie, D.D., W. H.

Grant, Rev. J. L. Barton, D.D., Rev. M. G. Kyle, D.D., Rev. J. Thompson Cole, Rev. N. H. Cobb, D.D., and Rev. T. E. Coulbourn be appointed to make the necessary arrangements for the meeting."

BISHOP ATTICUS G. HAYGOOD.

In the death of Bishop Haygood the Church has lost one of its ablest missionary advocates, and the missionaries one of their warmest friends. Rev. Sam Jones said a few days since: "Atticus G. Haygood was a hero, because he undertook great things which were hard to do and unpopular; but he saw it was right to do them, and he went to the task with an imperious will and consecrated purpose."

We are happy in securing from Bishop Fitzgerald's gifted pen an eloquent, loving, and truthful picture of the missionary side—the largest side—of Bishop Haygood's life and character.

At the meeting of the Board of Missions of the Methodist Episcopal Church, South, convened in the Mission Rooms, January 24, 1896, the following preamble and resolutions were adopted:

"Whereas, in the good providence of God, our beloved and honored Bishop, Atticus G. Haygood, was called from his earthly labors to his heavenly reward, on the morning of the 19th inst.; therefore be it

"*Resolved*, That we express our high appreciation of the intelligent, active, and long-continued usefulness of Bishop Haygood as a friend to the missionary cause.

"*Resolved*, That we recognize him as having been in every way one of the foremost ministers of the Church in the present generation, a man of high character, of unselfish devotion to the interests of his fellow-men, and of unswerving loyalty to Jesus Christ.

"*Resolved*, That we express it as our belief that as a preacher, platform speaker, author of books, and contributor to the periodical press, he has been largely influential in promoting every good enterprise that the Church has undertaken in the last quarter of a century.

"*Resolved*, That we tender to his bereaved wife, children, and other relatives our sincere sympathies, and pray that the abundant blessing of Almighty God may rest upon them.

"*Resolved*, That a copy of this preamble and these resolutions be spread upon our minutes; that another copy be published in the Nashville *Christian Advocate* and other Church journals; and another one, officially signed by the President and Secretary, be transmitted to the family of the deceased Bishop."

WOMAN'S BOARD OF FOREIGN MISSIONS.

On January 1st the Woman's Board met in Nashville "to confirm the appointment of Foreign Secretary." Mrs. S. C. Trueheart, well known to the Church, becomes secretary for both home and foreign work. Her

duties will be exceedingly heavy, but she brings to them a resolute heart and invincible faith. With the large experience Mrs. Trueheart has had in organizing and directing the forces at home, we are convinced that in her hands the work will not suffer abroad until the Board in annual meeting can make adequate provision for the same.

Miss Laura Haygood met with the Board and reported the work she had been doing among the Conference Societies while in this country.

We publish in this number a talk, given in the preachers' meeting in Nashville, which was greatly blessed to those who heard her. With hundreds of friends we unite in affirming that her visit to the home Church has been a benediction to us all.

May her life and health be preserved, for larger measures of influence and helpfulness, to the women and children of China!

THE ART OF GIVING.

It was our privilege, a few evenings since, to attend the Wednesday night prayer meeting in Dr. Charles H. Parkhurst's church in New York City. In a plain, strong, forceful talk, followed by experiences in slum and tenement house work given by his members, we were greatly impressed with the necessity for laying early in life sure foundations for Christian character.

Picking up the *Richmond Christian Advocate*, we find an extensive quotation from the Doctor on "Giving." In the discussion we find the same characteristics of a thoughtful mind going to the very roots of things. "Giving," says the Doctor, "cannot be left to impulse any more than spelling can be left to impulse. We have seen what might be called impulsive spellers, and they make just the same wretched work with orthography that impulsive giving makes with charity. Nor is the purpose subserved by putting into the child's hands as a gratuity the money that he is expected to bestow as a beneficence. Merely letting money go through his hands will not make him charitable any more than letting water slip through a lead pipe will make the lead fertile. The act that is going to strengthen the little boy giver or little girl giver, in the direction of a mature, generous giver, must be an act in which the actor feels that he is parting with something that is his own, not something that he is merely handling in the capacity of agent."

A recognition of the principle the Doctor here lays down is of immense importance to parents and pastors who are molding the character and habits of the children of to-day who will constitute the Church of to-morrow. True giving must be based upon ownership. A gift under such circumstances must grow out of a purpose, and will represent something of self-denial. It is only in this way that Christian character can be built, and Christian beneficence become a religious habit, systematic in exercise and proportionate in measure.

For permanent results, contributions from the many, given systematically and in proportion to ability, will be necessary for a financial system upon which a great Church proposes to build and support its benevolent institutions or carry out its plans for world evangelization.

Dr. Parkhurst strikes at the root of the whole matter in saying "We learn to give by making the giving act our act. It is hoped that this truism will touch a vibrating chord in the intelligences and hearts of parents." The world, he claims, is full of moneyed men, but as much as the amounts bestowed in benefaction seem to be, "they sustain a very feeble ratio to the amount that men and women bestow on themselves." This, he thinks, and rightly, is not because people are intentionally selfish and without generous impulses, but because early in life parents were derelict in that training and judgment which should have taught the virtue and the joy of parting with their own possession for the sake of bettering others.

CHINA MOVING.

We are indebted to both Rev. G. R. Loehr and Bishop Hendrix for the Eighth Annual Report of the Society for the Diffusion of Christian and General Knowledge Among the Chinese.

The Society has steadily pursued the object it had in view from the beginning: "The publication and circulation of literature based on Christian principles throughout China, her colonies, dependencies, and wherever Chinamen are found." In increasing measure the work has been blessed until it now becomes one of the most powerful factors in bringing about the renaissance in the Chinese Empire. The Secretary records the fact that

> This year far surpasses that of any previous year in importance, as our publications are now known to be exerting a very wide-spread influence over all the Empire, but especially over the maritime provinces. Formerly we were glad in seeing the Chinese subscriptions to our Society, this year we see them trying to carry out our suggestions in practical measures in several parts of the Empire and most notably of all in Peking itself, the chief stronghold of Conservatism.
>
> One of the first signs of the influence we were exerting over the Chinese was an increase in the circulation of the *Review of the Times* (Wan Kwoh Kung Pao) to double what it was a few years ago, and the extra demand for some of our publications. One month the demand for the *Review of the Times* was so great that we had to print a second edition of it. The articles on the war were so carefully prepared by Dr. Y. J. Allen that a Chinaman in Canton published the whole in book form as a true history of the war. Their own papers were considered so unreliable that there was a general turning to our paper as the only true record.

Other indications of an awakening are that a Chinese publishing house desired to publish the Society's History of the Nineteenth Century; the China Merchants' Steam Ship Company bought up a large number of its periodicals for free distribution in the capital among the higher Mandarins; letters of appreciation are pouring in from every treaty port and numerous provincial capitals. Several scholars offered their assistance, and Li Hung

Chang, the great Viceroy, wrote a preface for one of its publications, and a Secretary of the Privy Council for another. These facts are truly encouraging. The report continues:

ANTI-FOOT-BINDING SOCIETY.

Though not carried on by our Society, still the Secretary was asked to aid in the production of literature for the purpose of creating a public opinion towards delivering the women of China from this terrible bondage.

JUNIOR REFORM SOCIETY.

Shortly after the peace with Japan was signed, a band of about a dozen young men, who will be mandarins in the future, and of whom some are already with their feet on the lowest rungs of the official ladder, met often with the Secretary to discuss how they could help to enlighten China. They formed themselves into a society, with branches in Hangchow, Nanking, Woochang, and Tientsin. But their first efforts were not encouraging; only one of the branches gave them any hope. They came back disappointed, but not cast down, to ask for fresh counsel.

HANLIN REFORM SOCIETY.

In September the Secretary had to go to Peking in connection with a memorial drawn up with a view to stop further anti-mission riots. He was altogether unprepared for the extent of our influence in the capital. A few weeks previous to his arrival a Hanlin Reformed Society had been formed there on the same general lines as our Society. Hanlins and Censors gave him repeated dinners and sought advice about how to proceed. They had not merely formed a Society, but they had also started

A NEW DAILY IN PEKING.

For a thousand years the *Peking Gazette* had held sway alone in the capital, but now another had appeared and was called *Wan Kwoh Kung Pao*, the same Chinese title as our *Review of the Times*. This was flattering to us. Some of its earlier numbers were only republications of our Society's. To speak more accurately, it is published every other day, and has a circulation of 2,000. The beginning is small, but it is full of promise, as the leading scholars are the movers of it. Already the Society has raised 10,000 *taels* for its work. They have asked if our Society cannot transfer its headquarters to Peking, as the head and heart of the Empire is there, so that we may render them more help.

THE EMPEROR STUDYING REFORM.

The Emperor himself is carefully studying the situation in the light of the publications which have been placed in his hands, and with the Scriptures already in the palace, we trust that great and far-reaching reforms will be inaugurated when the truth begins to permeate the brain and fire the heart of the ruler of China's millions.

Very kind mention is made of Dr. Allen's services in the following words:

We think it but right that special mention should be made in this report of the great service which our esteemed colleague, Dr. Young J. Allen, of the Southern Methodist Episcopal Mission, U. S. A., continues to render to the Society. In addition to carrying on his own mission work, he has now for several years been editor of the *Review of the Times* (Wan Kwoh Kung Pao), a paper which, as shown above, has earned for itself a reputation such as no other Chinese paper in China possesses. The heartiest thanks of this Society are due to his Board, which permits him to devote a portion of his time to this work—a work we venture to think, which is mos truly missionary in character, as paving the way to the reception of the deeper truths

of revealed religion. It may be added that neither the Secretary nor Dr. Allen draw any personal emoluments from the funds of this Society, which indeed is not yet in a position to pay salaries. It is all we can do at present to pay for the cost of printing and publishing, but it is hoped that the liberality of friends, aided by the growing return from the sale of the Society's publications, will soon enable us, in part at least, to remunerate the services of those by whom the work is mainly carried on.

We thank God for the work such men as Dr. Allen, Rev. Timothy Richards, and others are doing in this great department of the service for which they are so particularly fitted, and we trust that the friends of the cause will liberally sustain a society so auspiciously inaugurated and so signally blessed.

GREAT MISSIONARY RALLY.

In a recent number of the *Outlook* the editor says: "A certain degree of flippant criticism upon missionary enterprise has not been wanting at any time during the last two decades, but these terrible criticisms have been more than met by the bolder testimony of the British officials of Persia, administrators whose years of foreign residence on mission fields have made them familiar with indisputable facts." He remarks, however, that since the recent catastrophe at Kucheng, and the massacres in Armenia, the opposers of Foreign Missions are more outspoken and vehement than ever.

A series of missionary services have been held in Carnegie Hall, New York, under the auspices of the Presbyterian Board. Such speakers as the Hon. John W. Foster, ex-Secretary of State, who has recently returned from his visit to China and Japan, and the Rev. Francis E. Clarke, Founder and President of the Christian Endeavor movement, addressed great audiences composed of the most intelligent and cultured people of the metropolis. Mr. Foster had rare opportunity for observation pending the negotiations for the treaty of peace between China and Japan, being placed in close and intimate association with the highest officials in both countries. He returns profoundly impressed with the fact that these Oriental leaders are convinced of the purity of the lives of the missionaries and of the power and far-reaching influence of the Christian religion, which lies at the foundation of our civilization. Mr. Clarke has made Christian missions a special study during his tour of the world, and gave during these services his hearty and emphatic approval of the great work the Church has enterprised. The missionary services were most carefully planned. The City of New York was divided into five districts, and a committee of pastors appointed in each to arrange for at least one union service. Upon the following Sabbath morning each pastor preached a missionary sermon in his own pulpit.

There is no reason why such a rally might not be inaugurated in every center in the South, especially as provision was made by our last General Conference for at least one missionary mass meeting in every charge within our bounds.

While the above is going to press, three great missionary rallies are taking place at Chattanooga, Knoxville, and Bristol, Tenn., planned by Rev. W. Wisdom Newberry, Missionary Secretary for the Holston Conference. Bishop E. R. Hendrix, Rev. C. T. Collyer, and one of the General Secretaries, with several of the representatives of the Woman's Foreign Missionary and Parsonage and Home Mission Societies, are actively engaged in carrying out the campaign.

BEGIN EARLY AND KEEP AT IT.

THE following bulletin to the preachers of the Texas Conference by the Conference Missionary Society is suggestive, was timely when issued, and is still applicable to those who have not taken their missionary collections. Will not every preacher in the Church fall in line and send in his full quota by the end of March—not later?

Dear Brother:—By the time this letter reaches you your year's work will be fairly launched. You have doubtless received your assessments for missions, both foreign and domestic. I beg to make the following suggestions:

(*a*) There is absolute necessity for a definite and well understood plan.

(*b*) The best of plans are not automatic. The incarnation of an intelligent enthusiasm that is indefatigable is essential to the best results.

(*c*) For the best harvest, the gleaning must begin early. In fact the work ought to be begun and concluded early to clear the way for other things. I think, without exception, those who fell short in collections last year were not among the first to begin. No amount of after enthusiasm will redeem a lost opportunity. It is not unreasonable to expect the assessments paid by March 1st. The assessments for missions and the orphanage make about half we have to raise. If these are paid by March 1st it will be an easier matter to raise the others by the session of the Conference.

(*d*) It is not impossible to get a contribution from every member for missions. It is not impractical if undertaken with definite and determined purpose. The effort will itself prove a great blessing to our membership, and increase the ingathering much.

Our receipts from charges last year were much larger than the year before, but we were much below our assessment and below our ability. If every pastor will resolve to pay the missionary assessments in full, and begin early in the work of collecting, with the view of paying the missionary assessments by March the 1st, we will be certain to have an encouraging increase reported again next Conference.

I am cordially, JOS. B. SEARS, *Conf. Miss. Sec.*

Bastrop, Texas, January 20, 1896.

ARMENIAN RELIEF.

THE departure of Miss Clara Barton and her faithful associates for the ravaged districts of Asia Minor sends a thrill of genuine enthusiasm and thankfulness through the hearts of every Christian. There can be no higher expression of Christian benevolence peculiar to our civilization than the organization and work of the Red Cross. Miss Barton's name itself is sufficient to commend the enterprise to all right thinking people. Beginning her work just before the first battle of Mannasses, she has continued her efforts for the relief of humanity until her magnificent success

has been acknowledged by the whole civilized world. Through her, relief was administered in Strasburg during the Franco-Prussian War; in Mississippi in 1881, when she went to succor the flooded districts; in Louisiana during the cyclone of 1883; in Texas during the drouth of 1886; in Charleston, S. C., immediately after the earthquake, though in very bad health, and having to come from California; in the Johnstown disaster in 1889, where her agents were first on the ground and gave most efficient aid; in the Sea Islands, when the Gulf of Mexico was swept by the hurricane of 1893; and now she goes to the help of the Armenians, over 50,000 of whom are said to have perished and 35,000 more in a dying condition.

We have published circulars, and articles in the Nashville daily papers, and in the religious press of the South. In response, contributions have been made and forwarded to Brown, Bros. & Co., New York City, who immediately transmit, without charge, to Armenia by cable.

We trust that while Miss Barton, at the peril of her own life, enters the valley of death to succor those who are wounded and dying, the whole Christian world will keep her and her associates constantly in prayer.

STUDENT LIFE IN EGYPT.

Mr. John R. Mott, Chairman of the Executive Committee of the Student Volunteer Movement, on his missionary tour around the world, spent ten days in November at the two Christian student centers of Egypt —Cairo and Asyut. In the former city he found 80,000 young men. Cosmopolitan in composition, this student population was drawn from Europe, Asia, and Africa. Mr. Mott, in speaking of them, says: "It is one of the most fiercely tempted bodies of men in the world. Cairo has been well called 'the Paris of the East.' The devil has absolute right of way at night." He speaks highly of the students of the Theological College of the United Presbyterian Mission, and considers that institution strategic, inasmuch as it is the source of supply for all the ordained ministers of Egypt. His aim and prayer was "to unite these students with the students of Western lands in the forward movement of the world's evangelization, and to help lay on them the responsibility for enlisting other young men to join them in the work of taking Christ to the Egyptian masses."

While in Cairo Mr. Mott visited the famous Mohammedan University, El-Azhar. He found over 7,000 present, from every part of the Islam world, extending from India to Morocco. One-third of these students were said to take the entire course of nine years in length. This University he considers to be the strongest bulwark of Mohammedanism.

We believe with Mr. Wishard in his book, "The New Program of Missions," that centers of Christian education in heathen lands can be made reinforcing points from which organized and aggressive effort can be successfully made in the century to come. In support of this conclusion, another quotation from Mr. Mott concerning what he saw in the city of

Asyut, Egypt, is to the point. "At Asyut is located the Training College, as it is called, having in it over 400 boys and young men. This college has exerted a truly remarkable influence. In my judgment it has done more to promote the intellectual, moral, and spiritual progress of Egypt than any other force or agency. It has educated fully 2,000 students. It has sent out 100 graduates, over two-thirds of whom have entered the service of the Church either as preachers or teachers. It has helped to train all but three of the native ministers of the country. It has been the means of developing the effective system of village schools. Over 100 village school teachers were trained in this college. Even the government is modeling its schools after those started under the influence of the college. Its work has put new life into the corrupt Coptic Church. It has also done much to remove prejudice and bigotry from the minds of Mohammedans. At present nine-tenths of the students of the three upper classes are communicants of the Protestant Church. I found it a ripe field for my work. Four meetings were held. The initial steps were taken toward the organization of a Young Men's Christian Association. It will probably be from the beginning one of the strongest on the foreign field. Another result of my visit was the decision of nineteen young men to devote their lives to Christian work either as ministers or teachers. The teacher in Egypt is a great factor in promoting the work of the Church, owing to the prominence given to religious instruction in the mission schools. The decisions of these young men were prayerfully and thoughtfully made. President Alexander told me that the nineteen men who had reached a decision included the ablest students of the upper classes. Before I left Asyut I had them give me in writing the reasons why they had decided to give themselves to Christian work. The following are a few of the reasons which they gave:

"Christ commanded us to preach the gospel. As I love him I must keep his commandments."—*Abadir Ibraheem.*

"There are few preachers in my country, while there are multitudes of men who know not the truth."—*Gabra Hanna.*

"Our country is not small, and its progress depends upon its Christian young men. Therefore I intend to help train the boys in Christianity, so that later they will work for their fellow men." "The Lord's work is wide and the workers few. Our young men prefer to go to the government offices. Therefore I choose to be a Christian teacher to educate the small boys in their youth, so as to be progressive in their old age."—*Kheelaylah Masrood.*

"I feel that I am under responsibility because of the religious knowledge the Lord hath given me. I must not hide the light I have lest my brothers die in the valley of darkness."—*Isshak Ibraheem.*

"He who knows something of God and does not inform others is responsible before God."—*Hanna Gabroos.*

With such powerful distributing centers of Christian life as these at Cairo and Asyut, Mohammedanism is doomed, and the solution of the problem of Africa's evangelization is at hand.

OUR MISSION FIELDS.

CHINA.

The Dawning of a New Day.

Rev. D. L. Anderson, of Suchow, writes out of a full heart. God speed the day when we may be better able to enter the rapidly opening doors:

"Since writing you last I have opened up a new line of work at Kung Hong. Since the war there has been an increasing demand for English and mathematics. I met with inquiries everywhere for teachers. It occurred to me that by attempting to supply the demand in a small part we could extend our work and influence, so I determined to try a school at Kung Hong. I opened just a month ago. My purpose was to take only twenty pupils, but the press was so great that I had to take twenty-five, and could have easily doubled the number, but I have neither the house room nor time to teach them. My pupils represent several of the best families in Suchow (Hanlin families), and several of Sintsais. They are an intelligent, polite set, and I have enjoyed my month's work with them. I teach English one hour, and Tsa Kooh Erh, who has grown up to be an intelligent, faithful Christian, teaches mathematics an hour. The tuition, same as in Shanghai, is two dollars per month. My schoolroom is just behind our church, and the young men frequently find their way to it. From the start we have made the Christ prominent, and trust that good will grow out of this. May be by next year I can ask for a man for this work and pay his salary out of it. The day is at hand now for this sort of work, and the Church must do it. Our work is doing well all around the district; Chang Shuh is unfortunately without a missionary, and yet we have no place that gives fairer prospects of success.

"Our work is growing and pressing on on us, new opportunities are opening up to us, and we have truly an inadequate force to meet the demands. I see opened doors passed by on every side, simply because we have not the men to enter and take these new fields for Christ; and every few days there is a consultation as to how we can manage with our small force to do the work that the times demand of us. A new day is dawning on China, but we are not ready. We must have workers, and even if they were here to-day several years must needs be used in learning the language before they could undertake the work; and so the work must wait, and will it wait? May be some other Church will do much that we ought to do, and if so, well. But I fear that the world and the devil will also have their part in the harvest, and through our neglect a large part. China promises large returns just now. Located as we are at Shanghai and Suchow, in the Kiangsu Province, the most important of the Empire, our Church is in a position to do work that will tell for God throughout the eighteen provinces. We should put forth extra effort for China just now in this her day of defeat and in this time of her realization of weakness and need. If I did not feel so deeply interested in China, if I did not feel that the Chinese are the superior people of the East, and that this great Eastern problem, the settlement of which is bound to affect the whole world will have to be worked out largely by China, I would not urge her needs so much. But as it is I can but beg and plead for China."

JAPAN.

A Willing Learner.

Mrs. M. I. Lambuth, writing of work in Kobé, Japan, says:

"Waiting for some new door to open for work, a young man called, saying 'he would like to come and read the Bible.' A day was appointed and punctually at 4 o'clock he arrived, books in hand. When seated near a table, ready to begin, the question as to where he would read

was put. Without hesitation he replied: 'I would like to read the Sermon on the Mount.' He began and read both in English and Japanese, following with questions in both languages, calling attention to special points, such as he could best understand. The verse, 'Blessed are the pure in heart, for they shall see God," was dwelt upon, and calling his attention to the works of God as seen from our window, where the beautiful hills rise in grace and loveliness, to the flowers blooming in matchless hues and colors, to the abundant crops of the fields around us, he exclaimed: 'I see God in these; he has made them. Shall I see more than this?' How glad I was to assure him that more and yet still more should be seen, even in the unknown life. when the soul should leave its present abode he should see God. Then he said: 'I shall read this book more, I shall read it daily.' Another lesson was assigned and another hour appointed. He has gone to his abode, and my heart longs for strength and power wherewith to give the best possible help to this heart, promising, as it were, to come into the light of gospel salvation. This may be a door opened for others, but if only for one I am more than thankful, and esteem it a great joy to meet these willing learners who may become true worshipers of God; the true, the living God."

Mrs. Lambuth sends a later report as follows:

"The time during the last quarter was devoted to school work, also to classes for women and for young men who have come to my home for instruction. In the Life of Christ we have finished the first Passover year and entered upon the second, and at each lesson an earnest exhortation to the class has been made, seeking to lead their heart to accept the dear Saviour as theirs. Each lesson has been fully written out in Japanese in order to save the same for future use by others. The Bible History Catechism has been studied through the life of Job by the entire school, and a number of the pupils attend church, Sunday school, and Epworth Leagues. The Children's Industrial Class, more than forty, bids fair to enter Sunday school ranks, and we shall be greatly encouraged when it does so. Miss North has led the music, both vocal and instrumental. She has also taught the English and has done well. Arrangements to open Palmore Institute as a night school in our house are complete, and on January 6th we shall be ready to receive pupils. We could not do so before for lack of room. The present house is larger, and two good-sized rooms are devoted to that work. I am planning to receive some pupils (girls) for foreign serving three times a week in the house, and have been applied to for three girls as boarders—Portuguese, their mother feeble, father in European employ here. Thus far I have not consented to take them. If we had proper accommodations and another woman, could do so. The Epworth League frequently meets in our house, and we are much interested in the same."

Notes from Oita.

We extract from the report of Rev. S. E. Hager some items about work in and around Oita. When he reached his appointment he found a Church membership of forty-eight enrolled, but as Japanese move from place to place very often the membership was greatly scattered, some being in one place and some in another. There are on the circuit three well-established centers of Christian work, but with only one native preacher to assist it is rather difficult to keep the work going at all these places. The Oita Church members contributed during the year $23, the offering chiefly of twelve faithful disciples. On the whole there was some progress made.

MEXICO.

An Eighteen-Mile Tramp.

It is refreshing to read such words of rejoicing and thanksgiving as are sent us by Rev. J. R. Mood, of San Luis Potosi.

May he reap rich rewards from his work for these young men:

"I am delighted with the way 'Collegio Central' has started out. It is true that two of our young preacher boys have not arrived yet, but we are expecting them on every train. The remainder are hard at work. We began work last Friday in the Biblical School. Saturday I took them all on foot to Estanzuelo, nine miles distant, to distribute tracts and conduct services there in the house of one of our brethren. One or two persons refused our tracts, but for the most part they received them gladly. Our Texas boy, Villabobos, exhorted while others prayed and sang, altogether a most profitable service. We each had blankets, expecting to spend the night, but the young brethren looked with rather dubious eyes upon the hard brick floor and swarm of dogs and fleas, and finally begged me to return soon after service. We found the night air quite bracing and went on rapidly, arriving at the college again at 12 o'clock. The Lord permitting me, we will do some sort of evangelistic work of this kind each Saturday and Sunday. That was quite a tramp, eighteen miles, but we were all the better off for it."

Visiting the Faithful.

EVEN as the Great Missionary found it necessary to strengthen and encourage the churches by visit and by letter, so the missionaries of to-day must do. Rev. K. J. Yearwood, of Monterey, Mexico, gives us an account of some work along this line:

"I am out in the country holding Quarterly Conferences, preaching, and visiting the people, along with the native ministers, in their homes. I am now writing in a 'jackal,' a small mud hut with thatched roof, the rafters of which my hat touches when I stand erect. Our native pastor at Saltillo is doing good work; he is a very promising young man. His Sunday school is well attended. I took a class last Sunday morning, and was much pleased with the pupils' answers. At 4 P.M. I preached in English to an American congregation, and took up a collection for missions, and at night I preached in Spanish to an interesting Mexican congregation. After preaching we had an administration of the Lord's Supper.

"Miss Roberts is doing good work in her school. There can be no doubt that many souls are being won for Christ through the instrumentality of the lady missionaries at Saltillo.

"From the last named town I went by train to Villaldama, where I met Brother San Miguel, the pastor. We have few members there, but we went our rounds, visiting the faithful and other friends of the cause, and last night a packed house greeted me. I preached, and those outside as well as inside listened attentively. Brother San Miguel and myself started for this place (Candela, which means a 'candle') this morning. God grant that we may light such a candle in this place as shall never be extinguished. The 'light' is much needed. The little hut in which we are staying belongs to Fernando Pérez, a member of our church, who would not hear of our going elsewhere, but insisted on us staying with his family. They are faithful servants of the Master. Seven in this family are members of the Church and true disciples of Christ.

"The first thirty miles from Villaldama to Candela is reached by railroad, and then follows a ride on horseback or stage-coach for twelve miles. To-morrow we go to Lampazos. Brother Miguel is circuit preacher.

"We have two Leagues at Monterey, an American and Mexican. We reported at the Annual Conference thirty American and thirty-five Mexican Leaguers. Will write more lengthily about their work on my return to Monterey."

BRAZIL.

THE opening of the work has been quite encouraging. The people have attended our services in considerable numbers, and have heard the word with marked attention. I am continually selling and distributing the Sacred Scriptures and tracts, and speaking here in the name of my Lord.—*Rev. W. B. Lee, Barbacena.*

MEDICAL MISSIONS.

The Lao Ling Medical Mission.

DR. F. W. MARSHALL, one of our former students, now working for the Methodist New Connexion Missionary Society in China, gives the following account of his work:

"Much good is undoubtedly done through dispensary work, but it is from the work in the wards that we look for the best results, both from a professional and a missionary standpoint. In hospital, careful and systematic treatment can be more satisfactorily carried out, and the advantage of having such erratic patients as the Chinese under personal control cannot be overestimated. It is therefore gratifying to note that the patients themselves appreciate these advantages, a fact which is proved by so many having applied for admission as in-patients.

"Experience has proved that medical missions, as evangelizing agencies, are simply invaluable. The spiritual needs of our patients should never be neglected, and every reasonable opportunity should be taken for the teaching of Christian truths. Our work, however, rests very largely upon a philanthropic basis, being instituted to afford relief from suffering not only to the poor, but to all alike who are needy, for in a country like China, where there is almost entire absence of rational medicine, the 'needy' is not necessarily confined to the poorer classes. Our mission hospitals and dispensaries ought therefore to be as thoroughly equipped and as conscientiously worked as it is possible for such institutions to be, so that they may become centers for the dissemination not only of religious but of scientific truths. With this object in view, and with the hope that the ordinary routine work of the mission may be more effectively carried on, and that its influence for good may be even more widely extended, a new system has been recently adopted. Three young men, who had previously undergone a thorough theological training in Tientsin, were selected as assistants. While utilizing their services in the general medical and religious work, an attempt has been made to give them systematic clinical instruction, and these efforts have so far met with gratifying results.

"In the direction of evangelization much earnest and faithful work has been done by the three young men of whom mention has just been made. Preaching to the out-patients has been conducted daily, and in addition a colporteur has been regularly in attendance, selling tracts and copies of the Scriptures, and engaging in conversation with the patients during consultation hours.

"As in medical work so in religious work we find the best results in the wards. Here not much stress is laid upon preaching; rather do we trust to personal influence and conversation with the patients. To those whose diseases have required prolonged treatment, systematic religious instruction has at their own request been given. All have listened willingly, and some eagerly, to the gospel message. Instances could be given in which genuine conversion has evidently taken place, and we have since heard of three former patients whese changed lives on returning home can be distinctly traced to the religious influence of the hospital.

"An idea of the extent of this district may be gathered from the fact that the three hospitals or dispensaries nearest to Lao Ling are situated at distances of 60, 90, and 100 English miles respectively. Through the kindness and generosity of the Tientsin public, much has been done in the past to save life and relieve suffering. At a time like the present, when the Chinese mind is naturally distrustful of all foreigners, it is highly gratifying to find that the work of the medical mission in Lao Ling is very gratefully appreciated by the natives themselves. To those who have so generously contributed by

their gifts to this work of love and mercy it should be sufficient reward to know that something has been done to hasten the coming of Christ's kingdom in the hearts of the Chinese, and the long looked for time when there shall be peace on earth and good will toward men.—*Edinburgh Medical Missionary Society.*

The Christ-like Profession.

DR. ARTHUR LANKESTER, who is working for the Church Missionary Society in Amritsar in the Punjab, said, at a medical mission meeting:

"We are not here as members of what is often spoken of as a most Christ-like profession, and I think those of us who are here to-day are those who congratulate themselves on the fact that their profession is Christ-like, and are thankful for it. To-day we have to consider some of the more distinctly Christian aspects of the work in which we are engaged.

"We who work in uncivilized lands are brought in constant contact with the most horrible cases of suffering—far more horrible than are commonly met with in a London hospital. The sufferings in many of these cases is due either to cruelty and ignorance on the part of friends, or to the impossibility of attainment of medical aid, or else, and most frequently of all, to the ignorance and cruelty of untrained native practitioners; and such cases do make one long that there should be trained medical aid spread all over the world. I suppose all of us have traced the modern extension of medical philanthropy back to the first great Healer—the Lord Jesus Christ himself. It is, of course, the fashion nowadays to speak as if this had merely developed as a branch of civilization; but there was civilization in Rome and Greece, although there seems to have been extremely little medical aid given to those who did not pay for it. There was little, indeed, of real philanthropy before the advent of Him who taught all those who followed Him to love one another, and the modern spirit is rather inclined to look away from the Cause, to disregard the Author altogether, but to congratulate itself very much upon the Effect. But there are those of us who love to acknowledge the Cause, and we naturally, and I think quite logically, find that where we wish to glorify the Cause we can do it most truly by showing forth the Effect, and by bringing the Effect to bear witness to the Cause. And it is in bringing our medical and surgical skill in the dark places of the earth, to bear witness to the One who taught us what love really means, that we have the essence of medical mission work. I think I might say that if we want to write the teaching of our Lord Jesus Christ in very big letters, so that those who cannot read theology, and who do not understand science or philosophy, can read it very easily, the best way for doing it, whether it be for an individual, a town, a district, or a nation, is to start medical aid for the poor, who cannot otherwise get such aid for themselves."

ROBERT COLTMAN, M.D., writes from Peking: "Two years ago I was called to see a Manchu official named Rui, who had been suddenly stricken with paralysis. Under treatment he gradually recovered, and is now able to go about. He sent at first for his medicine by his son, a young man twenty-one years old. Afterward he came himself, and they both listened attentively to the preaching of the hospital evangelist in the waiting room. From the truth they heard there they soon became interested in Christianity, and every day they attended Mr. Ament's chapel, which was much nearer than ours. They also invited Miss Russell, of the American Board, to visit them, and in a little more than a year father, mother, and son all united with the church of the American Board Mission, and are living good Christian lives."

A SOUTHERN Presbyterian has given $5,000 for a hospital in Suchow, and a Lutheran (General Synod) $2,000 for one in the Muhlenberg Mission, West Africa.

WOMAN'S WORK.

Woman's Work.

MRS. S. C. TRUEHEART, NASHVILLE, TENN.

IN China the Woman's Board has only three centers of work, included in two districts—Suchow and Shanghai. The Shanghai District includes Shanghai, with its eleven day schools and two boarding schools—Clopton and McTyiere—and Nantziang and Kading. In this district are Misses Richardson, Hughes, Gary, Reynolds, Steger, and Bomar, Misses Laura A. Haygood and Alice Waters being in the home land. Misses Lochie Rankin and Ella Coffey have charge of the schools in Nantziang and Kading. Suchow District includes the boarding school, five day schools, and the Medical Hospital. The schools are under the care of Misses Jennie Atkinson, Martha Pyles, and Dr. Anne Walter, who has charge of the hospital. These ladies and their assistants are doing a grand work; but what are these among so many?" Mrs. Campbell, one of the most efficient of the Suchow force, is at home resting from her overwork. How will the health of our missionaries be secured? We must send out more workers, and more money to sustain the work in Shanghai, Nantziang and Kading, and Suchow. Shall there not be extension of our work in China?

It has been said, "There is a duty—a particularly important duty—to be done in this critical hour of missions. The Church must be set on fire with an intelligent zeal, a zeal born of knowledge, widespread information of principles as well as facts." The *facts* abound, and the principles are set forth in the gospel, in the life and acts of Christ. To open the eyes with any love of humankind will reveal the *immediate* need of mission work; to read the Word with an understanding heart points at once to the authority, the divine authority, which calls to the work. Are all eyes open? Does any woman ignore her call to service? The measure of responsibility does not rest upon the amount of knowledge, but upon the *opportunity* to get the knowledge. I knew a woman who absented herself from all means of grace—from prayer meetings, family prayer, and from preaching as well as reading or hearing the Word of God—for some years, quieting her poor little conscience with the excuse, "If I don't hear such things, I'll not have to answer for them!" Does she call for pity or contempt?

What of another class of women who use up all their time in providing for luxurious living, visiting and being visited? They are satisfied, if they have any conscience at all, that nothing more could be expected of them. There is much refined barbarism in this Christian country. Who prays for women who sit in high places, arrayed in costly apparel, absorbed in the conventionalities of the world? Are they not called of God? Will the "good time" here make eternity happy? Are they so exalted, so much to be envied, that they need no prayer?

There is yet another class of women in the Church and in the Missionary Societies—the easy-going, selfish kind. They know something of the command – yes, they will give their names, and a little of their money too, if asked to help in benevolent enterprises. They feel it is better to do this than to refuse. They love to be comfortable. They remind one of a thoroughly selfish character in Mrs. Whitney's "Sights and Insights," who enjoyed "corner rolls," and enjoyed them more if all at her table could have "corner rolls." She did not dream of giving up her preference, but she bought small, square pans that held only four rolls; each one a "corner roll!" There are numbers of these comfortable souls in the missionary societies who care very little about the soul of a heathen—caring, as they do, very little for their own.

In the Woman's Board of our Church, as in all Church enterprises, there are

loyal, royal souls who for Christ's sake, and in obedience to His command, have given *themselves*, and delight to be counted worthy to serve. Enrolled as privates of the ranks, as officers of the legions, they move forward by thousands, and in seventeen years have entered strongholds, opened prison doors, and induced many to join their standard. Many Chinese women, with Bible in hand, pass from place to place among their sisters, teaching them of Christ, and winning souls. If the small sum of five dollars per month sustains these Bible women, how easily each woman of moderate income could have a substitute in the field. Then a little over three dollars a month will clothe and send to school a Chinese girl, thus preparing her to live Christ in her own home. This is specific work, and means much to women who wish to see immediate results. The light of the glory land has touched the dying child, and opened the heavenly portals as she passed out of dirty, sin-cursed China into the company of the redeemed, who was prepared through the ministry of sanctified means and consecrated workers. The mission boards of other Churches rejoice with ours that the gospel has reached the courts and zenanas of the East, through the gentle ministrations of woman—women who, like those of Galilee, "Followed Jesus, and ministered unto him."

But much more must be done. A friend, writing from Burmah a short while ago, said: "Our mission school has already done much. One young girl taught during a summer vacation among her village people, telling them of Jesus, going from house to house, and leading the woman's meetings. The way thus prepared made the pastor's work much easier." The same friend, a Baptist missionary, gave an interesting account of one of her trips through the jungles to an Association. Said she: "We started at 8. A.M., and after a boat ride of a few hours met our elephants and their drivers. Before mounting for a five hours' jaunt, we seated ourselves under the great trees by the river bank to take luncheon. Alas! the lunch box, which had to serve for kitchen utensils, and other conveniences, had overturned the kerosene oil, and our cakes were saturated. On a jungle trip one cannot be too particular, so we ate our cakes and did not find them so *very* bad. Eight hours' ride the next day was over rough roads, up hill and down, on the edges of precipitous cliffs and along unfamiliar, narrow footpaths. Elephant riding has its objectionable features. My elephant walked along in the most unconcerned manner, stopping now and then to break off a bamboo branch to eat, or to shake himself and me over the edge of the most frightful looking precipice, without a thought that I might object." Without the constraining love of Christ, the solitary places, especially the jungles of India, would never "blossom."

Some one says: "The work of foreign missions is a matter, not of option, but of obligation: the religion that does not require its adherents to proclaim it to the world is not worth having."

CHINA is not the only country where there is peril. In Persia also there is always risk of an outbreak. The Persian woman baptized at Julfa on Good Friday has had to endure severe persecution at home, and in order to save her from this she was brought into one of the mission houses. A great uproar resulted, and Bishop Stuart and the other missionaries were threatened with violence. They refused, however, to give her up to be put to death; but ultimately they agreed to surrender her to the Acting British Consul, this being apparently the only way to save her life. As soon as the acting consul (not an Englishman, by the way) received her, he handed her over to the Prince-Governor of Ispahan, who has since kept her, promising her that she should come to no harm. Later letters state that she continues steadfast. Let us pray for her; and that many other brave Persian women, and men too, may embrace Christ at all risks.—*Church Missionary Gleaner.*

THE SUNDAY SCHOOL.

No God-Jim.

JIM was a Chinaman. When a child, he had been stolen from his home and sold to a company of play-actors, if they had not themselves stolen him. He did not know his relatives; indeed, he did not know he had any. He was alone in the world, and a kind of slave to the men with whom he lived. When old enough he was taught to become an actor, usually taking the part of a girl. He was a bright lad and handsome, so he was liked by the people, who wished to hear him rather than the other players. Jim received many favors and presents from those who came to see the plays; yet he had to share all presents with his companions; and often his share was very small; but, as people did not know this, he received as many presents as ever.

Very early Jim had been taught by his companions to worship *Siu-kang-tia*, the god of play-actors; and, as the lad grew and was able to understand, he became a faithful worshiper of this idol. As soon as he had time, after his company came to a new town, Jim asked about the temples, and went to the one having the image of his god, and worshiped Siu-kang-tia most earnestly. Every day, as long as the company remained in a town, the lad found his way to the temple, where he spent some time in worship.

One day the boy found the priests greatly excited. They told him that Siu-kang-tia had forsaken his image, and that other gods had done the same. The images were of wood, and had been attacked by white ants, and eaten so thoroughly that nothing but a shell of the images remained. They said that it would be useless to pray or offer anything to such idols, and the boy went back to his company with a heavy heart. As his companions had given worship over to him, and as they seldom asked him anything about the temples or the gods, Jim said nothing of his disappointment; but he thought a great deal. He was glad to hear the men say that, since the place was such a poor one, they would move the next day to a larger town.

When that town was reached, and Jim had leisure, he went to the temple where his god's image was. The old priest in charge bade the boy wait, as the idol was dirty, and must be cleaned before any offerings were presented. As an excuse for the dirt the priest said that he had been away, and no one had attended to the idols. This made Jim think more. When all was ready he worshiped the idol, made his offering, presented his petitions and left the temple. He was disappointed, but could hardly say why. He was glad, though, to hear one of the men say that the company had been invited to another town a few miles away, to give entertainments for several days.

A greater disappointment awaited the lad at the next place. He found the temple of his favorite in ruins, and the image of the play-actors' god broken in pieces. A couple of priests were there lamenting the misfortune, but doing nothing to remedy it.

"It is too bad," said one of the priests to the lad, "that the typhoon a few days ago destroyed this temple so completely. It seems impossible to get the people to rebuild it. A few of us thought that if we could get your company to come and give plays for several days it might make the people willing to give money to rebuild this house of the gods. We can then get another idol instead of the old Siu-kang-tia, and by a little work can put the others in such good repair that they will seem like new. Perhaps the typhoon came that we might get a new temple, for this was old and decayed."

Jim went back to his company silent and serious. When asked what was the matter, he could not answer. But he visited no temple, he made no offerings, he worshiped no idol while his company re-

mained in that town. Nor did he seek for a temple in the next city visited. He seemed to be like his companions, almost godless; he really was altogether without a god. When asked why he did not worship Siu-kang-tia, he replied that Siu-kang-tia had proved unable to take care of himself, so could not possibly be trusted to care for others. Then he added that he did not mean to worship any gods who could not keep white ants away, could not keep themselves from becoming dirty, and could not protect their homes from the power of a storm were surely unable to take care of men. After that Jim visited no temples; he offered nothing to idols, and would have nothing to do with idolatry. Then his comrades gave him the name of "*No-God-Jim.*"

Jim saw one day, in a city where he was stopping, a number of men crowding about a door. As he had nothing to do, he joined the group, and found them in a large room listening to a foreigner. The man spoke Chinese so plainly that Jim had no difficulty in understanding; and to his surprise the foreigner was talking about a God whom he called a spirit, and said that he never should be worshiped as idols are. This was strange talk to Jim, and he listened attentively. Then he pushed his way through the crowd until he got inside the room. There he stood and listened until the preacher—for the foreigner was a misssionary—ceased to speak.

At the close of the service Jim remained to ask questions. To each question he received such answers as satisfied him, and his interest in the newly discovered God was great. The more he heard the more he wished to know. Since his company had nothing to do, as times for play-actors were dull, the youth spent much of his time at the chapel where he had heard the missionary. By-and-by he became a Christian. He said that at last he had found the God he had sought in vain in temples and in forms of idols. This God satisfied his heart, but the others made it the more hungry.

After Jim became a Christian he refused to answer to the name of "*No-God-Jim,*" but said that he was now an entirely different person. He was "*Jim-of-the-one-true-God.*" He had been a no-god man because he had sought a god for his body, while his soul was the one that needed a God and was starving for Him.

"I was as a man trying to satisfy his hunger by eating smoke," he said. "I could see, taste, and smell it, and feel my eyes become sore and blinded by it, but my hunger did not pass away. I was becoming suffocated by the smoke, and starving to death at the same time. Now I have found something that is food and drink and music to my soul as I eat and drink. My eyes see clearly, the suffocation is gone, and I am well-fed, strong, and happy. I am *Jim-of-the-one-great-God* who saves sinners."—*Sabbath School Visitor.*

A Great Change.

In Dingah, Punjab, the missionaries have met with much opposition from the Hindus (Sikhs). But one of the most prominent of the adversaries had just been won over in a remarkable way. He asked for a private interview with the missionary, who expected a fierce expression of hostility, and was immensely surprised when the man pulled out a New Testament and said, "Sahib, I have read this book, and I find it to be pure and holy. Up to ten days ago I was a bitter opponent of yours. I gave a public lecture against you and against your work. Then I resolved that I would expose your book. So I began to read it in order to pick faults in it; but, do you know, as I read I was drawn to it. My heart was captivated, and now I canot oppose you. I know God's light is in that book."

It is stated that it would be possible for one to walk continuously for five months in certain portions of the Dark Continent without meeting among 60,000,000 of peo- one worker for Christ or one who knows the way of salvation.

EPWORTH LEAGUE.

A Missionary Herald.

"DEAR heart, isn't there something I can do for you? If you would only scold or fret or be impatient about things, and not look so absolutely angelic."

Helen bent impulsively to kiss the pale, lovely face that looked up at her from its nest of pillows, and her aunt laughed at the impetuous girl.

"There is one thing," she said; "it's been on my mind for days, and I don't see but you must do it for me."

"Anything you ask shall be done. I will even face Bridget in her den, and tell her that the coffee is atrocious and the bread a disgrace to civilization."

"Oh, it is nothing so perilous as that; I couldn't afford to sacrifice you. I want you to take my place at the missionary meeting next week."

"Oh," groaned Helen; "and you call that less disagreeable than Bridget? Well, I suppose I can go, if I must, though I don't see what good it will do the heathen or the missionary society either."

"But I am on the program."

"What?"

"On the program. We make it out at the beginning of the year, and they are depending on me."

"Aunt Mary, you don't mean to say you can be so ridiculous as to expect me to take part in a missionary meeting! Why, I never go, and I don't know a thing about missions—or care."

"There's time enough to learn; and as for caring, Helen dear, you were the brightest girl in your class; you could write and talk and sing like an angel. what are you doing with these talents of yours except to use them for your own pleasure? Don't you think in common gratitude you ought to bring a tithe to the Lord?"

Helen was silent, and Mrs. Seymour watched her with tender eyes.

"I was to be a herald. We have some one for each meeting to bring such encouraging news of the growth of the kingdom, or some interesting item about the country or the people. I have been saving up things that I thought I might use, and they are all on my desk. The thing I meant to do was to give a *resumé* of some articles on mission work in India from a Brahmin's standpoint, and Bishop Thoburn's reply to the objections raised. I don't think any of our ladies see *The Review*, and the reply was so strong and conclusive. But it would be a good deal of labor to condense it."

"Never mind," said Helen: "I'll find something that will do without condensing, just for you, Aunt Mary."

"And for the Master."

"No, I'll not pretend it is service; but I should be worse than a heathen if I would not do it for you."

Mrs. Seymour watched Helen through the next week, and found her own quiet amusement in noting the changing expression of her beautiful face as she passed from frowns to tears over the literature she was examining, and finally settled down with an air of triumph upon the copy of *The Review*.

"She has made up her mind," thought Mrs. Seymour; but she said nothing, unless it was to the Friend and Counselor in whose wisdom she trusted.

"You have not even asked your herald what she was going to proclaim," said Helen mischievously as she came to say good-by on the afternoon of the meeting.

"You're not my herald, dear," said her aunt; you are the herald of the kingdom, and the Master told his messengers what they were to proclaim. 'The kingdom of heaven is at hand;' that was the message He gave them."

Helen hesitated a minute at the door. "I wish you were going to proclaim it yourself," she said. "Isn't there another verse that says, 'The kingdom of heaven is within you?'" and without waiting for an answer she went away.

In the dusk of the evening Helen sat beside the sofa with the thin, white hand of the invalid held between both her own while she told the story.

"The parlors were just full, and that was a surprise to begin with, and everybody was chattering and laughing and having a good time. Mrs. Robinson introduced all the newcomers, so they would enjoy the meeting better. Ever so many people spoke to me, and said lovely things about you, as they ought, and lovely things about me which I didn't at all deserve; so that, really, by the time they began I felt quite as if I belonged, and almost forgot I didn't believe in foreign missions.

"Somebody who had promised to sing was not there, and before I knew it I was sitting at the piano and singing, 'In heavenly love abiding.' I chose that for you, auntie; but there was a dear little woman in shabby black sitting where I couldn't help seeing her, with the tears running down her face, and when I went back to my seat she caught my hand and whispered, 'Bless you, child.'

"I'm afraid I wasn't attending much to the Scripture lesson until I waked up to hear something about the Lord's messengers, and how they were sent out to bind up the broken-hearted, and set at liberty the captives, and all the rest of that chapter I supposed just meant Christ. But Mrs. Norton made it so plain that Christ passed his work on to his disciples; and then she turned to Revelation and showed us that it was not just ministers and missionaries and people with a special call who were messengers of the kingdom, but 'whosoever heareth' was to say 'Come,' and that meant all of us. Then Mrs. Latimer prayed. Did you ever hear Mrs. Latimer pray, Aunt Mary?"

"Yes, dear."

"Then you know how we all prayed with her. I felt as if she had put her arms around me and carried me right to the feet of Jesus Christ, and he was looking into my heart as he looked at Peter. I was ashamed; and yet the gladness was stronger than the shame, because the love was what seemed surest, but I wanted to get up from my knees and run away. For all at once I saw that I had been planning to be a herald of the kingdom of darkness instead of the kingdom of light; and instead of saying, 'The kingdom of heaven is at hand' with sight for the blind and deliverance for the captives and comfort for the broken-hearted, I had been intending to say that the kingdom was not coming, and all their working and waiting was a mistake. That was just what I meant to do, Aunt Mary. I had taken all the points from these two articles on the failure of missions, and expected to overwhelm those women by showing them how mistaken they were in thinking they really accomplished anything. And since I couldn't run away there was nothing for me to do when they called for the herald but to confess what a silly, conceited, useless sort of a servant I had been, and how ashamed I was of it. And the only bit of good news I had to tell them was to repeat the verse we read in your 'Daily Strength' this very morning—'And I will bring the blind by a way that they know not; I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight.' I didn't think of myself when we read it, because you see I didn't know I was blind."

"Dear child," said Mrs. Seymour as Helen laid her soft, fresh cheek against her pale face, "you know now that the other verse means 'The kingdom of heaven is within you.' When it comes to us in that way we cannot help proclaiming it, for we know it is at hand.'"—*Mrs. Emma Huntington Miller, in Life and Light.*

Dr. J. Talmage, who died recently, after 45 years of missionary life in China, when asked about the *sacrifice* of a foreign missionary, replied: "The missionary of Christ knows no sacrifices. His work is all joy, nothing but joy. It is a sacrifice to be shut up in this land away from my foreign field and the blessed service of offering salvation to the heathen."

OUR FELLOW-LABORERS.

A Report from Dr. Griffith John.

DR. GRIFFITH JOHN writes, Nov. 15:

"I am now on my way back to Hankow from a visit to 'Tien-men and King-shan, and I feel that I must send you a short note. Mr. Bonsey and I left Hankow on the 29th ult., and we hope to be back to-morrow. On this visit we have preached much to the converts and the heathen, and we have seen much to encourage and rejoice in. In Tien-men we had ten baptisms, of whom nine are adult converts, and in King-shan ninety-one baptisms, of whom sixty are adult converts. In the the two districts the baptisms have been 101, of whom seventy are adult converts. It has never been my privilege to baptize so many within one week before.

"This work in King-shan is not quite two years old, and the first baptisms were administered in October of last year. Within these thirteen months there have been in all 159 baptisms, of whom 108 are adult converts. The number of baptisms would have been much larger had all the applicants been received. Many have been left waiting, of whom not a few will be admitted on the next visit. There are many also who are standing at the door, though not candidates at present. It is difficult to see to what this work in King-shan is likely to grow. It is a surprise even to me, though I have been working in China for forty years. I rejoice in it greatly, but I rejoice with trembling. There have been Roman Catholic converts in this part of King-shan for generations, but they have not been getting along well with their neighbors, and their number is not increasing. We are to-day more numerous than they, though our work is only just beginning. Our work is also more widespread. It extends over more than forty villages and hamlets.

"I have been greatly impressed on this visit with the friendliness of the people. They seemed glad to see us and hear us. I have not heard one opprobrious epithet since I left Hankow. We have bought houses at Tsau-wu-kiai and Shi-pau-ho for church purposes. Both are market towns of considerable importance in the King-shan district. At both places I asked my hearers repeatedly if they objected to our buying chapels and settling among them, and the invariable reply was: 'Objecting! Why should we object? Is not the doctrine you preach a good doctrine?' We were always accosted in the most courteous language; and though we had to deal again and again with immense crowds of people who had never seen a foreigner before, we were not molested in the least, or even insulted.

"I have often said that the people of China are not against us. I say it again, and I do so with new emphasis. Every thing seems to depend on the attitude which the authorities choose to assume toward us. Of late the magistrates of these two districts have been quite friendly in their bearing; and just now it is the policy of all the officials in this province, from the viceroy down, to keep the peace. Before we left Hankow the Taotai wrote to the magistrates of Tien-men and King-shan, informing them of our intended visit, and requesting them to give us every necessary protection. On our arrival at Tsau-wu-kiai I found that a proclamation had been received from the King-shan magistrate to put up in the chapel. The magistrate states that the proclamation is issued at the request of the Taotai; and that its object is to inform the people that the missionaries have a perfect right to travel, open chapels, and propagate the Christian religion in the interior, and to warn all against interfering with them or troubling them in any way, and a more satisfactory document of its kind has never been issued by any magistrate. At Tsau-wu-kiai an effort was made by two or three of the gentry to keep us out of the place, and a petition was presented to the magistrate with this object in view. The

magistrate, however, declined to receive it, and simply warned the petitioners against interfering with us. The magistrate's secretary, a native of Tsau-wu-kiai, sent word to the leading men of his clan to the effect that if any disturbance was got up in connection with us, he could not and would not do anything to keep them out of their difficulties. The official attitude toward us will account for the perfect peace we are enjoying in King-shan and Tien-men. Had it been different, the bearing of the people would have been different, and the work in both districts would have had a very different history. Wherever we have trouble in China it may be taken for granted that the officials or gentry, or both, are at the bottom of it.

"You will be glad to get these particulars about the work in these parts. They show that in spite of riots and massacres and outrages of every kind, the kingdom of God is coming in this land. We have had dark days this year, and our faith has been much tried once and again, but there is no room for despair. God is here working in all things and through all things. The brighter day is coming, and it may be nearer than we think.

> "'God works in all things; all obey
> His first propulsion from the night,
> Wake thou and watch! The world is gray
> With morning light.'"

"The places named are about one hundred miles, more or less, on the northwest of Hankow.—*Shanghai Messenger.*

A People Without a Religion.

THE South American Missionary Society signalized its Jubilee last year by originating a mission to the Araucanian Indians in the south of Chili. Mr. Walker, the pioneer of the new movement, has now begun work among them, and he finds that the Indians are practically without religion. They have no idols, temples, or priests, neither do they seem to have any idea or belief about a God or a future state. Questioned what would become of her when she died, a woman answered that she would go into the ground, and no more. Even from their own burial customs, however, the missionary was able to show that such had not always been their thought of the future. From the articles deposited in the grave with the corpse he inferred that there had at one time been the conviction of a future life in which such articles would be needed; and this gave him his opportunity for preaching Jesus and the resurrection. The readiness of the people to receive these new ideas has made him very hopeful of his work. "The people," he says, "are not bigoted, and having no religion of their own, there is none to combat, but clear ground upon which to plant the seed of the divine Word.—*Missionary Record.*

THE last report of the Arcot (Reformed Dutch) Mission tells what large and solid gains have been made in thirty years. Between 1864 and 1894 the out-stations have increased from 6 to 118; the churches, from 7 to 23; native pastors, from 1 to 9; catechists, readers, and teachers, from 37 to 172; the communicants, from 291 to 1996, while the adherents have increased nearly sevenfold. The native contributions have increased from 175 to 2,757 rupees and the pupils from 322 to 4,856. The past year has also been one of prosperity. The out-stations have increased by 13, the communicants 37, and the total gain in the Christian community has been about 500.

THE new Moravian Mission in East Central Africa grows apace. The fourth station in Nyassaland has been fairly commenced. Mr. Theophil Richard reached Utengula, Merere's present capital on the 18th of March. He was alone, for Mr. Kootz, his companion, had been detained on the road by an attack of fever, and did not arrive until the 21st. Meanwhile, Mr. Richard had several interviews with the "Sultan," who gave him a friendly reception, and permitted him to choose a site for the mission.—*Missionary Review.*

MISSIONARY GLEANINGS.

It is a new experience for us old residents in Syria to look out upon railway trains passing in the distance and see the French locomotives dragging their burdens up the cogged track over Lebanon toward the Bukaa and Damascus. The passenger train is ten hours in passing over the 120 miles, scaling Lebanon at an elevation of 5,000 feet above the level of the sea. The road was opened August 4, and already the freight traffic is so great that three freight trains a day cannot meet the demand. As we arrived August 12 from New York, we have not yet been over the road to Damascus; but Dr. Crawford tells me that the ride from Damascus up the river Abana to the fountain of Fiji, and on to Zebedany, under the dense shade of poplars and by the roaring river, is most refreshing and delightful. The ride over the heights of Lebanon is no less so, with its bold scenery and magnificent views of the distant sea and the rocky mountain gorges.—*Rev. H. H. Jessop.*

Let a man in India lose caste, and his punishment is at once banishment from the village well. Let that be inflicted, and the temptation to purchase readmission into caste, with its privileges of free access to water, is very great. Let a man become a Christian, and from the attitude of his neighbors toward him you would think he had committed matricide. From the day of his baptism he or his wife will have to tramp through the blazing sun, with a heavy waterpot, to some distant supply of water whenever they want to bathe or cook. Sometimes it happens that the man will have secret friends kind enough to bring him water now and again after dark, and save him his journey for that evening; but no one out here will endure that sort of help for long. In their eyes it is only emphasizing the fact that they are pariahs, and they will leave the village rather than sustain treatment to which they, as Hindus, are peculiarly sensitive.

Indian Mohammedans are loyal subjects of the Queen-Empress, and they also sustain close relation to the Sultan, who is in a sense the head of Islam, though not exactly the representative of the caliphs or successors of Mohammed. The loyalty of the Mohammedans of India has been quickened and strengthened by England's long continued friendship with the Sultan. Should trouble arise between England and Turkey the Mohammedan subjects of the Queen will regret the occureuce; but they are too well aware of the advantages of British rule to risk much for the sake of the Sultan. The question has already occupied the attention of Mohammedan papers in India, and the intelligent and temperate style of discussion is an assurance that England's just advocacy of the cause of Armenia will make no trouble in this country.—*Indian Witness.*

The Presbyterian Church in Japan is about to undertake foreign missionary work. At the recent meeting of the synod, the mission board was directed to begin work in Formosa as soon as possible. President Ibuka, of Tokio, and President Ogima, of Steele College, Nagasaki, were appointed to visit Formosa, examine the field, and report to the mission board, while $3,000 are to be raised among the Japanese churches for this new work.

The Chinese Christians of Hankow sent their congratulations to the Loudon Society, to which they owed the gospel, on the occasion of its centenary, in the form of an address and mottoes in four pieces, worked in gold cord and variegated silks on satin scrolls or banners, and these of the largest size ever known to have been used.

Advices from Formosa are to the effect that the Japanese are gradually subduing the tribes that are opposing their occupation of that island. The natives are making a stubborn resistance, but are steadily being overcome.

The stroke of lightning which ended the career of Menelek II., Negus of Abyssynia, removed one of the most interesting and energetic of African princes. He was of the Shoa tribe, and claimed lineal descent from King Solomon and the Queen of Sheba. When King John was killed by the Mahdists in 1880, Menelek, who had long ruled the Shoas, achieved the sovereignty over the other Abyssinian tribes, and was recognized as Negus by the Italians when they advanced inland from Massowah. Menelek was friendly to European arts and civilization. He imported Swiss engineers and artisans, who built stone houses, bridges, wagon roads, a flour mill, baking ovens, and a blast furnace for smelting iron. He induced his people to engage in various handicrafts by his personal example. While he lived the Italians met with many difficulties in their colonial enterprises; now that he is dead, there is no one to effectively dispute their ascendency in the Abyssinian highlands.—*Zion's Herald.*

Writing from Kalimpong, the headquarters of the Thibetan Mission, Mr. Cecil Polhill-Turner gives us a very interesting account of the progress of events. The little party of missionaries is still waiting patiently for the opening of the country, and fully occupied meanwhile with the study of the Thibetan language. Kalimpong is described by Mr Polhill-Turner as "a quiet little country village, admirable for study, and, in the winter especially, frequented by Thibetans bringing wool straight from the closed country.

The contributions of the Free Church of Scotland have been doubled in ten years, but its expenditures have not been met by its income. Its committee felt bound to suggest a scheme of retrenchment—the reduction of certain salaries, and the withdrawal from certain parts of the mission field. The General Assembly refused to support this scheme. It is hoped that the fresh appeal to the churches will be generally met.

"All through the rainy season," writes Miss Welch, of the N. A. M., Kabylia, "when the mountain paths were impassable for any but bare feet, the children came to us Sunday after Sunday. Then in the villages, 'Efk ii d doua' (Give me medicine) meets us on every hand, and for our simple remedies and knowledge of nursing there is an ever-ready demand. Oh, for the day when 'Efk ii d Sidna Aisa' (Give me Jesus Christ) may take the place of the present plea!"

The Christian Alliance proposes to plant a line of stations 1,000 miles long, from Matadi to Lake Tanganyika, on the eastern boundary of the Congo Free State. This will require the opening of 40 stations, and the sending out, in the next three years, of at least 100 men to open them.

This is the statement of G. S. Miner, of Foochow Methodist Mission: "In 1893 I had 3 day schools, in 1894, 16, and now I have just 100, with about 3,000 pupils. Within the past six months we have brought fully 2,000 children under Christian influence for the first time."

A cable message from Antananarivo, the capital of Madagascar, *via* Port Louis, Island of Mauritius, states that two missionaries at Arivonimamo, Mr. and Mrs. Johnson, of the English Friends' Mission, have been murdered during a riot.

The Ainos of Japan are in the habit of burying food, clothes, weapons, implements, cooking utensils, etc., along with their dead, all being first broken or torn, with the idea of *killing* them, so that they too may pass with the departed spirit into the other world, and be ready for use.

During the past year the American Bible Society sold and distributed in China Bibles and portions thereof to the extent of 385,875 copies.

The Congo Railway continues to make steady progress; trains are now running 65 miles inland toward Stanley Pool.

There are 3,000 opium dens in Yungchau, China, and a temple of 10,000 gods.

TREASURER'S DEPARTMENT.

Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasure will please in every case give the name of the* CONFERENCE *from which it comes.*)

RECEIPTS FOR JANUARY, 1896.

Baltimore Conference.

A Friend	$ 15 00

Illinois Conference.

Casey, J E. Garrett	$ 18 00

Kentucky Conference.

F. S. Pollitt, Tr	$ 46 00
Moorefield, R. H. Wightman	21 25
	$67 25

Los Angeles Conference.

Bellevue and Mateo, J. F. G. Finley	$ 10 00

Louisville Conference.

Morganfield Sta., R. F. Hayes	$ 25 00

Memphis Conference.

W. R. Hayes, Tr	$ 300 00

Mississippi Conference.

Utica, W. L. Linfield	$ 8 00
Crawford Street, Vicksburg, C. G. Andrews	2 10
	$10 10

North Carolina Conference.

Millard Mial, Tr	$ 8,379 06

North Georgia Conference.

W. A. Hemphill, Tr	$12,553 41

North Mississippi Conference.

W. S. Shipman, Tr	$ 20 00
Como, Geo. H. Lipscomb	120 00
W. S. Shipman, Tr	12 20
	$152 20

Northwest Texas Conference.

Moody, S. J. Vaughn	$ 50 00

South Carolina Conference.

Walter I. Herbert, Tr	$ 8,762 04

Southwest Missouri Conference.

C. H. Briggs, Tr	$ 39 80

Tennessee Conference.

W. R. Manier, Tr	$ 500 00

Texas Conference.

John E. Green, Tr	$ 49 25
O. T. Hotchkiss, Tr	400 00
	$449 25

Specials.

Columbia Ct., Miss. Conf., A Friend	$ 100 00
I. G. Coffman, Carmero, Kansas	1 00
Anonymous, San Marcial, N. M.	1 00
	$102 00

Donations Directed.

Mrs. M. A. Black, for Corea	$ 15 00
W. R. Lambuth, for W. H. Park	2 45
Miss F. B. Boyd, for Miss N. B. Gaines.	$ 7 00
Mrs. M. A. Smith, for Corea	50
Bishop Galloway, for North China	5 75
C. G. Andrews, for J. B. Fearn	24 00
C. and C. Hill S. School, for day school in China	18 00
J. H. Kirkland, for J. W. Tarboux	125 00
	$197 70

Bills Payable.

Joseph Webster, note on demand, 6 per cent	$ 500 00
A. Q. Flaherty, note on demand, 6 per cent	1,750 00
J. A. Orman, note on demand, 6 per cent	900 00
Springfield National Bank, note three months, discounted	5,000 00
Board of Trust, Superannuated Fund, Tennessee Conference	860 00
	$9,010 00

Annuity Bonds.

Mrs. Mariah T. Morgan, of California, Ky	$ 100 00

RECAPITULATION OF RECEIPTS.

Baltimore Conference	$ 15 00
Illinois Conference	18 00
Kentucky Conference	67 25
Los Angeles Conference	10 00
Louisville Conference	25 00
Memphis Conference	300 00
Mississippi Conference	10 10
North Carolina Conference	8,379 06
North Georgia Conference	12,553 41
North Mississippi Conference	152 20
Northwest Texas Conference	50 00
South Carolina Conference	8,762 04
Southwest Missouri Conference	39 80
Tennessee Conference	500 00
Texas Conference	449 25
Specials	102 00
	$31,433 11
Donations Directed	$ 197 70
Annuity Bonds	100 00
Bills Payable	9,010 00— 9,307 70
	$40,740 81

DISBURSEMENTS FOR JANUARY.

Brazil Mission Conference	$ 659 31
Central Mexico Mission Conference	5,458 74
China Mission Conference	6,428 75
Indian Mission Conference	2,568 25
Japan Mission Conference	802 84
Los Angeles Conference	1,062 50
Mexican Border Mission Conference	1,256 93
Northwest Mexico Mission Conference	950 41
Pacific Conference	752 22
Expense	1,527 52
Interest	267 87
	$21,735 34
Bills Payable	$20,480 00
Donations Directed	652 66— 21,132 66
	$42 868 00

MISSIONARY DIRECTORY.

Names and Addresses of Missionaries Employed by the Board of Missions, M. E. Church, South.

☞ NOTE.—We shall consider it a favor in case of changes of addess, or corrections to be made, to be promptly notified.—ED.

NAMES OF MISSIONARIES.	PRESENT ADDRESS.	HOME CONFERENCE.
China.		
Rev. Y. J. Allen, D.D., LL.D.	Shanghai, China.	North Georgia.
Rev. A. P. Parker, D.D.	Shanghai, China	Missouri.
Rev. C. F. Reid, D.D.	Shanghai, China	Kentucky.
Rev. D. L. Anderson	Shanghai, China	North Georgia
W. H. Park, M D	Shanghai, China	North Georgia.
Rev. W. B. Burke	Macon, Ga.	South Georgia.
Rev. Moses B. Hill	Shanghai, China	Little Rock.
Rev. J. L. Hendry	Houston, Texas	Texas.
Rev. H. L. Gray	Greensboro, Ga	North Georgia.
Rev. George R. Loehr	Shanghai, China	North Georgia.
Rev. W. B. Nance	Shanghai, China	Tennessee.
Rev. T. A. Hearn	Shanghai, China	Little Rock.
Rev. R. A. Parker	Shanghai, China	Western.
Rev. E. Pilley	Shanghai, China	Northwest Texas.
Rev. J. B. Fearn, M.D.	Shanghai, China	Mississippi.
Rev. O. E. Goddard	Shanghai, China	Arkansas.
Japan.		
Rev. W. R. Lambuth, M.D., D.D.	Nashville, Tenn	Tennessee.
Mrs. M. I. Lambuth	Kobe, Japan	Mississippi.
Rev. W. E. Towson	Osaka, Japan	Pacific.
Rev. S. H. Wainright, M.D.	Kobe, Japan	Missouri.
Rev. J. C. C. Newton	Kobe, Japan	Baltimore.
Rev. N. W. Utley	Matsuyama, Japan	Memphis.
Rev. T. W. B. Demaree	Yamaguchi	Kentucky.
Rev. B. W. Waters	Osaka, Japan	Baltimore.
Miss N. B. Gaines	Hiroshima, Japan	Florida.
Miss A. D. Bryan	Hiroshima, Japan	Tennessee.
Rev. C. B. Mosely	Kobe, Japan	Arkansas.
Rev. W. A. Wilson	Hiroshima, Japan	Western North Carolina.
Rev. W. A. Davis	Uwajima, Japan	Missouri.
Rev. J. T. Meyers	Tadotsu, Japan	Baltimore.
Rev. C. A. Tague	Hiroshima, Japan	Kentucky.
Rev. S. E. Hager	Oita, Japan	Kentucky.
Rev. W. P. Turner	Kobe, Japan	Georgia.
Rev. W. J. Callahan	Nakatsu, Japan	Georgia.
Rev. W. R. Weakley	Himeji, Japan	Missouri.
Rev. T. H. Haden	Tadotsu, Japan	Virginia.
Miss Ida M. Worth	Kobe, Japan	St. Louis.
Brazil.		
Rev. J. L. Kennedy	Petropolis, Brazil	Holston.
Rev. H. C Tucker	Rio de Janeiro, Brazil	Tennessee.
Rev. J. W. Wolling	Sao Paulo, Brazil	South Carolina.
Rev. J. W. Tarboux	Juiz de Fora, Brazil	South Carolina.
Rev. E. A. Tilley	Rio de Janeiro, Brazil	Holston.
Rev. Michael Dickie	Sao Paulo, Brazil	Virginia.
Rev. John M. Lander	Juiz de Fora, Brazil	South Carolina.
Rev. R. C. Dickson	Rio de Janeiro, Brazil	Kentucky.
Rev J. L. Bruce	Juiz de Fora, Brazil	Virginia.
Rev. E. E. Joiner	Taubate, Brazil	Kentucky.
Rev. W. B. Lee	Barbacena, Brazil	North Carolina.
Rev. J. M. Hamilton	Piracicaba, Brazil	Brazil.
Mexico.		
Rev. W. D. King	City of Mexico, Mexico	Los Angeles.
Rev. D. F. Watkins, D.D.	City of Mexico, Mexico	Central Mexico.
Rev. George B. Winton	San Luis Potosi, Mex	Pacific.
Rev. J. R. Mood	San Luis Potosi, Mexico	Texas.
Rev. J. B. Cox	San Luis Potosi, Mexico	Northwest Texas.
Rev. D. W. Carter	San Antonio, Texas	Holston.
Rev. J. W. Grimes	Laredo, Texas	Memphis.
Rev. K. J. Yearwood	Monterey, Mexico	Mexican Border.
Rev. J. Corbin	El Paso, Texas	West Texas.
Rev. R. C. Elliott	Durango, Mexico	Texas.

Names and Addresses of Missionaries Employed by the Woman's Missionary Society.

Missionaries.	Post Office.	Former Residence.
Miss Lochie Rankin	Shanghai, China. Box 143	Milan, Tenn.
Miss Laura A. Haygood	At home	Atlanta, Ga.
Miss Bettie Hughes	Shanghai, China	Meridian, Miss.
Miss Helen L. Richardson	Shanghai, China	St. Louis, Mo.
Miss Minnie Bomar	Shanghai, China	Marshall, Texas.
Mrs. Julia Gather	Suchow, China	Oxford, Ga.
Miss Sallie B. Reynolds	Shanghai, China	Columbia, S. C.
Miss Clara Steger	Shanghai, China	Mountain Grove, Mo.
Miss Ella R. Coffey	Shanghai, China	Lynchburg, Va.
Miss Jennie M. Atkinson	Suchow, China	Rock Mills, Ala.
Mrs. J. P. Campbell	At home	Los angeles, Cal.
Miss Alice G. Waters	At home	Murray, Ky.
Miss Martha Pyles	Shnaghai, China	Roscoe, Mo.
Miss Emma Gary	Suchow, China	Royston, Ga.
Miss Nannie E. Holding	Laredo, Texas. Box 98	Somerset, Ky.
Miss Delia Holding	Laredo, Texas	Somerset, Ky.
Mrs. A. E. McClendon	Laredo, Texas	West Point, Ga.
Miss Hardynia Norville	Laredo, Texas	Livingston, Ala.
Miss Rebecca Toland	San Luis Potosi, Mexico	Chappell Hill, Texas.
Miss Lelia Roberts	Saltillo, Mexico	Palo Alto, Texas.
Miss Esther Case	Saltillo, Mexico	Batesville, Ark.
Miss Lizzie Wilson	Chihuahua, Mexico	Newport, Ky.
Miss Lucy C. Harper	Chihuahua, Mexico	Georgetown, Texas.
Miss Augusta V. Wilson	Guadalajara, Mexico	Charlestown, W. Va.
Miss Mattie Dorsey	Guadalajara, Mexico	Charlestown, W. Va.
Miss Kate C. McFarren	Durango, Mexico	Durango, Mexico.
Miss Ellie B. Tydings	Durango, Mexico,	Anthony, Fla.
Miss Hattie G. Carson	Durango, Mexico	Savannah, Ga.
Miss M. H. Watts	Petropolis Brazil	Louisville, Ky.
Miss Layona Glenn	Petropolis, Brazil	Conyers, Ga.
Miss Mary W. Bruce	At home	Plattsburg, Mo.
Miss Alice Moore	Piracicaba, Brazil	Oxford, Ga.
Miss Susan Littlejohn	Piracicaba, Brazil	Pacolet, S. C.
Miss Amelia Elerding	Rio de Janeiro, Brazil	Naperville, Ill.
Miss Lula Ross	Juiz de Fora, Brazil	Greensboro, Ala.
Miss Willie Bowman	Rio de Janeiro, Brazil	St. Louis, Mo.
Miss Eliza Perkinson	Juiz de Fora, Brazil	Salisbury, Mo.
Miss May Umberger	Petropolis, Brazil	Wytheville, Va.

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On Estimates.—H. C. Morrison, T. B. Holt, R. K. Brown, W. R. Lambuth, T. P. Weakley.

On Audits.—J. D. Hamilton, T. P. Weakley.

On Candidates.—Bishop R. K. Hargrove, W. R. Lambuth, J. D. Hamilton.

On Translation.—Bishop R. K. Hargrove, W. R. Lambuth, H. C. Morrison, E. E. Hoss, W. D. Kirkland.

On Woman's Missionary Society.—Bishop A. W. Wilson, H. C. Morrison, J. D. Hamilton.

LI HUNG CHANG.

THE

METHODIST REVIEW OF MISSIONS.

NEW SERIES. APRIL, 1896. VOL. XVI. NO. 10.

NOTABLE INTERVIEWS IN PEKING.*

BY BISHOP E. R. HENDRIX, D.D., LL.D.

COL. CHARLES DENBY, American Minister to China, is the Dean of the Diplomatic Corps in Peking, having already served his country there for the past ten years. The exceptional honor shown him of being continued at his important post during the political changes at home is due to his marked fitness for his present position. Eminent as a lawyer in this country, his legal learning has been of great service to the Chinese Empire no less than to his own countrymen. His clear statement to the Secretary of State of the value and progress of Christian missions in China, has attracted wide attention, and he has no sympathy with the globe-trotters or naval officers whose knowledge of China is confined to a few treaty ports, and who have never looked into the work being done by missionaries, and yet who presume to pronounce unfavorable and unjust judgment on what they know nothing about. Having the confidence of the Tsung Li Yamen, the Foreign Office of China, as no other ambassador has, in view of his valued counsels during the late war and by virtue of his long official residence in Peking, Col. Denby is in position to form a correct judgment, if any one can do so. Much weight should therefore be given to the language of his dispatch to his government near the close of the war, when he said: "It is quite probable that the spirit of progress developed by the war will make mission work more important and influential than ever." I make grateful mention of his numerous courtesies which helped to a fuller insight into the complicated affairs of the Chinese Empire at this time. It is a matter of great satisfaction to him to say that no American life has ever been lost in all the history of missionary work in China. This is a better record than our country can show in regard to the loss of life among the Chinese, who have pursued their peaceable avocations in some parts of America.

Shortly after my arrival in Peking Col. Denby arranged for an inter-

* Republished from the *Christian Advocate*.

view with the Tsung Li Yamen. This is the Foreign Office, and is composed of nine of the leading statesmen of China, who, in addition to their duties in some instances as heads of departments, are charged with China's relation to other powers. It is a proud and exclusive body—the more so as only one of them has ever been outside of his own country. This is the body that is responsible for the late war with Japan, against the protest of Li Hung Chang, as he stated when arranging the Treaty of Peace. At its head is Prince Kung, who stands closest to the Emperor, and who, while kneeling, presents all communications from foreign ambassadors, and who receives, in the same attitude, any communications which the Emperor is pleased to make in response. Wung Tung-ho, one of the Emperor's tutors, a scholar of eminence, and whose great influence over the Emperor makes him the virtual ruler over China, is also a member of the Tsung Li Yamen. Another is Chang, who became so well known in this country when he was Chinese Minister at Washington.

Starting from the American Legation in the red chairs which are used by ambassadors, we were borne rapidly by strong chair-bearers through the unusually wide streets of Peking until we reached the entrance of the Yamen. Here we rested in our sedan chairs until we were ready to be ushered into the audience room of the Yamen, where we were seated around a table laden with Chinese fruits and confections. During the interview every word spoken was taken by Chinese shorthand reporters, who were first careful to scan the official cards, and thus identify the parties to the interview. Mr. Charles Denby, jr., the Secretary of Legation, was the official interpreter, although as the conversation became more general, both Dr. Lowry and Dr. Reid found ample use for their knowledge of the Mandarin. The conversation related almost wholly to the kindly feeling prevailing between China and the United States, to the possible appointee as Chinese Minister to our country, and to the early railroad development of China. When Col. Denby suggested to the Yamen that they authorize me to say to President Cleveland that China would soon have a great railroad system, and that Americans would build it, the members of the Yamen present showed great interest in the matter. Ascertaining that I had no interest in any of the several syndicates now engaged in pressing their claims upon China, they began to ask, in a confidential way, as to the probable cost of railroad building in China. When assured that from the configuration of their country which admitted of so excellent a system of canals, and by reason of the cheapness of labor in China, they could build even cheaper than in America, the two members of the Board of Revenue present assured us that, while the details had not been determined, China was soon to have a great railroad system, and that she could not much longer do without it. Mentioning this conversation shortly afterward to an Englishman, he told me of the utter amazement of a Chinese official who had asked the probable railroad earnings

per month of a line between two of the principal cities of China. When asked what his (the official's) estimate of the earnings would be, he cautiously replied: "Perhaps ten thousand taels per month." Said the Englishman: "I have here the monthly statement of the earnings of one of the English railroads for the month of August, and I find that they were ten thousand taels per minute." "Impossible!" replied the Chinese official; "one piecee man couldn't count the money!"

Before the close of the interview with the Tsung Li Yamen, during which the French Minister was engaged in an interview with some of the members of the Yamen in another reception room (where, doubtless, everything was also reported for the consideration of the full Yamen should it be deemed of sufficient importance), Chang Yen Hoon, ex-Minister to the United States, expressed the kindliest feeling toward Americans and American institutions, calling himself, playfully, "a democlat," as was the administration when he represented the Chinese Empire in Washington, where he made many warm friends. He was specially cordial in his expressions of regard for Mr. Bayard, who was Secretary of State during Chang's official residence in America, and with whom he was engaged in making a treaty between the two countries, whose provisions, while at first refused, were afterward accepted. Chang sent messages to several of his American friends, especially to Mr. and Mrs. Cleveland, and expressed the wish that he might again represent his country as Minister to Washington. On the following day I received a note from him by the hand of his private secretary, making an appointment for another interview. As the interview took place in the presence of Rev. Drs. Lowry and Reid, and of Rev. Gilbert Reid and a son of Dr. Lowry, who is Assistant Secretary of the American Legation, and was therefore not a private interview, I may venture to speak of it somewhat fully. Chang's private secretary, who accompanied him as an interpreter, was educated at Phillips Academy, Andover, Mass., and speaks English quite fluently, as well as several dialects of the Chinese language. Chang himself understands English better than he can speak it, and would occasionally speak a sentence in English, but during the interview used Mandarin or Cantonese, according as he could express himself most clearly. When it is remembered that he was one of the two ambassadors first chosen by the Emperor of China to arrange a treaty of peace with Japan, but whose mission was unsuccessful because of informality in his credentials, the significance of the interview will be the better understood. It was pathetic to hear this representative man speak of the perplexities which beset the statesmen who are charged with the interests of the Chinese Empire. After some pleasant greetings, during which he insisted on shaking hands, in place of shaking his own hands, as is customary among the Chinese, he opened his heart on the matters which manifestly troubled him. The man who was so playful and light-hearted the day before in the presence

of the Yamen now spoke in sad, grave language respecting the affairs of his country.

"It is a matter of deep regret to me," said the Ex-Minister to America, "that I am not more able to serve my country in this time of her great need." I responded: "If your Excellency will permit I will say I have been much impressed during the last few months in Eastern Asia that one of the great needs of China is an upright, able statesman as adviser to your Foreign Office, such a man as your old friend, Mr. Bayard, now Minister to England." "O, if Mr. Bayard could only be induced to come. Do you think it possible?" he replied. I said: "I cannot speak for Mr. Bayard, but either he or some statesman whom he can recommend could be induced to come, but he would come as the missionary comes to China, not for the emoluments of the office, but to aid in the redemption of Asia." Chang replied: "We must look to America as the country most able to assist us, because our two countries are most alike in extent of territory, and we have many of the same problems of transportation to solve. China will listen to America, because we know that you have no designs on our territory. We must look to Americans to aid us in our great railroad schemes, because ours will be long-distance roads, as yours are; and, after trying the railroads of both Europe and America, I much prefer the American system." After speaking at some length of the embarrassments to the Chinese Government from its system of censors whose recommendations carry much weight with the Grand Council, despite the fact that none of them have been outside of their own country, and whose knowledge of foreign lands is so limited, he spoke of himself as the only member of the Tsung Li Yamen who had ever been outside of his own country, and who was therefore often compelled to speak a good word for foreigners when some important question was under discussion. This would sometimes be met with the retort, "O, you are a foreigner, you are a missionary!" He continued, "One of the most difficult things for the Yamen to understand is how the ambassadors, as gentlemen, can pound the table so when they come to talk over any important matter. It angers the members of the Yamen, and I wish they would stop it." (Only coolies in China are guilty of such violent conduct. A Chinese gentleman prides himself on his composure.) Referring to the great ignorance of the people as accounting for the hatred of foreigners, Chang said it was only necessary to know better the help which foreigners could be to China to remove that dislike. I replied: "No persons are doing more to help China than the missionaries. I have spoken to hundreds of Chinese since I have been in Peking, many of them students in the Peking University. But for the missionaries they would be growing up in ignorance, and would prove the worst foes of the Chinese Government. Now they are being given a Christian education; and these are the men who are getting ready to build your railroads and fill your places of trust." The

interview continued nearly an hour, and after other kind expressions about America, and the assurance that he would be sure to come to see me when he next visited the United States, his private secretary called the chair-bearers from the porter's lodge, and I bade the distinguished Yamenite good-by. "A most satisfactory interview," said Gilbert Reid, who remembered the time when the ex-Minister had been Taotai of Chinanfoo, and quite unfriendly to Christianity. His larger acquaintance with Christianity while Minister to the United States and to Spain has made him much more friendly.

A yet more important interview was one of over an hour's length with Li Hung Chang, China's foremost, if not her only, statesman, and the greatest living Asiatic. Gen. Grant was impressed with him as one of the three or four great men whom he met in his tour around the world, placing him by the side of Bismarck, Gambetta, and Beaconsfield, all of whom were in power at the time. When it is remembered that beside suppressing the Tai-ping Rebellion by the aid of Gen. Gordon, nearly forty years ago, he has been Viceroy of the Metropolitan Province of Chihli for twenty-five years, and the Chinese Plenipotentiary in arranging her treaties for a yet longer period, the true eminence of the man appears. It was his forces that had to bear the brunt of the late war, both on the land and on the sea, despite his protest against the war; and though his decorations were taken from him with successive defeats, he was the one man whom China could trust in the making of the treaty with Japan. So, with his decorations all restored, he came as a Plenipotentiary of the first rank to make the best possible treaty for his humiliated country. Even then it needed the bullet of a would-be assassin to compel such concessions as to make a treaty which proved as unsatisfactory in Japan as it did in China, and which, while it cost Li his Viceroyalty, has repeatedly threatened Ito's Premiership. Li Hung Chang, as Senior Grand Secretary of State, now resides in Peking, and is charged with the making of the supplementary treaty with Japan relating to commerce. Although deprived of his Viceroyalty of Chihli, where he wielded such immense influence, and built the only railroad of any consequence in China, besides creating a great fleet and establishing colleges and hospitals, Li is still regarded as the only man who can fill this Viceroyalty, and is a greater man out of a viceroyal yamen than any man in China who is in one. As Senior Grand Secretary of State, Li interchanges calls with the foreign ministers in Peking, who recognize his great influence and the possibility of his return to even more than his former power. Sir Nicholas O'Connor, the English Minister, took his leave of him as really as of the Emperor or the Tsung Li Yamen as he left Peking for St. Petersburg, where he has just been appointed ambassador to Russia.

In fact, it was just as the English Minister took his leave that the appointed time came for our interview already arranged through Li's private

secretary, Mr. W. N. Pethick, formerly Vice Consul of the United States at Tientsin. Dressed in the costly silk costume of a Chinese official of the highest rank, and wearing gold-rimmed spectacles of foreign manufacture, Li Hung Chang received us very cordially, and, with Mr. Pethick as interpreter, began a very satisfactory interview. The conversation related to three things—namely, the railroad development of China, the work of the missionaries, and the condition of affairs in Korea. When the wish was expressed that he might sometime visit America where his name was so familiar, Li replied: "I am rather old for such a journey, but it is among the possibilities that I may yet do so." Then with a twinkle in his eye he asked: "But would you let me run for President if I should come over?" I answered: "No; but we might make you consulting member of the Cabinet." To which he responded: "Hi, that would do." I continued: "We have half of the railroads of the world in America, and we believe that if your Excellency had his way China would have a good part of the other half." When this was interpreted he gave an impatient movement of the arm, and answered with emphasis: "Yes; I would have it in China as in the United States, railroads everywhere." He then spoke of the poverty of China as greatly hindering her railroad development, and of the ignorance of the Chinese people as to the great advantages of a railroad system. Then, as if mentally connecting the presence of missionaries in his country with the only hope of overcoming this ignorance, the famous Viceroy asked: "How many American missionaries are there in China?" When I responded, "About 600, including the women," Li asked particularly about the numbers of our own mission, and how many there were engaged in school and hospital work, and where our schools and hospitals were located. He spoke of the great benefit which the schools and hospitals were to China, and said: "We need more foreigners. What a pity that we cannot have more. Can't you persuade the American people to send more?" After a little he repeated: "Can't you send over more?" Whereupon I replied: "If all were like your Excellency it would be much easier to send over more." To this he replied with much emphasis: "*Say to the American people for me to send over more for the schools and hospitals, and I hope to be in position to aid them and to protect them.*" The heartiness with which he said these significant words left no question as to his sincerity, and I assured him that I would make known his message to the American people.

I then had a proof of Li's rare skill as a questioner as he sought to possess himself fully of the situation in Korea, from which interesting country Mr. Pethick told him I had just come. "Did you have an audience with the King of Korea? Did he impress you as a man of ability? Do you think that the Queen was really murdered? Did they find her body? Might she not have escaped after all? Who are responsible for her murder? Who are the *soshi?* What will be the effect of their con-

duct on Japanese influence there? What is Russia doing to strengthen her hold in Korea? Did you have a talk with the Russian Minister? What seemed to be the feeling among the people?" These and many more questions were propounded with rapidity, no attempt being made to conceal the deep interest which was felt in the answers. In the meantime Li's son, a young man of twenty-five, entered and took his seat by his father, the numerous attendants bringing in tea, champagne, cigars, all of which remained untasted save by Li who, refusing the frequent offers of a lighted pipe which an attendant held to his lips, consented to take a cigar. Before the close of the interview Li remarked: "I wish to give you a souvenir of our interview," and ordered in a large photograph of himself. I replied that I would appreciate it all the more with the Viceroy's autograph. Whereupon Li replied that he would do so with pleasure, and asking Dr. Lowry for my Chinese name went to his desk, and inscribed the photograph in Chinese characters which literally mean, "Honorably presented to the American Nation Church Society Bishop Office Hendrix." While the father was writing I had some conversation with the son who spoke English quite fluently, and who expressed his desire to visit America and Europe. When I congratulated Li on his son's proficiency in English, and the promise which he gave of being useful to his country, he showed no little pleasure. The son, known as Lord Li, who was appointed a Plenipotentiary with the Viceroy in arranging the treaty with Japan, is an adopted son, as the Viceroy was long childless. As Li handed me his photograph attention was called by Mr. Pethick, his private secretary, as to how faithfully it reproduced the scar made by the bullet of the Japanese *soshi* who attempted to assassinate him at Shimoneseki, whereupon the Viceroy placed his finger upon the scar with manifest pride. His photograph bore in Chinese characters his numerous titles as follows; "Senior Tutor to the Heir Apparent, Senior Grand Secretary of State, Minister Superintendent of Trade for the Northern Ports of China, Viceroy of the Province of Chihli, and Earl of the First Rank." It also bears the inscription: "Taken in his seventy-third year." The title by which he is now called is that of Senior Grand Secretary of State, as he is no longer Viceroy of Chihli, although the people expect his return to that great Viceroyalty in view of the incompetency of his successor to carry out Li Hung Chang's plans. After taking leave of us on the inside with a cordial shake of the hand, Li followed us to the outer door of his yamen when we took leave a second time in Chinese fashion, each shaking his own hand. I left him with a respect for his intellectual vigor such as has been awakened by no other Asiatic of this century; and yet I recognized in him one whose character has been shaped by Confucianism, and who has but a feeble grasp of the truth, although an ardent admirer of the fruits of Christian civilization which he would fain have China share.

As we passed from the yamen through the ample grounds his secretary,

the son of a devout Christian mother, asked about the services of the following Sabbath, remarking: "How I wish I could get the 'grand old man' to attend, but it is too much to expect." We saw to it that he was not left without a special invitation. His secretary said that the great statesman took much interest in current events in Europe and America, and his evenings were usually spent in hearing a digest of foreign news of special interest.

While visiting the Great Wall some days later an English engineer gave me a piece of pile which had been driven under the Great Wall when it was being built 210 B. C.; and I have had a frame made of it for Li Hung Chang's picture, a reminder at once of China's greatest engineering feat when the wall was made to go over river beds as well as mountain summits, and of her leading statesman, who favored spending as much in railroad building in China as she is now compelled to pay in her war indemnity.

ADDRESS OF HON. JOHN W. FOSTER, EX-SECRETARY OF STATE.*

In accepting the invitation to address you to-night on Foreign Missions, I have been influenced by the hope that I might say something of interest and profit to two classes of Christians, to be found in almost every church in America. Even in well-organized and well-instructed churches there are those who claim not to believe in Foreign Missions and contribute little or nothing to their support, alleging that the heathen are at our own doors, that our first duty is to give the gospel to our own countrymen, and that our contributions should be confined to home missions. The Church contains another and larger class, who recognize it as a spiritual duty to support Foreign Missions; but their interest is often of a languid and indefinite character, the object is so vague, the heathen are so far away, their conversion is so slow, the task seems so hopeless, and the question "Does it pay?" not infrequently arises in the mind of the giver. I desire to take these two classes of Christians over the countries recently visited by me, which embrace the most important fields of foreign mission work, give them the benefit of what I have seen and heard, and state to them the conclusions reached by me as to the results and prospects of that work.

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*This address was originally prepared at the request of the Presbytery of Washington, D. C., in October, 1894, on the return of Mr. Foster from a tour around the world. After a second visit to Asia in connection with the peace negotiations between China and Japan, made in 1895, the address was revised and has been delivered in Baltimore, Philadelphia, Indianapolis, Chicago, and other cities, before the Episcopal General Convention at Minneapolis, before the students of Princeton and other colleges, and lastly at the Union Missionary meeting of the Presbyterian Churches of New York City at Carnegie Hall, November 15, 1885.—*Assembly Herald.*

I am far from claiming that my experience has made me master of this great question. There are doubtless many who hear me who have for years made Foreign Missions the subject of careful and prayerful study, who know much more of their history and have a more correct comprehension of their future. But my visits to heathen lands have given me a better understanding of the field, a deeper interest in the work, and a clearer view of the opportunities, the responsibilities and glorious privileges of the Church of Christ than I ever had before. If I shall be able to impart to you any enlightenment from my observations, something of my awakened interest, and a better comprehension of our duty to the heathen world, I shall not have addressed you in vain.

We might have accomplished the circuit of the globe without having met or at least had any special intercourse with a single Christian missionary, as many do. But this would have been to shut our eyes to the greatest problem, the most momentous question presented to the intelligent traveler in the Orient—the moral and social future of these myriads of the human family. More than once, as we were brought in contact with the degradation, immorality, superstition, ignorance, squalor, and misery which abound in all the countries where the three great heathen religions hold sway, oppressed with a sense of sadness and loathing, we were driven to seek out the Christian missionary, and learn from him if there was any progress towards and any hope of the elevation and redemption of these miserable, self-infatuated people.

Syria.

A few months ago I stood at Beirut, Syria, by the grave of Pliny Fisk, the first missionary. Within a radius of two miles of that grave are four Christian colleges, seven female seminaries, sixty boys' schools, thirty-two girls' schools, seventeen printing presses, and four large hospitals. One of the most encouraging features of the mission work is its influence upon the condition of women, as indicated in these school statistics.

An incidental result of the introduction of Protestant missions has been an elevation of the tone and a quickening of the energies of the native Christians, as the Armenians, Nestorians, Maronites, Greek and Latin Churches and the Copts of Egypt.* It has also stirred up the Mohammedans and forced the Government to establish schools in larger numbers. It has effected some progress towards religious liberty and toleration. It has especially brought a ray of hope to Moslem women in establishing schools for them, unknown before the advent of Protestant missions. It

*Only a few days ago Prof. Bryce, of England, wrote: "Nearly everything which has been done for these ancient seats of Christianity by modern Christian nations has been done by American missionaries, whose schools and colleges, planted in various parts of Western Asia, have rekindled the flame of knowledge and stimulated the native Eastern churches to resume the intellectual activity which once distinguished them."—*Century Magazine, November, 1895.*

has awakened a spirit of inquiry and intelligence which cannot be extinguished. The growth of the missions among the Moslems has not been great, but it has been substantial and cannot be backward. It is pleasant to note that the most important part of this mission work has been done by Americans, mainly by Presbyterians and Congregationalists.

When I visited Bethlehem, the birthplace of our Saviour, passed through the Garden of Gethsemane, climbed the Mount of Olives along the road so often trod by Jesus to Bethany, viewed the reputed scene of our Lord's death and burial, stood on Mount Moriah and the site of Solomon's Temple, and beheld all these holy spots guarded by Turkish soldiers and under the rule and ruin of the ancient and intolerant enemy of Christianity, I confess to something of that spirit of indignation which set on fire the mediæval Church and inaugurated a crusade of war and carnage. But we may learn a better lesson from history. When the inscrutable wisdom of the God of nations was allowing Mohammed to lay the foundations of this great empire of immorality and fanaticism, our ancestors, under the benign influence of the Christian missionary from Rome, were just emerging from barbarism and the depths of ignorance. In the fullness of time the temporal power of Mohammedanism has been broken down and the millions of its blind followers are now made accessible to the truth. In the same day and era, in the providence of God, the Anglo-Saxon race and the American Church have been endowed with the highest civilization and intellectual capability and the greatest accumulation of wealth and natural resources which the world has ever seen. With this concurrence of events a new crusade has been inaugurated, but of a very different kind from that of the Middle Ages. The American Church, baptized by the spirit of missions which came upon it in the first quarter of this century, armed with the sword of the Spirit, and inspired by love and not revenge, has entered upon the conquest for Christ of the Turkish Empire. I have no doubt of the ultimate triumph of that crusade, but the date of its triumph depends greatly upon the interest and liberality of our churches.

India.

I know of no country which is more full of interest to the intelligent and thoughtful traveler than India. Its great extent, its climate and scenery, its enormous population, its varied races, its many languages, its different religions, its social organizations, its history, its ruins, its monuments, its arts, and its peculiar government present a never-ending picture of interest and wonder and an inexhaustible subject of study and research. It is aptly styled the citadel of paganism. Its predominating religion—Hinduism or Brahmanism—is said to be the most perfectly organized system in the world.

The Hindu religion and the mission work cannot be properly understood without a consideration of caste, which has been fitly called the

cement that binds the great structure of Hindu institutions. But I am compelled to pass this over also, as well as a reference to polygamy, child-marriage, female child-murder, widowhood, and the sickening details as to the wretched condition of the women, which finds expression in the prayer uttered by an intelligent mother: "O God, let no more women be born in India."

It is a stupendous task undertaken by the Protestant Churches to convert the people of India to Christianity. The first missionaries went out early in the century, and much work was done and considerable progress made during the first half of it, but free and active operations throughout the country can hardly be said to have fairly commenced until after the Sepoy revolt of 1857. Since that date the whole of India, with the exception of a few of the native states, have been opened to unrestrained missionary operations, with a guarantee of protection from violence by the British authorities. It is not my purpose, neither would time allow me, to make a detailed review of this work and its progress. I must content myself with a statement of the general results.

Candor compels me to state that my first impression was one of disappointment that so little had apparently been accomplished towards Christianizing the myriads of people who inhabit this vast country. We saw the temples crowded with devotees, on festive days the streets thronged with multitudes of people participating with enthusiasm in the idolatrous processions, and on every hand indications of unabated devotion to the prevailing religion. Few of the native gentlemen we met were willing to admit that any progress, indicating final success, had been made. The prevailing testimony of the foreign residents engaged in business and commerce, and that of many British officials, was to the same effect. But a more careful observation of the people, a more thorough study of the institutions of the country, and of the changed conditions since the advent of the missionaries, led me to a different conclusion—to-wit, that advance toward the Christianization of the country was apparent, and that the progress of missions was, under the circumstances, all that could reasonably be expected.

In comparing India at the beginning of the century with it to-day, a great improvement is to be noted in the moral and social conditions. The prohibition of human sacrifice and torture in the religious rites, of the burning of the widows, of the killing of female children, and the efforts at reform in the practice of child marriage, are all the direct result of the exposure and condemnation by the missionaries of these practices. The establishment of schools and colleges, which was inaugurated by the missions, has created a widespread zeal for education, hitherto unknown in the land. The awakened interest of the Brahmans in the purification of their religion and the efforts of reformers to establish a Hindu worship more in accord with the enlightened spirit of the age, are the direct outgrowth of the

preaching of the gospel of Christ. If not a single conversion to Christianity could be recorded during the past century, these reforms and blessings alone would be an abundant reward for all the labors of the missionaries and for all the money contributed by the Churches for their support.

But the record of conversions is one of which the missionaries need not be ashamed, nor should it in any degree diminish the interest or contributions of the Churches. It is stated by those well informed in Church history that the present number of native Protestants in India is fully equal to the total number of Christians in the Roman Empire at the end of the first century of the Christian era, and if to these are added the adherents of the Catholic missions, the number will be found much greater. Certainly the Churches of America should not be discouraged if their representatives in a single country in Asia can show as great a measure of success as in the Pentecostal days of the apostles and immediate disciples of the great Founder of the Church. But let us bring the comparison nearer home. The statistics of the Presbyterian Church for last year show that the ratio of additions to the native churches of India was nearly twice as great as in the Churches of America. And yet compared with the total population the growth of missions in India is slow, and falls far below the increase of population, which in the past century has been one hundred millions. But there are indications that the rate in the growth of missions may in the near future be greatly increased. One of these hopeful signs is the revival which has been in progress recently in India among the lowest castes, especially in the Methodist Missions, but shared in to some extent by the Baptists and Presbyterians. I was able to hear some accounts of it from those who were actively directing the labors of the native pastors and laymen, in my visit to Agra and that vicinity. It is confined to the lowest elements of society, but seems a genuine work of the Spirit, and out of it may come the pupils of the schools and theological seminaries, who within the next few years must carry on the great work. It is not an unreasonable hope that has been expressed that a new India may arise from the lower ranks. Great praise is due to the heroic women who have gone to India and are engaged in every part of that broad land in the zenana work, in penetrating the homes of the wretched women to whose lot I have briefly referred, and presenting to them singly or in groups the gospel message. From the nature of it, no statistics can show the measure of success in this department of labor. The Hindu woman who accepts this message and seeks to make public profession of her faith, forfeits home and all that signifies, and suffers a fate worse than death. Few open converts can under such circumstances be expected. And so it is with every convert in India, whether Brahman, Rajpoot, or Sudra—all are expelled from their caste and become pariahs, outcasts from home and the society of those held

most dear by them. Well has it been said that many Christians may arise from Brahman and Mohammedan graves.

But aside from the efforts of missionaries, there are important influences at work to undermine and break down Hinduism. Not the least of these is the impartial rule of the British Government. Christians interested in missions often indulge in criticism of British rule and find fault with its impartial, or, as they term it, unchristian attitude. I think as a rule this criticism is not well founded. Government, in this era of the world, cannot make of itself a propaganda of the faith, nor is it best for Christianity that it should. There are many British officials in India who speak disparagingly of the results of missions, but the burden of testimony, especially of those high in authority, is strongly in their favor. If time permitted, I could quote at great length from British officials, but it may suffice to give the testimony of Sir Charles Elliott, Governor of Bengal, ruling over seventy millions of natives. In a recent address before the Church Missionary Society he said: "I make bold to say if missions did not exist, it would be our duty to invent them." And again: "We shall see a Christian Era as the result of missionary effort." A substantial evidence that British residents have faith in missions is found in the fact that they contribute three hundred thousand dollars annually to their support.

The indirect influence of the government tends inevitably to the breaking down of caste and the overthrow of Hinduism. This is especially noted in the schools and in the admission to the public service, which by the way is the best civil service in the world. The railway travel, in crowding the Brahman and the Sudra into unholy contact in the cars, is a practical illustration of the incompatibility of the long-cherished institution of caste with modern civilization. But probably the secular influence which is destined to play the most important part in the disintegration of the ancient superstition and religious credulity of Hinduism is the introduction of modern science and learning as developed in the Christian nations of the West.

All these causes working together are bringing India to a great social crisis in its history. The thinking men of the native races see and admit it. In one of their appeals to their people, referring particularly to Christian missions, they say: "The unflagging energy and systematic effort with which these bodies are working at the foundations of our Society will, unless counteracted in time, surely cause a mighty collapse of it at no distant day." Keshub Chunder Sen, the founder of the Brahmo-Somaj, a fruitless effort to reconcile Hindu philosophy with Christian ethics without its spirituality, exclaims: "It is Christ who rules British India, and not the British Government." Said an old Hindu gentleman to Dr. Pentecost on his late visit to India: "I shall never be a Christian, but shall die a Hindu; but I have no doubt my grandchildren will all become

Christians." During our sojourn at Calcutta we saw much of the families of several Hindu gentlemen of the Brahman and Rajpoot castes, leading lawyers, literary and wealthy people of the city, some of them graduates of Cambridge, England, and the equals in intelligence and culture of any European circles. They recognized the utter folly and emptiness of their religion as practiced by the masses. They sympathized with Keshub, already quoted, in his declaration: "I fear for my countrymen, that they will sink from the hell of heathenism into the deeper hell of infidelity;" but followers of his in the society of the Brahmo-Somaj, they were seeking to save their countrymen from their impending danger by the propagation of a kind of Hindu Unitarianism, a Christianity without Christ—grasping the shadow and losing the substance of our religion.

It is a solemn accountability which has come to the Christian people of England and America in the impending crisis in India. Having undermined the belief of its hundreds of millions in their own religion, will we meet the emergency which is pending and send the men and the means to save them from "the deeper hell of infidelity?"

Before passing from India, I desire to notice a criticism respecting the missionaries often made by travelers in heathen lands. It is not infrequently said that the lot of the foreign missionary is not such a hard one, that they are much better housed than the home missionary, with servants in abundance, and as many comforts as at home. There is a grain of truth and much error in these statements. I generally found the missionaries in the lands visited living in comfortable houses and with a good supply of servants. But they are among people the mass of whom live in miserable huts, no suitable houses are available, and they must be erected by the Mission Board in most cases. These are substantial and comfortable, but not luxurious. They live in lands where labor is superabundant and very cheap, and usually in enervating climates, where manual labor would soon exhaust foreigners. I think I can say from personal observation that no friend of the missionaries would like to see them less comfortably situated than I found them in India. On the other hand it is well to recall some of their hardships. It is no small trial to be in a land of strangers, usually hostile, with a limited or no social circle. To this is to be added the fact that as soon as the children reach the school age they must be sent home to be educated and escape the influence of the climate. They have to endure an average of nine months of torrid heat, and during all the year the work goes on. Dr. Scott, of the Methodist Mission, speaking of the revivals already referred to, says: "We have had our greatest successes in the hottest months." India is the perennial home of the cholera, and half a million victims in a year is not an unusual death list. Among my memoranda taken from the India statistical tables are these: "In 1891, 22,134 persons were killed by poisonous snakes; there are 500,000 lepers in the country." With all these plagues the

missionaries, laboring among the common people, are brought in contact. The heroic deeds and trials of the foreign missionaries will never be fully written except in the Lamb's Book of Life above.

In its humanitarian aspects, Buddhism, as taught by its great founder, had much to commend it, and in poetic fancy it has been termed "The Light of Asia;" but as I passed through Ceylon, Burmah, China, Korea, and Japan, and saw how, in its perversion and degeneracy, it had utterly failed as a religion to meet the needs of those myriads of people, I called to mind the words of the Great Teacher: "If the light that is in thee be darkness." Surely it has led these countries into the blindest superstition, the grossest idolatry, and the lowest depths of immorality.

Burmah presents the one bright spot which we saw in the wretched degradation of women prevailing throughout Asia. Here they go about freely, unveiled, dressed in much taste and neatness, bright in manner and sprightly in conversation, and in the bazaars take a prominent part as the shop-keepers. Burmah is the scene of the sainted Judson's labors, and the seed sown by him has yielded, in certain localities, an abundant harvest.

China.

The Chinaman is less fanatical as to his religion than the Hindu, and the educated care little for it; but there pervades all classes, high and low, a superstitious infatuation and dread of evil spirits which seems to control every act of their lives. These irrational and conflicting influences have brought the masses of China to a very low grade of moral and religious convictions. Dr. Livingstone remarked that one of the great difficulties which missionaries have to contend with is the necessity to create in the heathen a moral sense before they can appeal to it. This is peculiarly the case in China. The new birth taught to Nicodemus must here be not only spiritual, but moral and intellectual, a complete revolution of the whole man. Customs hoary with age, superstitions which through countless generations have become ingrained in his nature, traditions which are accepted as historical realities, have to be eradicated. The man must literally become a new creature. It is a glorious testimony to the power of the gospel that in this land are to be found some of the most striking examples of regeneration, spiritual consecration, and fruitful Christian life. It has been said that the Chinaman is such a stolid, unemotional creature, with such perverted ideas of morality, that it was a hopeless task to ever bring him under the spiritual influence of our religion. During my visit to the north of China a series of revival meetings were in progress in that region, conducted by a Methodist missionary, who had recently returned from America fresh from the Moody meetings It was my privilege to be present at some of these services, which were largely attended and full of life, but being conducted wholly in Chinese were, in great measure, unintelligible to me. But the congregationa

brethren, whose guest I was, told me they had never seen greater evidence of the working of the Holy Spirit in the heart of the sinner than in these meetings.

The beginning of the Protestant work dates back more than fifty years, but little progress was made until after the occupation of Peking by the British and French armies in 1860 and the treaties resulting therefrom, since which time the work has prospered, and its progress has only been limited by the resources at the disposal of the mission boards.

A special feature in the mission work of the world, to which great enlargement has been given in late years, is the medical missionary. We found that in China, where the science of surgery is almost unknown, he was proving a most helpful adjunct of the work, a door of access to the people not otherwise reached, a ready means of overcoming prejudice and opposition. I am pleased to bear hearty testimony to the scientific attainments and the Christian zeal of the male and female workers in this department, and to commend the field as one which can never be overcrowded by the Church at home.

I was particularly interested in the educational work, which gives hopeful promise of usefulness in the future, in furnishing a supply of educated and trained evangelists and teachers for the great work which is opening up throughout the land. At Peking I was called upon to address several hundred native students, male and female, crowding the large Methodist University Hall, many of them approaching mature years, constituting all grades and departments of study, embracing the academic, collegiate, medical, and divinity schools. As I looked over those large audiences at Shanghai and Peking, composed almost exclusively of Chinese Christians, and remembered that similar audiences could be collected in many other parts of the land, my faith in the conversion of that vast empire in the not distant future was greatly strengthened.

It was also my privilege to be afforded a reception by the students of the Imperial Tungwen College, presided over by Dr. Martin, for many years a missionary of the Presbyterian Board—an institution established at Peking by the emperor for the education of chosen students in Western science and languages. I also visited the naval and military schools of the Viceroy Li Hung Chang, at Tien-Tsin, taught by European professors. The direct tendency of these government schools is to undermine the old faith and philosophy of the rising generation of thinkers, and thus prepare the way for the triumph of the gospel.

These observations on the mission work in China would hardly be considered complete by my hearers without some reference to the recent riots in that country, which have attracted the attention of the Christian world. The opinion formed by me after careful inquiry and observation is that the mass of the population of China, particularly the common people, are not hostile to the missionaries and their work. They have been permit-

ted to penetrate every part of that vast empire with as little disturbance as the Chinese laborers have spread themselves over the United States; and in case of danger the authorities have usually exerted themselves for their protection. Occasional riots have taken place, but they are almost invariably traced to the literati or prospective office-holders and the ruling classes. These are often bigoted and conceited to the highest degree, and regard the teaching of the missionaries as tending to overthrow the existing order of government and society, which they look upon as a perfect system and sanctified by great antiquity.

The war with Japan, which resulted in a humiliating peace and loss of territory, has greatly weakened the imperial authority, and the disbandment of several hundred thousand troops, mostly without receiving the pay due them, has added very much to the prevailing discontent and disorder. Under such circumstances it is not strange that riots should occur and that the widely separated missions should be the chief sufferers. These riots have been mostly confined to pillaging and destruction of property, the chief exception being the Kucheng massacre, which has justly horrified the civilized world. But we in America should be chary of our condemnation when we recall the many outrages which have been inflicted on Chinese subjects in the Uuited States, and remember that the Rock Springs, Wyoming, riot, and others which might be cited, a very few years ago, were equally cruel and more fatal in their results and reflected more severely on our authorities. Although only a few months have elapsed since the Kucheng massacre, the telegraph informs us that more than a score of participants have already been executed, more are in prison awaiting trial, and the Imperial Government is already arranging to fully compensate the missions for all their losses. In contrast with this summary administration of justice by the Chinese authorities stands the fact that no punishment followed the Rock Springs or other massacres, compensation was delayed for three years, and then accompanied by legislation against the Chinese which was pronounced by our Supreme Court as in violation of treaty, but without remedy.

I am, however, in full sympathy with the prevailing demand in the United States that the Chinese Government should be held to a strict accountability for these outrages. But in doing this care should be exercised by our government that it does not lend itself to advance the sinister projects of European governments, which are on the alert to turn the internal troubles of China to their own benefit. The United States is strong enough to act independently of European combinations, and China has never yet failed to comply with its just demands.

There seems to be in a part of the public press of our country a misconception of the ground upon which our government bases its intervention on account of these riots. It is not because we are a Christian country and are seeking to support a Christian propagandism in China. It is

simply because the people in whose behalf our government intervenes are American citizens pursuing an avocation guaranteed by treaty and permitted by Chinese laws. It should also be borne in mind that the Imperial Government has repeatedly recognized the salutary influence of Christian missions in their moral tendencies, in their educational and medical work and in their charities. The American missionary has the same right to go into all parts of the Chinese Empire and preach and teach in the name of his Master as the American merchant has to carry his trade into South America or the islands of the Pacific, and he has the same right to invoke the protection of his government when his lawful avocation is unduly obstructed or his life or property put in peril. And I trust the time will never come when an American citizen forfeits the protection of his own government when he goes to pagan lands, and, in strict compliance with the law, preaches the religion which has been the prime factor in making our country so great, so free, and so beneficent in its influence on the human race.

The policy of the missionaries prosecuting their work in places beyond the treaty ports or in remote regions in this time of disorder is a matter for the mission boards to determine; but from the day that the great Teacher gave the command to His disciples to carry His gospel to all nations, the work of missions has been one of peril, and it should not be abandoned in that great empire because of the present disorder, which must be only transitory. China is passing through an experience which must result in greater opportunities for the spread of the gospel.

Korea.

The people of Korea have the same religion and much the same characteristics as the Chinese. It is one of the last countries opened to foreign intercourse, and the missionaries have been but a few years engaged in their labors, but they have been attended with a fair degree of success. The late war between China and Japan temporarily impeded the work, but I have no doubt it will result in greatly extended opportunities for evangelization and largely increase the demands upon our Churches.

Japan.

I regret that time will not permit me to give somewhat in detail my experience in and observations on Japan, in some respects the most interesting of the lands visited by us. It is a beautiful country, and peopled by an industrious, thrifty, cleanly, and polite race, justly proud of its exquisite art, its literature, and history. It occupies a unique position among the nations of the East in that its intercourse with foreigners was marked by a complete reversal of its past policy and the acceptance of modern improvements, governmental methods, and many social institutions. No country of the world can show such a transformation, so much progress in the past twenty-five years.

There is, however, one important qualification to be made. While there was a hearty acceptance of our means of locomotion, improvement in science and the arts, naval and military methods, our schools and means of disseminating knowledge, no such readiness was shown to accept the religion of the West, and the Christian missionary in Japan has from the beginning been hampered with restrictions and met with opposition. An opportunity was afforded me during my visit to Tokio, the capital, before a large audience of young men, to refer to this singular discrimination, and to assure them that their nation was making the mistake of accepting the results without securing the great cause of our superior civilization.

But the Japanese are not wholly responsible for this inconsistent policy. I verily believe that had the nominally Christian people, with whom they were brought in contact upon the opening of the country, been consistent in their conduct and faithful to their principles, Japan would to-day be a nominally Christian nation. Its rulers went so far as to accept the Christian calendar and declare the Sabbath a legal holiday, in which all government offices, schools, and other public institutions were closed. But throughout the Oriental countries Western merchants and commerce, and too often the civil and naval representatives of Christian nations oppose or are indifferent to the spread of the gospel. The Japanese early became acquainted with the arguments of Western infidels, agnostics, and other opponents of Christianity, and it suited the convenience of their rulers to leave the religious condition of the country unchanged.

It may be remarked in passing that one of the greatest embarrassments of the Christian missionary the world over is the conduct of nominal Christians and the use made of the writings and arguments of the opponents of our religion in Christian lands. They are frequently confronted while preaching with these arguments. The Brahmans of India and the Buddhists of Japan print and scatter these writings broadcast. And even worse use is made of our Western press. Upon the headwaters of Pei-Ho, 200 miles inland, I was told by Dr. Sheffield, of the Congregational Mission, that French immoral and obscene prints, sent from Paris, were at the time of the great fairs exhibited and sold so openly that he was impelled by very shame to go to the Chinese Taotai and ask for their destruction.

Those who heard or have read the addresses made at the Parliament of Religions at Chicago, remember how well informed the advocates of the Eastern religions in that body were not only with the views of the Western agnostics, but with the social and political evils which exist in our Christian civilization, and the ready account to which they were turned. While I was in Japan this Parliament of Religions was being much discussed in the press. The Japan *Mail*, edited by an Englishman, very intelligent in Japanese matters, in its review of the native press on the subject, stated that a marked stimulus to the energy of Buddhism had been

given by that conference. One of the representatives of that faith, who so charmed the Chicago Parliament, seems to have formed some strange misconceptions of the object and results of that gathering, as upon his return to Japan, in a public meeting he reported "that the Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. . . The meeting showed the great superiority of Buddhism over Christianity, . . . and that the American and other Western people had lost their faith in Christianity, and were ready to accept the teachings of our superior religion." From what I have heard, it seems that a somewhat similar impression was made upon the Hindu and Mohammedan delegates, and that the adherents of all these religions of the East are proposing or have already entered upon a missionary movement for the conversion of America to their respective faiths.

I am not competent to express an opinion on the results of the Chicago gathering, being absent from the country in Asia at the time, and I infer that its general results were satisfactory to Protestant Christians, as one of the Secretaries of our Board of Missions has declared that the Parliament of Religions has come to stay; but I can report that its effect upon the missionaries whom I heard express an opinion of it was discouraging. It may well be said that Mohammedanism, Hinduism, and Buddhism are one thing as portrayed at Chicago, and a very different thing in Turkey, India, and China; and no one who visits these countries, and sees to what a depth of degradation these religions have brought the people, can for a moment tolerate any favorable comparison between them and Christianity. If there is any significance in Christian missions, they mean that the world must be conquered for Christ. The spirit of Christianity, while it inculcates charity towards our erring brothers, tolerates no other religion. Its Founder declared that "no man cometh unto the Father, but by me." Peter, in laying the very first stone of the Christian edifice, filled with the Holy Ghost, boldly announced to the rulers of the people that "there is none other name under heaven given among men whereby we must be saved;" and the first and greatest foreign missionary, the author of the most beautiful panegyric of charity ever written, exclaims: "What concord hath Christ with Belial; . . . what agreement hath the temple of God with idols?" Neither in Japan nor in any other land can Christianity be compromised with Buddhism or any other heathen religion.

Notwithstanding the mission work has been greatly hampered by the restrictions placed upon it by the authorities, and by a newly awakened spirit of patriotism which has led to a reaction against foreign influence and customs, and particularly directed against Christianity, still gratifying progress has been made throughout Japan, and churches and schools are to be found in almost all parts of the empire. During the war just

closed the missionaries and Japanese Christians were greatly encouraged by the freedom which the authorities extended to their work among the soldiers. Native Christian chaplains were allowed in several instances, and the free circulation of the Scriptures was permitted both in the field and in the hospitals, and it is believed that the cause of Christianity has been greatly advanced thereby.

In none of the countries visited did I find the mission schools and colleges doing a better work, and in no country have the ruling classes been so largely reached. It is estimated that forty per cent. of the native Christians belong to the "Shizoku" or intellectual class, and in the capital seventy-five per cent. Many of the officers of the native churches hold high government positions. The President of the first Imperial Diet and twelve members were Christians, and the Vice President of the leading political party is a Presbyterian elder. When in Tokio I was waited upon by the President of the Young Men's Christian Association and invited to attend its Sunday service, and he proved to be the President or Chief Justice of the Supreme Court, in whose company I visited the higher courts of the capital and attended a meeting in the beautiful and commodious Y. M. C. A. hall, just dedicated, when there were present twelve hundred native Japanese, mainly young men; and I was informed that there were thirty-three similar associations in the country, of which eighteen were in colleges.

These facts indicate substantial progress made, but compared with the vast population yet to be reached it can only be termed a beginning and augury of what may be accomplished. It is estimated that out of the forty or more millions of Japanese, thirty-five millions have not even heard of the gospel. Heretofore missionaries have been limited to the treaty ports and such prescribed areas as were fixed by special permits, but under the new treaties which are being made with foreign governments the whole country will be thrown open to unrestricted travel and residence, and thus a new field and enlarged responsibility will be placed upon the Christian Churches to go in and possess the land for Christ.

I have thus passed in review the countries which embrace the principal fields of foreign missionary work, the most powerful opposing religions, and more than half the population of the globe. It seems to me there are two practical questions which present themselves, as a conclusion to this review—first, the prospect of the triumph of Christianity; and, second, the duty of the Churches.

Prospect of the Triumph of Christianity.

1. It is significant that during our tour I met several hundred missionaries and found them all hopeful—sometimes impatient at the result of their own labors, but never despondent as to the ultimate triumph. The answer of the sturdy Scotchman I found in one of the high valleys of the

Himalayas, where he had gone to see those gigantic wonders of nature, is strongly impressed on my memory. He acknowledged that he had made little progress during his long residence in his secluded field, but the gospel, he said, was surely undermining Hinduism, and God in his own time would bring about the great change sure to come, possibly not in his day, but he would do his duty that his successors might share in the triumph.

2. The open door. In years gone by, we have been hearing in the missionary concert and in the pulpit the prayer that God would open up the heathen lands to the missionaries. That prayer may be relegated to the past, for the Lord has answered it in the fullest manner. I have referred to the condition of Turkey, India, China, and Japan, and it may be added that the whole heathen world is now open, with the exception of Thibet.

3. The facilities for mission work. What changes have been wrought since our first missionaries went forth early in the century! Steam and electricity have brought the fields so near. The enlarged power of the press has wonderfully multiplied the means of spreading the gospel. The Bible is now printed in three hundred and fifty different languages, and may be read in their own vernacular by nine-tenths of the people of the earth. The mission boards of all denominations are thoroughly organized, and the work is done with system as the result of years of experience and knowledge of the difficulties and the best methods of success.

4. Never before in the history of the world were there so many persons engaged in missionary work and so many interested in its success. The missionaries of the Protestant Churches constitute a veritable army, and to them is to be added the still larger number attached to the Roman Catholic Church. In this review I have purposely confined my observations to the Protestant work, because it is that to which you contribute and in which you are most deeply interested. But I am pleased to say that in my travels I saw and heard much of the work of the Catholic missionaries, and bear cheerful testimony to their devotion and to the success of their labors. Their methods may be criticised, but they are part of the vast army and are working for Christ and his triumph. But, says the doubting Christian, the work is so slow the triumph will never come. One hundred thousand annually added to the mission churches does seem little compared with the great mass of heathen, and when it is remembered that even if a million were added annually in India alone, it would take three hundred years for the conversion of that single country. But we must remember that great changes come slowly. Nations do not abandon their religion in a day. It required four hundred years for the conversion of England, a country insignificant in extent and population compared to India.

5. The work thus far done is merely a preparation for the great work

upon which the Church must now enter. Hence the statistics of past progress must not be taken as a gauge of the progress in the future.

In giving this epitome of reasons for my belief in the triumph of Christianity, I have confined myself to facts as suggested by my journey. But this epitome would not be complete in the estimation of my Christian audience did I not refer to the sure word of prophecy. Dr. Judson, once being asked what were the prospects of the conversion of Burmah, answered: "As bright as the promises of God." No one who accepts the Bible as the revealed word of the Almighty can escape the conviction that the whole world will eventually accept Christ as Lord and Master.

The Duty of the Churches.

How soon this glorious consummation shall be realized depends, in the providence of God, in great measure upon the Christian Churches; and this brings me to the second practical question presented by this view—the duty of the Churches. The first and chief object of the organization of the Christian Church was to promote Foreign Missions, to carry into effect the Lord's last command to his disciples: "Go ye into all the world and preach the gospel to every creature." Therefore, the Church which is not a whole-souled and thoroughly organized foreign missionary society fails in the great object of its existence, and the member who is not praying and not giving of his means as the Lord has prospered him for the success of missions is an unworthy member.

I had occasion more than once in my journey, when called upon to speak to native congregations, to explain to them the presence of missionaries among them, by telling how our ancestors were once heathen, without a knowledge of Christ, and that missionaries from Rome came and preached to them the gospel, and that it brought to them and to us their children so many blessings and mercies that we felt it our duty, in gratitude to God, to send the same blessed gospel to them. Is not the thought worthy of consideration? Why are we in America different from our forefathers in Britain and Germany, clothed in skin, besotted with degrading superstitions and bloody rites? It is only the power of the gospel which set our race on the road to civilization and kept it in that course. Look at the position of Asia, the vast continent we have been considering to-night—the home of the human family, the seat of the earliest civilization, of the empires which before the time of Christ ruled the world, of subtle philosophy and intellectual achievements, of all the great religions. Why is it that Asia amounts to so little as a factor in the world's destinies, and that the nations of the West monopolize its learning, possess its commerce, enjoy its highest civilization, and are the rulers of the earth? Plainly because the one rejected and the other accepted Christianity.

Think again of the blessed heritage of the Anglo-Saxon race and to

what a destiny the Lord has brought it. When Protestant missionaries were first sent out, this race in Europe and America numbered twenty millions, standing fifth among the Christian nations. To-day it numbers one hundred and twenty millions, and by large odds is first among them. Since little England was converted to Christ the area of that race has increased to one-third of the earth, and its wealth to two-thirds as much as all continental Europe, and will soon be one-half of that of the whole globe. Of this Anglo-Saxon race more than half its population is in the United States, and we are to-day the richest nation in the world. This race is the great missionary race of Christendom, and the United States stands at the apex of the world's possibilities and opportunities for executing the Master's last great command. I have shown that the vast heathen world stands open. I have faintly explained the great needs of Asia and the loud Macedonian cry that comes over the seas.

But in my judgment the great call is not so much for men as it is for money. The Presbyterian Board of Foreign Missions could the coming year use effectively, not the one million dollars which it hopes the churches will give it, but two million dollars, and to meet the demand now made upon it this latter sum would be required. Because the churches do not respond to this loud call from heathen lands, the Board is compelled to leave the call unanswered. It is an astonishing fact that out of 7,300 Presbyterian churches of our denomination 2,224, or nearly one-third, give absolutely nothing for Foreign Missions, and that the average contribution per member of our churches is only eighty-five cents. The contributions of the small society of the Friends, or Quakers, is reported as five dollars per member. Such a rate by the Presbyterian churches would give the Board the handsome sum of four and a half million dollars, and in the light of the facts I have given you to-night such is not an unreasonable desire. Ours is probably the richest denomination in America. It should be our pride as well as our Christian duty to set a worthy example to our brethren of other Churches and thus incite them to good works.

It is the testimony of intelligent observers, both heathen and Christian, that the nations of Asia are destined to abandon their old faiths. Whether they become Christian or infidel depends in great measure upon the Churches in America.

We stand to-day on the threshold of the second century of missionary effort, in the presence of the greatest movement ever inaugurated for the well-being of the human race and of a most momentous crisis in the heathen world. God grant that they may so meet this heavy responsibility that when "the great multitude of all nations, and kindreds, and peoples, and tongues stand before the throne and before the Lamb," we shall receive the welcome judgment: "Well done, good and faithful servant."

THE MISSIONARY PROBLEMS OF MEXICO.

BY REV. GEORGE B. WINTON, SAN LUIS POTOSI, MEXICO.

THE more I think about this subject the clearer it becomes to me that there is really only one problem before us in this field. It is true that its solution is beset with many and various difficulties. To recount these loosens our tongues and makes us as fluent as are some good people when in the experience meeting they begin to tell of their "crosses." There is no employment so universally congenial to humanity as to begin to make excuse. Our difficulties in Mexico are our excuses for not doing more; naturally we like to tell about them.

But as for problems, that one around which all others revolve, or which, to change the figure, swallows up all the rest, is self-support.* How shall these halting and feeble churches be made to go alone? Our organizations are complete—churches, Conferences, presbyteries, associations, etc.; the house is set in order, the machinery installed, and all through the land the sons of men are saying, Can these dry bones live?

It may be well to ask whether organization has not run ahead of life. That great tide of religious power which swept the United States at the beginning of this century, fluid at first and burning, ran later into molds and slowly crystallized into church forms. These were mostly new, or if old, they were strongly modified. Episcopal Methodism, Congregationalism in the North and the Baptist Churches of the South, and even Presbyterianism, all furnish examples of old forms made new to match new life. In Mexico it has not been so. We have imported forms of organization and of worship, and on these skeletons have brought up the flesh and sinew of converts from Rome, too often not yet converted from sin to godliness. Now we have an exceeding great army (nearly 15,000), but they lack the breath of life. This is a hard saying. Like all broad statements, it needs qualification. But I am trying to deal plainly with a great and appalling fact.

But while we see this difficulty, we see no very good way in which it could have been avoided. It may be, in fact it seems probable, that we have followed modern developments of Christianity more closely than New Testament suggestions. For nothing more than hints at church government and organization are to be found in the New Testament. People who talk of finding there an elaborate church polity only display their ignorance of the Book. But it was Christ's assurance, "Greater things than these shall ye do." It would be a strange and shameful thing if the Church of to-day, with all her providential helps, could not project herself upon the unbelieving world with more momentum than in the days of Paul. The missionary experiences of Paul were like those

* Written before the appearance of Mr. Grant's interesting article in the February REVIEW.

of Francis Asbury. In poverty and loneliness and celibacy he preached to people of his own tongue, and among whom he could, in a fashion, support himself without help from the home church or mission board. He speaks of his glorying in this as if he were half ashamed of it, for he understood perfectly the justice of the ministers of the gospel receiving due support. Doubtless in time Asburys will go from Mexico to South America, where they will be able to preach in their own language and follow these illustrious examples.

But we are all the Lord's co-workers. As far as in us lies we will hasteu even the processes of divine Providence. This is neither folly nor blasphemy. Remember William Carey. So we send out men, and with them we send consecrated money. It is the Lord's money. Its fruitfulness depends largely, no doubt, upon the amount of prayer which accompanies it. And while organization and nominal converts are not the chief end of the church extension, it is something to have cleared the ground and marked out the campaign, as has been done here, and all within a generation.

Neither in the spread of the gospel in Bible times nor in the great European missions of the early Middle Ages, is there a counterpart to the mission movement of the nineteenth century. The difference, more than in any other thing, is in the free use of money in modern missions.

During this century, in some fields where the soil was exceptionally good, or where the workers were unusually wise, the fruitage has already come. The foreign missionaries have been called home, the helping hand of the mother Church withdrawn, and the pleasant fields left to grow, a garden of the Lord. The transition from the dependent to the independent state on the part of the native churches is the crucial stage. Where it has taken place are golden fields of study. Who has reaped them? Where is the philosophy of this history set forth? Scattered through biographies, reviews, printed addresses, and newspaper articles the precious lessons lie ungarnered. The poor, struggling missionary, isolated from the world of letters, overworked, meeting daily problems already solved by others and ignorantly believing them new, would fain know these things; but how shall he? He knows neither where they are to be found nor how to obtain them. Often he has not the wherewith to buy the books if he knew, nor time to study them.

So he does as we have done in Mexico—the best he can. Missionaries in 1996 will do better. They ought to do better. By that time results will be tabulated, methods will be classified, libraries will be formed, experiences will be funded into a rich treasure. At present it is easier to criticise than to improve, easier to tear down than to build up. We know what we need, but how shall we secure it? I will tell of some things we need in Mexico. There are about three, which if we had, our salvation would be nearer than when we believed. These three mutually act and react; they are so intimately connected and so interdependent that get-

ting one we should be far along toward the other two. Yet they are easily distinguishable. Together they would at once and forever solve our problem. They are: (1) due liberality on the part of our Church members; (2) a thoroughly consecrated and self-sacrificing ministry; and (3) power from on high.

Perhaps the greatest evil involved in establishing churches by means of contributions from other churches, after the fashion of modern missions, is the stifling of the spirit of giving among these babes in Christ. They cannot understand the lesson of the widow's mites. Because they can pay but a little to a great cause, they will pay nothing. Or because of a misuse of it by some over-zealous missionary, or in the natural perverseness of the human heart, they fail to grasp the proper object and use of the money sent from other lands. The customs of Catholicism, often little short of bribery, give currency, especially here in Mexico, to false notions and vain expectation. We are often asked, "If I join the Church, how much will it be worth to me?" From time to time we get a bid. One man only asked for fifty cents a day, while a young lawyer of the city in which I live represented to me very earnestly that he would be worth five hundred dollars to us. (He needed that amount to get married on.)

These false ideas, fomented by the priests, who unblushingly circulate the report that we pay wages to all who come to our services, do not remain simply among the outsiders. They prevail much even among the Church members, who oftener wish to receive than to give. In one guise or another, in loans, gifts, or influence, they are constantly expecting return for the favor they think they have conferred by becoming adherents of our faith. These expectations are a thorn in the flesh to the missionary, who knows not how far to go in "doing good, especially to them that are of the household of faith." If good John Wesley were in Mexico awhile, perhaps he would revise that rule.

One of the many evils which follow, and a very serious one it sometimes becomes, is that outsiders see these things, and say as of old, "Doth Job serve God for nought?" They think all our converts are of this sort—"rice Christians" they are called in China—and that we ourselves are innocent and deluded fanatics. Some of our countrymen do not hesitate to say these things, the more so if, as too often happens, the missionary is a standing protest against the looseness of their own lives when away from home. They tell us we are deceived, that we are deceiving the home Church. There is no more intolerable impertinence than this. These men study mining, railways, coffee-growing, and such like. We are civil enough to admit that they know about these things. But in regard to matters to which we devote all our time and thought, we must be dictated to by every passer-by. As to the failings of our converts, and the mercenary spirit which sometimes animates them, of course we know; who better? But we do not therefore lose faith in the gospel.

Another element to be dealt with here is the contrast between evangelical and Roman Catholic ideas of the relation between money and salvation. Rome sells everything. A tariff is issued in which all religious privileges are duly rated. In most places it is a sliding scale. People who have much must give much for what others get more cheaply. The tales I could tell of downright robbery practiced by the priests in out-of-the-way villages would stagger belief. We are thus driven to the preaching of a free gospel. Then the devil plays upon the word *free*, and makes it a weapon against us. For we wrestle not with flesh and blood. Even the dullest has wit enough for this cheap argument: If the gospel is free, then why do you ask us to pay for it? Time is needed to uproot these follies and implant the truth.

As to practical ways and means, it would seem that our Methodist system of Annual Conference collections is too complicated for mission fields. Here is one instance in which our organization has run beyond our needs. For myself, I can see no object in asking a church which cannot yet by any means support its pastor to help with a pittance for bishops, Foreign Missions, Church Extension, etc. This multiplicity of interests often proves over-trying even to the trained Christians at home; how much more to these infants. Not only does what they give to these causes come out of what might help to self-support, but on account of confusion, consequent discouragement, and dissipation of interest, the sum total is far less than it would be if efforts were concentrated.

It is true, of course, that if all the currents of a church's generosity flow inward, it will hinder right growth. Christians should, even in the time of their weakness, learn to bear one another's burdens. Some interest outside of local growth and self-care should continually be pressed upon them. For this, here in Mexico, nothing seems more appropriate than Church Extension. This will broaden their sympathies to the limits at least of their own land, and Mexico is a larger field than is generally conceived. It would have a very practical value too, for in many places, with just a little help, a chapel could be built.

Already the Board of Missions allows us to use the missionary collection on the field. To call it "Foreign" Missions is for us a misnomer. There seems to be no reason whatever why it should not be united with the collection for the support of the ministry. Then, if the other connectional assessments must be made of these Conferences—inasmuch as they *are* Conferences—why let the Board of Missions quietly assume the payment of them for us, leaving us to concentrate on four collections: the support of the (native) ministry, Church Extension, Sunday school literature, and current expenses. Perhaps the Central Board of Church Extension will, in view of our needs, and for a time at least, make us a standing grant of their percentage of the collections for this object.

I believe I risk nothing in saying that with our preachers and people

committed to this plan, and by means of a judicious pressure on the churches in the distribution of such help as would still be necessary from the Board of Missions, the income from our congregations would be doubled within a year. The pastors could understand the system themselves, and explain it to the people. It would put our creaking machinery of stewards and Quarterly Conferences into smooth and active working, and in addition to the usual motives for Christian giving, the spirit of patriotism and emulation would be evoked. (1 Cor. ix. 2).

The missionary spirit itself, instead of losing ground, would gain. We could continually exhort our people to cease to be a burden on the Board, so that its precious funds might go elsewhere. We could show them the large and waving harvest awaiting their own missionaries in Central and South America, where they will not even have to learn the language, and warn them not to let others take their crown. And best of all, the substantial results of unified effort would give new life and hope to the Churches themselves, and prove to our people in the home land that they have not run in vain, neither labored in vain.

Two factors of our solution remain to be considered in another article.

OFFICERS OF BOARDS OF FOREIGN MISSIONS: HOW CAN THEIR EFFICIENCY BE INCREASED?*

BY REV. WALTER R. LAMBUTH, M.D., D.D., NASHVILLE, TENN.

Part I.—The Secretary.

The prayer "Thy Kingdom Come" is, at last, becoming incorporated into the purpose and work of the Church. The preaching and planting of the gospel of the kingdom has become a world-wide movement, and challenges the attention of the nations. The gospel is no spent force. It is a divine thought, a divine purpose, a living energy that grows steadily upon the world. It is at once the power of God unto salvation to every one that believeth, and the fuel to that faith which has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." Intensive and unseen as its earlier leavening processes may be, for "the kingdom of God cometh not with observation," its later growth and development, like the branches of the mustard tree, become extensive and far-reaching. "I appoint unto you a kingdom, as my Father hath appointed unto me," are words profoundly significant. As ministers to whom the word of reconciliation has been committed, and as ambassadors who have been commissioned "to go and teach all nations," we are utterly unworthy of so great a trust, and will prove hopelessly incompetent

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*A paper read before the Fourth Annual Conference of Secretaries of Foreign Missionary Boards.

in our administration, if we have not a profound sense of personal responsibility to Christ for the wisest prosecution of this work.

The conduct of modern missions has grown to be a science, and has all the elements of a conquest. The efficiency of the Missionary Secretary, to whom is largely entrusted the responsibility of carrying on the work, will be increased by giving him time to study the one, and facilities for prosecuting the other. An enterprise which, though sometimes buried out of sight, can show a continuity of eighteen centuries has wrapped up in it principles and possibilities which call for deepest thought and widest consideration. Moreover there are problems presenting themselves at the very threshold of the Secretarial office which demand solution; problems in polity, administration, and finance; questions concerning the complete occupation of the field abroad, and the awakening of a missionary conscience at home; the creation of a constituency in the Church; the development of a missionary pastorate; the training of candidates, and last, but not least, personal growth in piety and spiritual power.

In attempting to grasp and guide such an enterprise, the time element is clearly one of first importance, and must be provided for by increasing the clerical force, or by enlarging the Secretarial staff and better, perhaps, by doing both. Dr. Henry C. Mabie, in a communication on the educational side of the Secretary's duties, remarks: "My own conviction is that a home Secretary, in this country especially, ought to have fully one-half his time free from office details for his own private study, general reading, and preparation of fresh and forceful missionary addresses. The tendency is constant for all men in these secretarial lines, traveling about from place to place, broken in their habits of study, to depend upon previous preparation rather than be making new and strong addresses on fresh themes. Thus a man in spite of himself shortly stops growing; his duties become perfunctory and formal rather than real and vital." A more graphic picture of the limitations under which we work could hardly be given than is found in the reply of one of our colleagues, who answered on the wing. He had been out of his office the most of June and July, all of August, and half of September. He was visiting churches, synods, and conventions, talking missions and money, and seldom had an hour in which to think even about this theme, concerning which suggestions had been requested. He closed by saying: "I know just now of no other way to increase *my* efficiency except by employing an assistant or two."

The perils which grow out of such conditions are very real, and who among us are not confronted by them? There is great danger of superficial work, of abortive plans, of being snowed under by details, or of utter exhaustion of nerve force, mental energy, and spiritual power, resulting in a condition of arrested development. The following words from Dr. Judson Smith are to the point: "In our own Board, I think there should

be a larger number of Secretaries, since the amount of work now devolving upon each one of us is in excess of that which any one man can render consistently with due attention on his part to the literature of missions and the development of thought in our day. A Missionary Secretary needs to be in constant and closest communication with all the religious and intellectual life of the times, and should have enough leisure from official duties to meet all these special calls. I am confident that the point I have mentioned is of very great importance."

Again, the efficiency of the Secretary will be increased by visits to the mission field. It is the part of true generalship to scrutinize every inch of ground that is to be contested. Von Moltke, it is said, before the inception of the Franco-Prussian war, had deliberately measured every meter of his own and the enemy's advance, weighed to a gramme every German knapsack, estimated that of every Frenchman, and computed to a fraction the latent fighting force of the Teutonic and Gallic armies.

The largest facilities and best equipment should be at the service of that officer of the Board who is called to be a leader among men; who must exercise the highest functions of statesmanship; who must financier at home and administer abroad; whose work as an educator is to inform the mind, to arouse and sustain enthusiastic effort, and to incorporate the missionary principle in the heart and conscience of the Church. Libraries replete with missionary literature should be established and at his service, annual reports of other sccieties gathered, manuscripts preserved, and maps, charts, and current periodical literature furnished to his hand. These will increase efficiency, but for the most intelligent work they must be supplemented by visits to the field. There the Secretary can make personal study of missionary topography, decadent religious, reformed heathenism, changing ethnic relations and forces; and the habits of thought, social conditions and religious life, failures and triumphs of his field officer—the missionary—upon whom so much depends.

The Hon. John W. Foster, ex-Secretary of State, after his return from China and Japan, in a Conference with the Secretaries of the Presbyterian Board, remarked: "I advise a larger visitation of the missions, and closer personal supervision. There should be one Secretary on the field every year." There is much in the suggestion, and it is evident that it grows out of a real demand for supervision by specialists, since several of our most experienced Secretaries had already reached Mr. Foster's conclusion. One of them affirms it to be his deliberate judgment that "it is important that the Secretaries, especially the Foreign Secretaries, should have opportunities frequently to visit the fields where missionary operations are conducted, so as to bring the administration and the work abroad into the closest possible relations." Another, Dr. A. B. Leonard, gives his views in the following words: "If practicable, the Secretaries should visit the fields of which they have charge and study the situation on the ground where the

work is done. Boards would find it greatly to their advantage and a saving of money in the end to send Secretaries to foreign fields. The importance of of this may be seen in the fact that the Boards depend almost exclusively upon the judgment of the Secretaries, and they need to be well informed."

This confirms our opinion that Episcopal visitation to and supervision of a mission field does not meet the case. If the visitation by the same bishop were annual, and his supervision unbroken in continuity, there would be less demand under such form of government for personal secretarial superintendence. But the visits of bishops are irregular, hurried, and rarely repeated. When great issues are at stake, such as a policy of self-support, which require sustained effort to perfect and carry them out, the shaping hand of a permanent executive officer acquainted with every detail, both by repeated visitation and correspondence, is essential to success. A Secretary is not warranted in making trips to a mission field for pleasure, nor should such a visit be "an autocratic tour revolutionizing, tearing things up by the roots," but a journey, as Lawrence suggests, "for investigation, consultation, and encouragement." He should get off of the railroad and steamship lines, and seek in the interim of annual meetings to realize the actual conditions under which both foreign and native agents do their work. By sometimes sharing the privations of those who are on the picket line his horizon will not only be wider, but his compassion for those who are perishing more Christlike.

The efficiency of the Secretary in the next place will be measured by the working power of the organized force behind him. His aim should be the conversion of the entire Church into a missionary constituency. I avoid the phrase "missionary constituency" in the Church, as it is an implied acknowledgment of an element which is non-missionary. The existence of such an element in a body of Christian believers indicates not only an anomalous condition, but one that will ultimately prove fatal to spiritual growth and religious activity. The whole Church must be impregnated and fertilized by the missionary spirit. This is the great work to be done at home. In his introduction to his latest book, "Christless Nations," Bishop Thoburn says: "I have no longer any doubt concerning the possibility of victory in the field abroad, but the Church at home is not prepared for victory, and has little thought of trying to utilize it when it comes. The Christians of the present generation, especially in England and America, are face to face with the most startling responsibility which any Christians have ever borne. They are not meeting this responsibility; they do not realize what it means. They should, by all means, gather all possible information concerning the foreign field, but in the meantime let them study their relation to the work. The present demand upon the home churches may be considered heavy enough by some, but it is trifling when compared with demands which will soon come from the other side of the globe."

This statement from a great missionary leader who has the purview of two hemispheres seems enough, but when he adds in the body of the book that "if the workers could be found to receive them, one hundred thousand candidates for baptism could be enrolled in India alone before the close of the present year," we are almost overwhelmed with the vastness of the problem. Other than God's help, there can be but one recourse—the Church. Like the live-oak of Florida, whose roots interpenetrate an area equal to its spreading branches, so must the Church at home give adequate nourishment to the work abroad. In it are gathered resources sufficient for the prosecution of any enterprise. The masses in the Church have not yet been enlisted; they must be organized into a praying, working, and giving constituency. "A missionary paper in every home and a contributien from every member," should be the watchword. But such a constituency cannot be built up without the creation of a missionary conscience in each Church member. A missionary Church is necessarily made up of individual missionary units. These must be made sensitive, responsive, intelligent, and loyal. The missionary conscience grows out of a deep sense of personal responsibility to Christ for getting the gospel preached to every creature, and can only be created by the faithful preaching of the gospel in its double relation to missions and our individual obligation. It is certain that "an intelligent, devout, and permanent constituency is, under God, the first condition of success in missionary work. It must be composed of men and women who believe in Christ's commission to the Church, who believe in their personal call to support the work, who pray for its suceess, and who are committed to its support for life." How are we to secure this constituency? Neither one Secretary nor a score would be sufficient in a Church of even one hundred thousand members, and yet some of us have to do with more than a million. We must look elsewhere to a providential agency for such work. We have not far to go. The Lord of the harvest has placed in the pulpit his own agent for reaching the pew. This brings us to our next proposition.

The increased efficiency of the Secretary in educating and organizing his missionary constituency—the Church—depends upon the development of a missionary pastorate. Of one thing the writer is certain, a pastorate that is not missionary will cripple both Secretary and Board beyond measure. Dr. A. C. Thompson never wrote a truer thing than in his work on "Foreign Missions" where he says: "The Church that is not missionary in its spirit must repent or wane; the pastor who is not should reform or resign." The motive which impels a missionary Church is the constraining love of Christ, its reservoir is a missionary pastor who imparts as he receives from the divine source of supply. No Church rises higher in evangelistic spirit than its pastor. In the education of the conscience of the Church the pastor's position is strategic. He holds the

key to the situation. We were unanimous in this conclusion when Dr. J. O. Peck, of New York, led in the discussion of this subject in 1894. So wide-spread was the felt need of profound emphasis at this point that Dr. Willingham, of Richmond, Va., declared in ringing tones: "The question of to-day is how to get the pastors. If we do not get thorough missionary pastors at the head of our churches, we never will succeed. So much depends upon the heart and life and teaching of the pastor that we can take the churches and say what their contributions will be by naming the pastors of those churches, in ninety-nine cases out of a hundred."

The following figures gathered by Rev. J. E. Adams, Secretary of the American Inter-Seminary Evangelical Alliance, brings out in strong light the necessity for a prayerful consideration of this crucial point in our missionary economy at home. Only seventy-five per cent. of Protestant congregations in the United States give anything for Foreign Missions. The average amount per communicant is forty cents, or less than one cent a week. For every dollar given to this work $14.34 is spent upon ourselves for "the single item of local congregational expenses." For every male missionary the Church sends to the front, she keeps sixty-six to guard the base of supplies at home; for each of these men the Church sends down into the pit it takes 9,264 to stand around and hold the ropes. What a spectacle for men and angels!

How do we account for all this? A silent pulpit explains it. It has failed to fully declare the one great purpose of God in the redemption of the world, and the whole duty of man. So long as pastors omnibus all their collections, riding the foreign missionary cause in on the merits of some other benevolence, or open a missionary campaign with a chapter in apologetics, or appeal to the low motive of Church pride, or rely upon mere gush and sentiment, we cannot hope for a missionary Church. The home field needs subsoiling. The dependence of the Secretary is upon men who dare to set the coulter deep; men who are far-sighted enough to plant acorns for oak trees, instead of scattering a few seeds for morning-glories. Our declining collections may be due as much to surface cultivation during the past thirty years as to hard times during the past three. If by the falling off in bequests from the few, we are driven to a determined and persistent effort, through missionary pastors, to secure systematic and proportionate giving from the many, we will have made in missionary economics the greatest advance of the century.

I dwell upon this part of my paper as being of vital importance. Is the Church unwilling to accept the responsibility of her prayers? It would seem so. The Church prayed during the first half of this century for the opening of barred gates and the breaking down of barriers, and during the second half for more laborers. In answer, the world field has been opened to us, on the one hand, and on the other the young life of the Church pledges itself for service through the Student Volunteer Move-

ment, the Christian Endeavor, and Epworth League. But the Church fails to respond. "The recruiting office is closed," is the report of the Committee on the Home Department of the last annual meeting of the American Board, and it adds: "The explanation is found in the financial statement." Going back of the financial statement and referring to page 21 of the Report of the Prudential Committee, we find the real explanation. Out of 5,300 churches 2,300 failed to make any offering for Foreign Missions. Nor is this true of the Congregational Church alone. In a recent appeal Dr. S. H. Chester calls upon the synods and presbyteries of the Southern Presbyterian Church to help him bring 1,100 non-contributing churches out of 2,700 into line. In the Methodist Episcopal Church, South, a careful analysis of the missionary collections, reported by over 5,000 pastors during the past four years, demonstrates beyond a doubt that they rise or fall in any given church with the pastor who may be appointed to it. While under episcopal supervision a larger proportion of churches may report collections, the pitiful average of twenty-two cents per member for Foreign Missions, gauges too well the spirit of both people and pastors.

How can the Secretary build up a missionary pastorate and through it a missionary Church? I reply first, by enlisting the men who are already leaders; and second, by educating the men in the seminaries who are to officer the armies of the future. Dr. Mabie makes such an excellent suggestion concerning the first that I cannot forbear quoting him at length:

"For too long the Secretary has been expected to raise the funds of the Society, whereas this might rather be the work of the pastors in the churches. The Secretary ought rather to be an educator of the pastors of churches in the large, both by his written articles and his public addresses; thus he would become a fertilizer of the field, and not a mere gleaner in it. In my work I have made great use, ever since I began, of frequent and widespread missionary conferences, holding for two or three days in a place. In these conferences I have sought to bring forward the most capable pastors, returned missionaries and other workers for a presentation and discussion of the most vital Biblical principles underlying world-wide missions. In these meetings I have tried to hold myself under God personally responsible for the tone of the meeting, the character of the program, and the general drift of teaching. I have sought to crowd up the participants in these meetings into a higher conception of things—a more purely Biblical conception – than they would probably have chosen but for my urgency. Some of these conferences have accordingly proved to be a revelation and a surprise to most of the people attending them. They have proved more interesting than people have expected, and they have had a reflex influence, surprisingly fruitful upon the local church and the home field. They have led to the one thing essential to the growth of missions—namely, the deepening of spiritual life." Why could

not pastors themselves take up the work Dr. Mabie has outlined, and carry out the plan in rural districts too remote and too numerous to be compassed by the Secretary? As to those who are to be the pastors of the Church of the future, and it is through these that we can do our best work, a wise statesmanship will begin the training in the home, carry it into the local church, continue it in the college or seminary, and complete it in the pastorate. By beginning this educational work in missions in the family and local church, where we will find the roots of all that is wholesome and permanent in Christian society, we not only secure symmetrical development but avoid the distinction and limitations which so often separate theological students from the lay element in our institutions. The missionary layman and the missionary pastor are complementary. I affirm it as a profound personal conviction to-day that we have a mission to laymen as well as to pastors. The one involves the other.

The question of administration is so broad, and opens up so many possibilities for improvement, that the entire time given to this paper might have been devoted to it. I will barely mention a few points:

First. Division of labor and distribution of responsibility between two or more Secretaries. A clear understanding and definite arrangement in the outset as to administration of home or foreign affairs, or a wise division of the mission field, will largely conduce to precision and efficiency, as well as prevent friction. The same is true of committees and sub-committees—as, for example, on candidates, languages, publication, finance, etc.

Second. The Secretary should be *ex-officio* member of the most, if not all, of these committees.

Third. The officers of the Board should have their headquarters in the same city. Without this, prompt and coördinate action is impossible. Vexatious delays will so handicap freedom and precision of movement that serious miscarriage of otherwise well-matured plans may result. The Secretaries and Treasurers of more than one Board in the United States are separated by great distances.

Fourth. It is of paramount importance that the Secretary should give a large measure of time and thought to the formulation of a missionary policy. This should be deeply embedded in the underlying principles of the Scriptures. In it he should adhere closely to apostolic methods, and only depart from the same where the changed conditions of a later age absolutely demand it.

Fifth. Scarcely less important is the necessity for incorporating the policy and methods of the Board in the working life of the missionary. This should become as much a matter of conviction with him as with the officer under whose supervision he goes, and the indoctrination should begin at home upon the acceptance of the candidate, and if possible under the personal instruction of the Secretary. Unless the missionary goes forth with such an *imprimatur*, he can hardly be considered an accredited agent. Diversity and confusion instead of unity along all great lines of movement will be the result of failure here.

Sixth. Missionary comity, in the light of a century's experience, should be studied and practiced. A wise regard for this branch of missionary economics on broad Christian lines would have long since led to a masterly and complete occupation of the field. Nor could Lawrence have been able to say: "I have seen the spectacle of rival societies bidding against one another for both scholars and agents; planting weak churches side by side, while large country districts are neglected, and distracting the

minds of native Christians by the enforcement of distinctions alien both to their thought and their history." In India, thirteen different Presbyterian bodies are at work, usually in harmony, but sometimes in rivalry. A Presbyterian missionary, for instance, tells us of a case where, "in one small town, besides a government institution, there are two Presbyterian boys' schools for the heathen, two congregations, which might easily be self-supporting if united, and two girls' boarding schools in prospect." A similar condition of things is true of Methodists in more than one field. How long shall we suffer this to continue?

Seventh. The publication of a missionary journal, with officers of various Boards on its editorial staff. The object of this periodical to be the discussion of principles, polity, and methods which vitally concern both work and workers at home and abroad. Such an enterprise may be postponed until the remote future, but I firmly believe the time will come when it will be undertaken. If launched in the spirit of that Christian fraternity which has brought us here, it will tend as nothing else to unify our forward movement, and help not so much to any attack by individual detachments as by an army of occupation upon the great missionary fields of the world.

We opened the discussion of this topic by pointing out the necessity for time for the study of missionary problems and for a larger intellectual equipment. We close by urging that an adequate amount of time be given to the devotional study of God's Word and to personal spiritual culture. This matter is vital. Neglect at this point may prove fatal to our missions, our efficiency in office, and to our souls. Let us hear the testimony of a worthy colleague who speaks to us out of his heart: "Another temptation most difficult to guard against is the tendency to officialism, to become the mere engineer of a machine, rather than the inspiring leader of the churches on the one hand and the missionaries on the other. There is so much that is purely administrative—routine work—and it takes so much time, and often so much anxious thought, that he has little of either left for that which should be his highest use and most effective service to the Church. More than this—for he is distinctively human—contact with the lower and formal tends to lower his own feeling and unfit him for the higher exercise of his powers and opportunities. I speak it to my shame. I came to this office thirteen years ago, with the distinct conception that it should be a center of spiritual force and vital inspiration for our missionaries, for the churches, pastors, students, and people. I have never lost the conviction, but I am often overwhelmed with confusion when I think how far short I have come and do come of the idea. My own excuse for thus lugging in my own experience is that I suppose it reveals a danger and limitation—often enforced—which is common to all."

Brethren, we who are called upon to feed others must ourselves be fed. We who would impart life to others must ourselves be vitalized and enriched daily with increasing measures of grace. The great organizer and master-builder of mission churches in the regions beyond continued steadfastly in prayer. In eleven out of thirteen of his epistles, the Apostle to the Gentiles gives "assurance of devout remembrances upon his part." As he grew in prevailing prayer his mission grew in spiritual power. Brethren, let us with invincible faith claim the promise of the Father. We can afford to tarry in Jerusalem until the enduement of the Holy Spirit is ours, and then our prayers will be answered as was David Brainerd's when he said: "I long to be as a flame of fire, continually glowing in divine service and building up Christ's kingdom to my last, my dying moment."

EDITORIAL.

A GREAT STEP FOR CHRISTIAN CIVILIZATION.

A RECENT communication from Dr. Y. J. Allen, Shanghai, China, and another received March 20th from Bishop E. R. Hendrix, Kansas City, Mo., gives news of utmost importance to the Church at large. No imperial edict of the present century has been so significant; none can be more influential. We render grateful thanks to Almighty God, and pray that under the inspiration and leadership of the Holy Spirit the forces of Christendom will go forth to victory.

"KANSAS CITY, MO., March 16, 1896.

"*My Dear Dr. Lambuth:*—I have just received the following very important information from United States Consul-general Jernigan, Shanghai, China, under date of February 22d. He writes: 'The most welcome news I have for you is told by the enclosed circular, which was received to-day, and at once given to the press by me. A great step for Christian civilization has been made, and under judicious influence others will soon follow. No one act by the Emperor so distinctly heralds the coming change as this edict removing all restrictions upon the propagation of the Christian religion in China, and may it not be that all this good has grown out of the massacres and burning of the homes of Christians in China? I believe that the vigorous policy of the President, evidenced by a distinctively American Commission to investigate the wrong done Americans at Cheng-tu, has given to the efforts of the French Minister a power which helped to make them successful. The President and Secretary Olney opened the eyes of China when an American Commission traveled over three thousand miles through her center to inquire why the homes of American citizens had been burned.

'This fact speaks volumes, and while the French Minister should have the full credit of the achievement in behalf of Christian civilization, I am sure that Mr. Gerard would be the first to acknowledge the good effect resulting from the timely action of our government.'

The circular mentioned is as follows:

"LEGATION OF THE UNITED STATES,
"PEKING, February 6, 1896.

"To the Consuls of the United States,

"*Gentlemen:*—I have the honor to inform you that his Excellency, M. A. Gerard, Minister of France, has recently procured from the Tsung-Li Yamen, by virtue of the French treaty of 1858, an order directing the local authorities in all provinces of the empire to expunge from the various editions and compilations of the Chinese Code all clauses placing restrictions upon the propagation of the Christian religion.

"You are directed to bring this circular to the attention of the American Missions in your consular districts.

"It gives me pleasure to add that the Minister of France is entitled to the gratitude of the Christian world for his action in this important matter.

"I am, sirs, your obedient servant,

"CHARLES DENBY, U. S. Minister.

"THOS. R. JERNIGAN, U. S. Consul-general."

The important action of the Emperor of the Chinese Empire should be a cause of devout gratitude to Almighty God on the part of the Christian world. Yours cordially, E. R. HENDRIX.

THE PEARL OF THE ANTILLES.

UNDER the above title Dr. W. B. Palmore recently published an editorial in the *St. Louis Advocate*. Gracefully, but with largest sympathy and heart-felt prayer, the editor yearns for the evangelization of Cuba. He says:

Four years ago, when we were visiting the West Indies, the population of Cuba was estimated as follows: Spaniards, 100,000; negroes, 400,000; Chinese, 35,000; Cubans, 1,065,000; aggregating 1,600,000. The children of Spanish parentage, born on the island, are called Cubans proper, in contra-distinction from Asiatics, Africans, and mixed bloods. Its capital, Havana, is the great city of about 300,000 inhabitants. Its central plaza, around which all the large hotels and theaters are built, is its great throbbing heart. And here the casual observer can detect the plethora, the congestion, the abnormal circulation betraying the great heart disease of the country. A splendid marble statue of Queen Isabella graces the center, with brilliant electric lights softened and shaded by tropical flora, perennial fruits, and flowers. . . . .

This picture is now overshadowed by the dark cloud of civil war. The natives are striving to shake off the horrible nightmare of Spanish and priestly oppression, one of the most cruel and burdensome governments now to be found on the Western Hemisphere. And the heart that does not sympathize with them must be as cold as the ice and snow that drank brave Montgomery's blood. Twenty thousand of these victims of grasping greed and superstitious tyranny have crossed the Gulf Stream to Key West and Tampa, and they are practically without God and without hope in the world. "The Greeks" are *within* our very doors. People who are opposed to Foreign Missions can here find an urgent call in the home field. At Key West we already have one good church for the Cubans almost ready for dedication. At West Tampa and Ybor City two more churches are needed at once. Any one wishing to make a special gift to these two buildings should send the same at once to Dr. David Morton, Louisville, Ky. The ladies of the Parsonage and Home Missionary Society, together with the special efforts of Mrs. M. A. Wolff, of St. Louis, are building up two good schools in these Cuban suburbs of Tampa. They are in great need of financial aid. Dr. W. R. Lambuth, of Nashville, will receive contributions. Such schools are an absolute necessity for the proper and intelligent training of these churches of the future.

The Doctor believes Cuba will soon win her independence, and with it a broad door will be thrown open to missionary effort. He adds that we already have a brilliant, eloquent, and consecrated young preacher in Rev. Isadore E. Barredo in Havana, but had it not been for "the sympathy and assistance of an earnest and generous Presbyterian, Rev. A. J. McKim, he might have starved and our work fallen through." These words are true and timely. Let us stand by these heroic men and unselfish women until the words shall be fulfilled:

O, Cuba, in thy darkness,
Thy land shall be all bright;
Thy people shall be favored
With hallowed gospel light.

The coming years will bring thee
Great blessings yet undreamed,
Thy people shall be numbered
Among the earth's redeemed.

SELF-SUPPORT ON THE FIELD.

At the recent Conference of Secretaries of Boards of Missions held in New York City, strong ground was taken in regard to self-support on the mission field. Both principle and methods were ably discussed in a carefully prepared paper, and the following resolutions adopted:

1. It is recommended that the Committee be continued.
2. That the Conference express its gratification at the work of the Committee, and its sense of the supreme importance of the question of self-support.
3. That, in the judgment of the Conference, the true ends of missionary work are the preaching of the gospel to every creature, and the salvation of souls, and the establishment among each people of an independent, self-sustaining, self-propagating Church.
4. That these ends are frustrated, or their attainment postponed, by a system of prolonged, excessive and debilitating support from mission funds of native pastors and native evangelization. Such support attracts needy men and stimulates insincerity. It cultivates a mercenary spirit and increases the number of mercenary Christians. It tends to stop the voluntary work of unpaid agents. It encourages the habit of dependence on foreigners, and discourages the spirit of self-reliance. It makes it difficult to judge between the true and the false, whether as preachers or as Church members. It makes it probable that we, especially the inexperienced, will establish wrong standards of remuneration, causing distorted ideas as to pay, and projecting the native Church on a scale beyond the present or prospective ability of the native Christians to maintain it. It tends to lower the character and lessen the influence of the missionary enterprise in the eyes of both foreigners and natives. It limits the work and conditions its extent by making it depend upon the necessarily restricted supply of funds from abroad.
5. That the time has come for definite and united action in the direction of a large measure of self-support. This can be reached by establishing new work on a self-supporting basis from the outset, or upon a basis of partial but diminishing assistance, which contemplates from the beginning complete and not distant self sustentation, and is so clearly stated and understood on the part of the native Church. Both in the establisment of the new work and in the reconstruction of the old much can be done in the following ways suggested by wise missionaries:

First. By our general recognition, from the first, that self-support is both desirable and possible, and by persistently instilling into the minds of the converts, along with the gospel, this thought: that they must extend the gospel, and that no money will be given them for doing what they ought to do themselves.

Second. By such an adjustment of our ecclesiastical ideals as will form a system suited to the condition of the country, and to wide, rapid, and voluntary effort.

Third. By refraining from imposing upon the Churches ecclesiastical organizations unsuited to them.

Fourth. By recognizing that the result we aim at does not depend on complex machinery and complex teaching, but on a few simple, deep truths, well enforced, and on sincerity rather than exactness and definiteness.

Fifth. By recognizing the slowness of growth, by avoiding forcing, precipitancy, or impatience, or the ambitious desire to make things as they are in the American churches.

Sixth. By trusting to the real power of religion, its inherent vitality and ability to endure and to support whatever is necessary for it. We must believe that God is working and will provide.

Seventh. By doing whatever is done on individuals well. Spending time on the important men and centers.

Eighth. By remembering that too little aid is better than too much. It is always easier to recede in the direction of more aid than of less. The dangers of less aid are blessings in comparison with the evils of more.

6. That the rules suggested by the Committee on Self-support, for adoption by missions granting aid toward pastoral support, be referred to the Boards represented for consideration, with the request that they submit the results of their consideration in writing to the Committee within nine months, the Committee to present a further report on the subject of such rules next year.
7. That each Board be requested to adopt a rule whereby each Christian community shall bear a definite share of its proper congregational and school expenses, and

report what it has done to the mission or missionary in charge each year before a further grant is recommended.

8. That a commmittee be appointed, consisting of Drs. Duncan, Barton, Gillespie, and Baldwin, to prepare a uniform statistical blank to be used by all the Boards, to be submitted by this committee to all the Boards before the next meeting for consideration, and report at the next meeting.

MISSIONARY INSTITUTE.

It is encouraging to see our presiding elders carrying out Disciplinary provision for missionary mass-meetings. Dr. W. W. Wadsworth sends us the program of a Missionary Institute held at Barnesville, Ga.:

I. Conference Missions.—(1) Work in the cities. (2) Work in the country. (3) Our relation to the men who cultivate these fields.

II. Foreign Missions.—(1) The work in Mexico and Brazil. (2) The work in Japan. (3) The work in China. (4) Missionary address Tuesday night by the presiding elder. (5) The pastor as a student of the missionary question and movement. (6) The circulation of missionary literature. (7) Missionary mass-meetings and how to conduct them. (8) Early collections and how to take them. (9) The pastor's relation to the Woman's Foreign Missionary Society. (10) A service of prayer for the baptism of the Spirit upon the district and upon our mission fields. (11) Sermon on "The Holy Spirit," Wednesday night, by Rev. C. C. Cary, followed by an experience meeting of thirty minutes. Adjournment.

The object of the institute is to acquire and disseminate missionary information, stir missionary enthusiasm, promote the cause throughout the district, and pay every dollar assessed for the conversion of the world. I ask that the special friends of the cause in our Conference remember us in prayer.

Planned wisely, conducted intelligently, and closed with a service of prayer for power, we are not surprised to hear the report: "It was a big success and closed with a glorious baptism of the Spirit upon preachers, laymen, and the local church."

OF SUCH IS THE KINGDOM OF HEAVEN.

Died January 19, 1896, at Nakatsu, Japan, little Harvey, infant son of Rev. and Mrs. T. J. Callahan.

Brother and Sister Callahan, though far away from kindred and friends at the time, were able to realize the abiding presence of the Comforter, and their Christian resignation made a deep and lasting impression upon the Japanese. The sorrowing parents write with grateful hearts of the kindness and sympathy shown by the Japanese and by the other friends who hastened to them in their time of trial. We extend to them our heartfelt sympathy, and thank God for the grace which enables them to say: "Heaven seems nearer and Christ dearer than ever before for this link which connects us so closely to heaven."

We regret that through an oversight two selected articles in the March number of The Review of Missions failed to be properly accredited. We were indebted to *The Church at Home and Abroad* for "A New Year's Horoscope of Missions in the Far East," and to the *Missionary Review of the World* for "The Work of the Spirit in North Korea." We shall endeavor to avoid similar mistakes in the future.

OUR MISSION FIELDS.

CHINA.

Our First Country Church.

REV. D. L. ANDERSON, of Suchow, writes that after much sowing the reaping time is coming; but, alas! the reapers are so few.

"I write on the boat, on my way back to Suchow from Po-li-hong, a country village on the Luh Chih Circuit, now in charge of Brother Marshall. Yesterday was a great day in the history of Po-li-hong, and will be talked of for a long time by the large crowd which was gathered there. The cause of the gathering was the opening of our new church just completed about two weeks ago, and the *first real country church* that we have in China. The Luh Chih Circuit lies about twelve or fifteen miles from Suchow. For the past fifteen years we have been doing some work in this section, but we have never been able to accomplish much from lack of a proper man to push the work. There has been an old native preacher stationed at Luh Chih, but he was never able to accomplish much by himself, and the section was too far from Suchow to have the constant supervision of a foreign missionary that it so constantly needed. We have done a great deal of sowing in this section, but we had no man to follow up the work and reap the harvest. I have felt for several years that we could readily establish churches here if we only had the man to spare for this work. But with our work opening up in every direction, every man we have has had his hands full elsewhere. Last year, when Brother Gray was appointed to work in Buffington College, Suchow, he was also appointed to the charge of the Luh Chih Circuit. The work in the college kept him busy six days in the week, but he was able to give Sundays to this country work, and with good results. There were many things last year that tended to hinder our work in this section. But, notwithstanding all this, God prospered the work, and at the close of the year Brother Gray was able to report an increase of seventeen members, and besides these some thirty probationers. Most, if not all, of these members were from Po-li-hong.

"When Brother Marshall was appointed to this charge at last Conference, he at once realized the necessity of a church building. There was not in the village a house large enough for the members and probationers to gather in. The people were also anxious for a church; but how were they to get it? They were all extremely poor, and such poverty as theirs is scarcely to be found in our home land; but they were willing, out of their poverty, to do what they could. They were anxious for the house, and Brother Marshall encouraged them. The effort to build commenced with themselves. They gave the land for the building, and then each one paid into the building fund as he was able, and the amount they gave, when measured by their poverty, was very liberal. Then Brother Marshall took the subscription list, and succeeded in raising a good sum from our missionaries and members at Suchow. All seemed glad to help, and the result is that we now have a nice little church to-day at Po-li-hong, well suited to our needs there, and it has not cost the Board of Missions a single dollar. Just in the rear of the church we have two nice rooms—one for a schoolroom, and the other for Brother Marshall's dispensary. It is a nice country church; I know it would make your heart glad to see it.

"Yesterday, January 5, was the day set for the formal opening, and we had a full day. We commenced the services of the day at 9:30 A.M. with a good religious Quarterly Conference. Every report and talk was helpful; all indicated a healthy growth and the Spirit's presence. All were greatly encouraged, and the names

of fourteen men and women were added to the probationers' list.

"The Quarterly Conference was followed by preaching. The house was full; more than two hundred men and women were present, and they listened attentively while God helped me to preach to them from that most precious of all texts, 'God so loved the world,' etc.

"In the afternoon at 3 o'clock we had another service. The crowd had been gathering all day, and by the time of this afternoon service there must have been nearly seven hundred persons present. They had gathered in from all the country round about, some on foot, while others came in boats (the country wagon here) from the other villages. It reminded me of camp-meeting times at home. Our little church could not hold half the crowd, but it was packed full; every inch of standing room was occupied, and considering the crowd, the people were quiet and well behaved. Brother Marshall mounted a chair, so that he could be seen by all, and gave them a good earnest talk, and many seemed eager to listen. In the meantime there was an overflow meeting outside in an open space, where a large crowd was addressed by several native helpers. Though the crowd was so large, there was no disorder or unruly behavior.

"At night we had another service, and again the house was packed. I have never preached to a much more attentive audience, and although so crowded, they kept almost perfect order. It was a glorious day. God was with us from the beginning to the end of it, and I feel that the building of this church will be followed by a great work among these country people. This is our first country church, but within the next few years we will have others; this is only the beginning. Now every country village has its little temple, with its assortment of idols. Sunday afternoon I walked out in the field with several of the brethren, and from one point we could count seven of these temples. I long to see the day when every one of these will be supplanted by Christian churches. And in the light of yesterday—the large crowds and attentive hearers that gathered to the opening of the Po-li-hong church—we feel that that day is at hand. What has been done at Po-li-hong will soon be done elsewhere, for God is with us. I wish I could make the Church at home realize what God is doing for us here; for if I could, I am confident that no man, woman, or child could withhold help and sympathy.

"Other sections in this district are opening up just as here at Po-li-hong. Much sowing has been done, but we have not the laborers to reap the harvest. This is a literal fact. Our force is so small that we can hardly keep up the work we have in hand, and are not able at all to enter the doors opening all around us. Both in the direct evangelical work and in the school work new opportunities are constantly opening to us. Never were such demands made upon as now, and never was our force so inadequate. We complain that China develops so slowly. The development has indeed been slow, but it has been more rapid than the development of the missionary spirit in the Southern Methodist Church. We have not been able to keep up with the development of our work here in the slow past, and now that China is surveying lines preparatory to building railroads, and both Church and State are beginning to quicken their pace, how will we keep up? We shall certainly not be able to do so by sitting down to criticise China's slowness. Better, far better, come to a comprehension of our own unfaithfulness to the command and spirit of our Lord. Would to God that every member of the Church at home were in such real, intimate connection with Christ, the great Head of the human family, that he could feel the pain, the misery, the anguish of these heathen multitudes as the Head feels it! How long will it be before the Church can understand the meaning of the cross of Christ? Tell the Church, my brother, that her Lord is waiting for her help here in China. It is not much that he asks of

her—only a small portion of the wealth that he has blessed her with, and a few of her purest and most gifted sons and daughters. Can she refuse a full, hearty, glad response?"

Happy in the Work.

THAT our people may be well posted concerning our work in the foreign fields, we have requested the missionaries to send us jottings of daily life. In no way can we get a clearer insight into real conditions. Rev. R. A. Parker, Song Kiang, China, has very kindly complied with our request, and we quote him at some length:

"Sept. 3. I am rejoiced to return to my loved employ, after several weeks' absence. Oh that we could remain at our stations during the summer! Arrived home after a long and tiresome trip, and found things very much out of joint; the house and its contents dirty and nasty; the grass and weeds grown to immense proportions.

"Sept. 4. Have sent six of my best day-school pupils down to Buffington College, and one young man, who was formerly a pupil in the Anglo-Chinese College at Shanghai, goes to study medicine under Dr. Park.

"Monday, 9th. Letters from friends at home, one of whom exhorts me to go home, and not continue to subject my wife and children to the dangers of Chinese mobs, saying only single men should come to China. How strange that any one who knows the blessing of the gospel should take such views of mission work! I have no fears for the future.

"Tuesday, 10th. Excellent congregation at the chapel this evening, about ten or twelve sitting through the whole service, which lasted an hour and a quarter. They listened attentively, occasionally nodding an assent to what I said. May the Holy Spirit continue to operate upon their hearts until they be constrained to give themselves to God!

"Thursday, 19th. The presiding elder came at 11 A.M., held my Quarterly Conference, and left at 3 P.M. He seemed well pleased with our reports for the quarter, especially commenting upon the success of the Epworth League.

"Saturday, 31st. Bishop Hendrix and Dr. Allen arrived at 4:30 from Suchow. It is a rare privilege to have the opportunity of entertaining such guests.

"Sunday, 22d. This has been a 'red-letter' day with us. Bishop Hendrix preached at 11 A.M., and I made my maiden effort at interpreting a sermon. The Lord gave me liberty, and I got through very well. Administered sacrament of the Lord's Supper at 3 P.M. Dr. Allen preached at night.

"Monday, 23d. Left home at 7:30 A.M., with Bishop Hendrix and Dr. Allen, all bound for Shanghai, where the Conference will convene next Monday. We reached Chih-pau at 3 P.M., where we took wheelbarrows, with one man to push and another to pull each barrow. We formed quite a cavalcade, with the bishop in the lead, holding on, before and behind, as though he were afraid the vehicle would get away from him.

"Wednesday, 25th. Conference convened in Central Church, at 9 A.M. Bishop Hendrix read a lesson from II. Cor., and made some comments which will be remembered by all. He is a man of wonderful power.

"Saturday, 28th. There was a touching episode during the morning session, caused by some remarks of the Bishop which seemed to strike the proper chord and start all hearts present to ringing with holy joy, as he referred to the love of the missionary for those among whom and for whom he labored. There were feeling remarks by the Chinese preachers, which indicated their appreciation of the unselfish sacrifices of their foreign brothers and sisters.

"Wednesday, Oct. 1st. After a busy day we are off at 9:30 P.M. for Song Kiang. While we rejoice to be permitted to labor in that inviting field, yet we go with heavy hearts because we have no other foreigner with us to cheer us when we are heart-sick in that great heathen

city. However, we are not alone, for the Father is with us.

"Thursday, 2d. Reached home at 2:30 P.M. Glad to get back at our post, that we may take up the work just where we laid it down. Good Epworth League.

"Wednesday, 8th. Good congregation at the church to-night. I am encouraged to see so many come regularly to hear the Word.

"Received two probationers last Friday out in the country. Seventy-three Sunday school scholars present yesterday.

"It is my meat and drink to do the will of Him who hath sent me. I was never happier in my work than now. I would rather be pastor of the Song Kiang Circuit than Minister Plenipotentiary to Peking. We are all well and hard at work; hence, happy."

Medical Report, Suchow District.

Quarter Ending December 31, 1895.

Number of foreign physicians	2
Medical students	16
In-patients	58
Out-patients	2,487
Outside dispensaries	2
Patients	930
Receipts from patients and patrons	$ 323 08
Total expenses	1,577 79

Respectfuly submitted.

W. H. PARK, M.D.

JAPAN.

The Needs of the Matsuyama District.

IT has been asked if more missionaries are needed in Japan. The following communication from Rev. N. W. Utley gives forth no uncertain sound as to that part of the vineyard:

"From a mission standpoint the Matsuyama District embraces remote regions difficult of access. Three of its large circuits lie within the Island of Shikoku, two within the Island of Kiushiu, and every point is accessible only by means of the Inland Sea boats. These boats pass to and fro once a day, and to a traveling preacher it seems that they touch every landing in the night; and to make a complete round of the district requires fully two weeks and nearly a thousand miles of travel. All this vast population is practically dependent upon our mission for the gospel of life. I believe this to be providential. If so, then ought we not to gird on our armor and labor to supply them? Are our efforts commensnrate with our responsibility? Only a negative answer is possible.

"But there are yet more tangible reasons why the forces in the Matsuyama District should be increased. The integrity and welfare of our work as a mission demand that the resources of that region be developed. Our work was in the beginning wisely projected around the Inland Sea—that magic spot of matchless beauty, whose bosom is plowed with the keels of more crafts than any other sea of its size on the globe. We are, indeed, in the heart of Japan, and we are here for a purpose; and until the glories of the Sun of righteousness illumine all these coasts, and until these millions have been brought to a knowledge of the saving grace of our Lord, that purpose will not have been accomplished. It was early planned to throw a cordon of stations around the Inland Sea, in consecutive touch with each other, strengthened at intervals by specially furnished stations to serve as centers of influence and inspiration to the smaller and weaker ones. Hence in Kobe we have a boys' school, our Theological Seminary, a very promising girls' school, and in all six missionaries, a fine native pastor, and a strong corps of native professors; while in Osaka, just around the bay, an hour away, we have two other resident missionaries and an excellent native pastor. The moral influence of such a center is very great.

"In Hiroshima, two hundred miles west by rail, we have likewise our Conference girls' school, four resident missionaries, an able corps of Japanese professors. Then the Kobé and Hiroshima Districts lie on the northern coast of the

Inland Sea and on the main island, and extend from Osaka, at the head of the Inland Sea, almost to Shimonoseki at the foot, and enjoy all the railroad accommodation known to the mission. We may say that here our work is fairly established.

"But when we pass over to the Matsuyama District, the conditions are entirely changed. Distances are great, and the only means of travel are by jinrikisha or boat. Matsuyama is the only large town in which we have no schools, and every station is a single station. The brethren and their wives are isolated, and it is an isolation that, like the darkness of Egypt, may be felt; and it is felt. They must be away from home a great deal of their time; then their families are alone. It is too much to expect them to bear it. Therefore, if I were to be specific, I should say that the Matsuyama District imperatively needs at least two ordained missionaries and two ladies, the latter to work purely as evangelists among women and children."

Educational Work.

BISHOP HENDRIX brings back from Japan a most favorable report of the excellent work that is being done in our School for Girls at Hiroshima, Japan. Miss Nannie B. Gaines, who has charge of this institution, writes:

"Never before did the school work seem more hopeful. We have twelve grades in school, besides the kindergarten; so this necessitates a number of teachers, especially when we must comply with the demands of the government in reference to schools in the interior. We have fulfilled all these conditions as nearly as possible, and now it seems there is a prospect for us to be allowed government privileges in that our graduates may stand for certificates to teach in government schools, a privilege not yet granted to any Christian school and very few private Japanese schools. This we have looked forward to for some time, and hope it may soon be realized.

"We need more women to give their time to work in the families. We do what we can, but we need some to give their entire time to such work. Our kindergarten is full, but still the children come. We cannot allow many more, for we are beyond the number we made arrangements for. We have plenty of help with our training class, but our accommodations are too small. We need larger grounds as well as buildings. We cannot grow much more except in the day school, where there is room for a few more pupils. Even there we expect to reach our limit this year. Our school chapel overflows with children on Sunday afternoons."

Delay Is Serious.

MRS. M. I. LAMBUTH writes from Kobé, Japan, of the great need of more women to work for the women of that empire. In addition to their other duties Mrs. Lambuth and Miss Worth have charge of Palmore Institute night school for young men, which has averaged forty-five in attendance. These young men also attend Sunday morning Bible class, and some of them go to preaching in the church. Mrs. Lambuth pleads earnestly for help: "There is *so much to do, so many doors to enter, so few* to take part, that we must ask God to call the women of our Church to awake and hasten to the help of the *many thousands* who go down to death in great darkness. I am more than anxious to see the great need supplied very soon. For the Master's sake, for the sake of the Japanese women that we cannot begin to reach, let us pray the Lord to lead our people to send help. Delay is most serious. The present time is all we can claim. Let us make renewed efforts, in the name of God, to interest our women everywhere in behalf of Japan."

REV. J. T. MEYERS writes from Tadotsu: "The Church is in good condition, and the Sunday school is the best we have had yet. In the village work near here there are three men who have determined to become Christians. On the whole, the condition of the work is encouraging."

Six of the theological students of the Kwansei Gakuin are assisting Rev. C. B. Mosely in the evangelistic work of the Kobé Circuit. He reports five Sunday schools and eighty Sunday school scholars. Miss Ida Worth is having excellent success in one of these chapel Sunday schools.

BRAZIL.

Difficulties Overcome.

The following very interesting letter from Rev. E. E. Joiner, Taubaté, Brazil, we give almost in full, and trust it will be widely read:

"Taubaté is a city of some 12,000 or 15,000 inhabitants, and is of considerable commercial importance, being the largest city between Rio de Janeiro and Sao Paulo. It is a great stronghold of Romanism, there being no less than eighteen priests in and about the city, besides a convent of monks and nuns.

"Brother Tilley and a native preacher, Senhor Miranda (now dead), first opened work for our Church here in November, 1889. After a few months, at the solicitation of some liberal-minded citizens, Brother Kennedy and his good wife came here and opened a school. This school was closed more than a year ago, but the influence of Brother and Sister Kennedy remain. Our cause here owes much to these two—much that statistical tables can never show. The year past Senhor Camargo, a genial-hearted and intelligent young Brazilian, was in charge of this work, and did much toward the breaking down of prejudice.

"One of the great drawbacks to our work at this place, since the beginning, has been the lack of a permanent and well located hall. People who were disposed to rent us property generally occupied their houses with some business of their own. Those who had property to rent were generally priests, brothers of priests, sons of priests, or in some other way related to or dominated by the priesthood, and they would not rent for any consideration. As an illustration: When I came here, the 1st of August last, I found a dwelling house, and near it a hall that suited me exactly. I found that they belonged to a priest, and that a young man near had the renting in his hands. I went to see him. He said, 'Yes, the houses are for rent,' and named a price that I thought reasonable enough. So I said, 'I will take the house and hall for twelve months.' He asked, 'For what purpose do you wish to use that hall?' I told him, and he then said he must first speak to the priest, the owner. I said, 'Very well,' but saw at once my house prospects vanish. The priest would not let me have it at any figure; so the result to him has been two good houses standing without occupants until now.

Great Need of a Church.

Sr. Camargo, seeing the pressing need of a church, during his pastorate secured a good subscription among our people here in Brazil toward a building. At the late session of the Conference, as I have stated, I was appointed to supersede him. We were very nearly without a place of worship, but with $800 (at present rate of exchange) in cash and $1,200 more in subscription, with which to buy a lot and build a church. This was about half what was required, and all the ground had been pretty well canvassed by Senhor Camargo. With this state of affairs I knew not what to do, nor did any of my brethren seem to know what steps to take. We could not go in debt beyond our means, and yet this seemed the only way to build. Not to build looked just about like giving up the fight and retiring from the field. This we were not willing to do. You who have been in such emergencies know that at such times we instinctively go to our God in earnest prayer. For more than two months I thought, planned, and prayed, seeking some way out of the difficulty; some nights I could hardly close my eyes in sleep, thinking of our pressing need for a place of worship.

Answered Prayers.

Finally one of our friends, in an unexpected hour, came forward and made us an offer of a house almost new, and situated on one of the principal streets of the city, for $1,200. This offer we gladly

accepted, and with an additional cost of $800 we have a beautiful chapel which will seat three hundred persons. We owe now $300 on it, but have about $600 in uncollected subscriptions. So we hope to dedicate it soon, free of debt. We completed our chapel on the last day of the old year, and so begin the new year with a new Methodist church in Taubate. For two months we have been busy remodeling it, during which time I have done little els than look after the work, and did no little part of it myself.

"We are having largely increased congregations, and are looking for our work to take on new proportions.

SUPERSTITIOUS AND IGNORANT.

The people here are kind-hearted and generous, though very superstitious. Many things we see are both pitiable and amusing. One day, for example, I was in the market, trying to buy something from an ignorant countryman. While we were talking one of the sextons of the parish came up, with an old, dirty silk bag, with the image of something or somebody on it, and presented it to the countryman for the accustomed copper coin; after which the poor fellow had the glorious privilege of kissing this dirty image, which had probably been kissed by every filthy-mouthed negro and low white person in Taubate; and this he did with evident satisfaction. After the sexton passed on he said to me that kissing the images was becoming very dear (not knowing that I was a Protestant). I readily agreed with him, and told him the folly of such idolatry, together with the peril of contracting disease by kissing those things which are never washed (for the dirtier and filthier anything looks, the holier it is in the eyes of the ignorant).

"Another instance: One day I was expressing to one of my workmen my surprise at the practice of setting off fireworks in the sacrifice of the mass, which is always done. He said: 'Oh, you do not understand; the fireworks are let off that the smoke may ascend as incense, and the persons who buy and set off these, by the sacrifice thus made of their money, secure to themselves many indulgences and the pardon of their sins.' I acknowledged my ignorance, and said to him, 'What poor fellows were the apostles, who lived before the days of gunpowder, and were therefore deprived of this useful way of serving the Lord!'

"I give these instances to show how much the masses need the gospel of power and of a sound mind. The Brazilians are approachable; they are willing to share with you their all, and no family is so poor that they are not willing to take you in and give you the best they have.

"What we need here is an incrensed force. We have a large section—something over one hundred miles square, with quite a number of towns and cities of from 3,000 to 4,000 inhabitants—and, so far as I know, I am the only Protestant in it. There are a number of places to which I am invited now, but cannot go. We cannot hope to do much in the evangelization of this section until we can have more men. If we had two more men—one foreign missionary and one Brazilian—we could then make missionary journeys and at the same time have some one to hold the fort in our absence, as well as look after our families left behind. We hope that next year we may be able to have this place as a base of operations, from which we may radiate and preach the gospel to the cities round about."

MEXICO.

Waiting for the Word of Life.

REV. R. C. ELLIOTT writing from Durango reports a good year's work and doors open for a larger work in the future.

"The past year in Durango has been perhaps the best in the history of our work. Our handsome new church building has advanced the cause, attracted many to our services, and showed this fanatical people that we are here permanently to preach the pure gospel of the Son of God. A number of the friends have very liberally contributed to some much needed work on the exterior of the church. The ground has been prepared, shade trees have been planted, the old wall removed, and the church enclosed by iron railings and gates. The resting place of Rev. R. W. MacDonnell, on the right side of the church, will be made to harmonize with these improvements

"In this city we have first, of course, the Mexican work, with a membership of about one hundred, and a small congregation of foreigners. Four services are held on the Lord's day and three during the week. A small mission near the depot and another at Canoas, west of the city, enable us to reach some with the gospel who would not otherwise hear. Our Sabbath school is conducted in both languages and is divided into six Spanish and two English classes. In this good work myself and colleagues are ably supported by the noble and devoted missionaries of the MacDonnell Institute. A Woman's Sewing Society, under the direction of Miss Tydings, is doing excellent work for our poor members, and a Missionary Society

under the direction of Mrs. Elliott, in which the children are especially enlisted, holds its meetings twice a month and is augmenting our missionary collection. The children, though very poor, collecto r earn their *centavos*, and the small boxes are opened each quarter, a small premium being awarded to the one bringing in the largest amount. At the Christmas opening of the boxes the sum collected was about $25, nearly all in pennies, or *centavos*.

"The special efforts put forth some months ago were blessed of the Head of the Church in great good to the young of the school, and quite a number were drawn by the Spirit to enter upon a new life and and unite with the Church. In union with the other missions of the Conference, many of our members are observing each Friday as a day of fasting and prayer that God would revive His work among us and save a thousand souls this year.

"Durango being our center, we are branching out as we are able with limited men and means to other towns around us with the Word of Life. One hundred miles to the east Pedro Grado is laboring at Cuencamé, and visiting the mining regions of Penon Blanco and Velardeña. In company with Brother Grado I visited the latter town last week, and was cordially received. We did some visiting, and found several that were anxious to have work begun there. The superintendent of the smelters kindly gave us permission and the chief of police guaranteed us protection. The outlook here is so promising that as soon as we can secure a house Brother Grado will make Velardeña his center instead of Cuencamé.

"M. M. Bustamente has charge of the work at Nombre de Dios and Muleros, about seventy miles southeast of Durango. Seventy miles to the north we have a small congregation, and another fifty miles northeast. Ventanas, 150 miles over the mountains on the west, has been recently occupied by us, but we have there the promise of a glorious harvest. These three towns pertain to our Durango work, so that it can be said that the Durango District is smaller than the Durango mission. At Ventanas we must have a native preacher. It requires four days horseback to reach the town, and the expenses incurred in travel would almost pay the half of a native preacher's salary. Here we have about a dozen members, a good congregation of attentive hearers, and several mining towns within easy reach, waiting for the Word of Life. Our book agent has sold more Bibles and religious books in Ventanas than in any other town in the State of Durango."

Encouraging Progress.

OUR readers will rejoice with Rev. J. R. Mood, of San Luis Potosi, in the evident growth of the theological students under his instruction:

"We have our hours of deep discouragement, then again we feel like rejoicing, for our efforts seem to be accomplishing something. To-day I feel as though we ought to be greatly encouraged. At the beginning of the session I introduced a plan of thorough Bible study in the course to try to get the boys really interested in an intimate, personal knowledge of God's Holy Word. The course and the methods were new, but to-day I have been encouraged by seeing real, *genuine* interest manifested by the class. We are studying 'Christ the Personal Worker,' following the outlines of Mr. James McConoughy of the Y. M. C. A. At each recitation some member of the class is appointed to bring the outline translated into good Spanish, so that at the end of the term we will have the whole manual in Spanish, ready for publication or for future use in the classroom. The lesson to-day was 'Christ's Conversation with a Woman of Alien Race, Predjudiced Mind, and Bad Reputation.' (John iv. 1–42.) After completing the outline manual, I waited to see if the class was really thinking of what they had in hand. I said to them, 'This interview is a real good picture of our Lord as a teacher. What characteristics does it suggest to you as belonging to Christ the Divine Teacher? What methods? What spirit?' Each was sent to the board to make his reply. The answers follow:

1. "'The Saviour allowed no opportunity to pass (favorable or unfavorable) to do personal work, and to teach the principles of the kingdom.'

2. "'Christ had wonderful tact and genius as a teacher.'

3. "'He underwent great self denial to accomplish his work.'

4. "'He went to a country that did not welcome him to do his work.'

5. "'He manifested great patience and zeal in answering the questions of an unpromising, disagreeable scholar.'

6. "'Jesus hunted up the very worst of sinners.'

7. "'He concluded this discourse by revealing himself as Messiah.'

"It is needless to say I felt more than gratified when the class went out, and these replies stood out upon the blackboard. I have never seen more thougtful, spirited homiletical work done in my life. And my prayer is that these blessed characteristics of the Saviour may be reproduced in each one of the boys."

MEDICAL MISSIONS.

Return of Dr. M. B. Thom, of Mardin, Turkey.

THE following article is from the *New York World*. We rejoice that our good brother has reached his native land again in safety after passing through such severe trials:

"Dr. D. M. B. Thom, an American citizen, for whose release when unjustly detained in a Turkish port a United States war vessel was specially sent, stepped ashore yesterday from the steamship Umbria. The doctor, who for twenty-one years has been a medical missionary under the American Board at Mardin, in Eastern Turkey, is a slender man, whose hair and beard the extremes of climate and the outdoor life of a trying latitude have prematurely whitened.

"Dr. Thom, in telling the story of his recent experiences at the hands of hostile and suspicious Turks and Kurds, yesterday, said that for twenty years he had ridden day and night over the mountains without molestation, treating missionaries, Mohammedans, Turks, Kurds, Armenians, Syrians and Bedouins. In such high regard did the Sub-Governor, Anees Pasha, hold Doctor Thom, who had restored him to health after the native doctors had given up the case, that at his request the Sultan decorated him with the medal of the Fourth Order of the Midjidie.

"Last fall Dr. Thom determined to revisit America. He was delayed a month by the cholera, but set out from Mardin on October 21 for Alexandretta, on the seacoast, in company with a druggist named Abdul Ahud, who was going to Constantinople on business; Lolo, his cook, and Selim, a young Armenian who intended to emigrate to this country. At Oorfa the doctor's little caravan met the first signs of the disturbed state of the country. The day after his arrival there was a terrible massacre. A Kurd had killed an Armenian money changer because he would not give him his change on the Sabbath day. The victim's friends killed the Kurd in retaliation, and next day 540 Armenians and 60 Turks were slain. Two days further on, at Birdjik, a customs port on the Euphrates, Dr. Thom was taken to the palace of the Kimakam, or local governor. His three attendants were also summoned there. They were allowed to go, however.

"At the bank of the Euphrates, contrary to the usual custom, the customs officers examined minutely every scrap of paper in the doctor's possession, and contrary to the Kimakam's orders, the head officer ripped open his trunk with a knife and turned out the contents. He also beat and cuffed Lolo, the cook, charging him with blasphemy against the Mohammedan religion. The rabble, which had closely followed the doctor's movements, shouted: 'Kill him! Kill the Armenian! Burn him! He is nothing but a dog!'

"At Aleppo the horses were seized by the Turkish soldiers. The commander also thrashed the doctor's servant. Dr. Thom then appealed to the United States Consular Agent, M. Poche, and the horses were restored. There was great excitement at Aleppo at this time. Two mobs had already assembled to murder, burn, and pillage. The major general at that post, however, is a Turkish official of great determination. He ordered the guns of the castle trained on the Moslem quarter and said: 'For every Christian's blood I will take that of sixty Moslems.'

Alexandretta was reached November 7. He bought his ticket to sail on the French steamer for Alexandria, but to his surprise the Kimakam would not *visé* his road pass. That official said that he had received a telegram from Aleppo to hold the doctor and the three men with him. He missed the steamer. Telegrams were sent to United States Minister Terrell, at Constantinople, but the Turkish telegraph operators, purposely it is believed, sent

the message indistinctly, so that the minister could not understand it.

"On Monday morning the doctor was rejoiced to see the gallant white ship Marblehead enter the harbor of Alexandretta. Commander O'Neil made haste ashore and he and Consul Walker called on the Kimakam.

"'I have come here,' said Commander O'Neil, 'to ascertain why Dr. Thom is detained. He is an American citizen.'

"'I am sorry,' replied the official. 'It is all a mistake, and he is at liberty to go.'

"'I am glad to hear you say so,' said Commander O'Neil, 'for if you had not I should have been compelled to go further into the matter with you.'

"Then Dr. Thom was free, but his three companions were detained, and he does not know to this day whether they are alive or dead.

"Monday night the Marblehead sailed back to Mersin and the next day the doctor sadly bade his three fellow travelers good-bye and sailed for Port Said and America."

Dr. Thom has given us the following subjoined account of his return to Mardin after May 3, 1895.

"I left Mardin to take my wife and daughter to the coast, in company with the Rev. Mr. McDowell and family from Mosul—who were all going to the United States. They sailed on the evening of the 25th, having as many in their party as we were when we left Mardin. I started back for Mardin a sadder if *not* a wiser man. Leaving Skanderon late in the day, May 26, resting two Sabbaths by the way and the most of two days in Aleppo, reaching Mardin early in the morning on the 7th of June, to get a wee taste of what evidently had been a grand and good annual meeting.

"October 23. I started out again to make a tour of the field, going by way of Diarbekir, expecting to spend three weeks there and then move on. But on the 10th of November cholera broke out in the city, shutting us in or pay a penalty of ten days quarantine if you went. I preferred to remain and take my chances. And as his Excellency the acting governor was a dear friend, I was more than willing to remain and assist the city during the visit of this guest.

"Diarbekir is a city of some 40,000 during the winter months, about 12,000 of them being beggars who find their way to the city to beg and thus try to keep soul and body together, and again return to their summer haunts in the mountains towards March. There the cholera had been at work during the summer, and notwithstanding a strict quarantine had been kept between the two places, it had been brought in by those people. Breaking out the 10th of November, the city was thrown into a dreadful panic. But what was to be done? Winter was upon them, and all were obliged to remain and try to take care of themselves as best they could. A sanitary commission was appointed, having for its chairman His Excellency the acting governor, Anise Pasha, and really for Turkey considerable activity was displayed. The doctors in the city, four in number with myself at the time, were enrolled by the commission, allowing us £20 a month: later we were reinforced by three more from outside. All cholera cases were to receive visits and treatment free, day and night. One of the doctors to be in the dispensary at all hours of the day and most of the night. The cholera visitation was light and of short duration, lasting only thirty days.

"The people were terribly frightened, and the doctors not much less. When called to see a patient, they would go and put their heads in at the door and call out; 'Who is sick? Does he vomit? Are there discharges? Are his extremities cold? Are his eyes sunken? Are his hands turning black? All right—put mustard on his hands and feet and come and get medicine." And off they would go, never getting near the patient to examine the case at all, so as to see how serious it was. So long as there was vomiting, discharges, etc., they were put down as cholera."

WOMAN'S WORK.

Woman's Work.

MRS. S. C. TRUEHEART, NASHVILLE, TENN.

"God's tabernacle by his pattern made,
Shall fail of finish, though in order laid,
Unless ye women lift your hands to aid;
Yours is the very skill for which I call;
So bring your cunning needlework; though small
Your gift may seem, the Lord hath need of all.
Oh Christian women for the temple set,
Throughout earth's desert lands, do you forget
The Sanctuary curtains need your 'broidery yet?"

Sometimes our women forget—often perhaps; but in the majority of cases it is not forgetfulness; it is ignorance; but the "time of this ignorance" has now passed, and God's voice is heard from center to circumference of Christendom, and all are without excuse. So many places invite Christian workers, that it is hard, with a meager force, to know which to accept, which to refuse.

In Brazil, the Woman's Board has four centers of mission work, and these call for better equipment. Piracicaba, the earliest plant, has sent out the blessed truth far and wide, and would have done greater things had the women and the money multiplied. Miss Alice Moore has charge there at this time, assisted by Miss Littlejohn and others.

Rio, with its teeming population, and her beauty of situation, has stretched out her hands to us and been answered; but the deadly yellow fever, which seemed to bar all progress, closed our most promising school, and forced a less extended plan of work. Miss Elerding and Miss Bowman have charge of a day school, and do much house to house visiting; but our beautiful school building was sold and another bought in Petropolis, where health and climate promise great results for the cause of Christ. The situation is so fine and the necessities of the people for Christian instruction so great that any devoted servant of God would hardly feel it a sacrifice to cast in his lot with the mission and teach the gospel.

Juiz de Fora, now in charge of Miss Ross, is the key to mission work in an immense province. This school, once in charge of Miss Bruce of Kentucky, like others, needs teachers, but needs a school building more than teachers just now.

Miss Mattie Watts, of Kentucky, has the general oversight of all these stations. Is there not here a wide field for the work of women?

"So bring your cunning needlework; though small
Your gift may seem, the Lord hath need for all."

Some one writing of the effort to give Chinese girls the gospel, and their readiness to give up everything opposed to gospel requirements when they accept the truth, said: "When a girl will voluntarily unbind her feet, it is an indication of the work of grace going on in her heart, for pride in personal appearance is as dear to the Chinese as to people of other lands." Could the love of Christ do more for American girls? Does it?

Story of a Child-Wife.

I wish you had been here to-day to witness the baptism of Bhagoobai.

Eight months ago she was a happy girl-wife at her mother's home in a city some hundred miles away. Then when it came time for her to return to her husband and mother-in-law, a man came to bring her back to Bombay, took her to the part of the city she did not know, and locked her up in a room. For a day or two he answered her entreaties to be taken to her husband by telling her that her mother-in law was coming to get her, would come to-morrow, would come to-day, etc. At last, when she knew for what purpose he had brought her there, she screamed and fought so that the wretch took her up bodily and threw her out of a window from a second story. The neighbors gathered, thought she was dead, and took her to the hospital. The man escaped; the doctors of the hospital did everything possible for the poor, mangled child and she lived.

Baloobai found her in her rounds. She

yearned over the sweet-faced sufferer, and told her of Jesus' suffering and his love. Week after week for many months she watched for Baloobai, and asked for the sweet old story of the Saviour.

When she recovered enough to be able to walk a little she was dismissed from the hospital. She asked Baloobai to let her live with her, for she never could worship idols again, but only the dear Saviour who had been so good to her.

I had seen the dear girl in the hospital and talked with her, but when she was to be sent away I was out of the city. Baloobai asked if she was willing to leave all her relatives and be put away from caste, and she said she was. When in the hospital her husband heard where she was, but neither he nor the mother-in-law asked her to come to them; but when Baloobai took her home they had a summons made out for her to appear in court. Much was said to her about leaving her caste, etc., but her husband would not receive her. They said she must not break caste, whatever she did.

In court she answered that if her husband and mother-in-law would receive her she would go to them, but if not, she would renounce her caste. She said that she was Christian in belief, and wanted to stay with Christians. The magistrate decided in her favor, because her husband would not receive her, and she was given over to Baloobai. Her relatives gathered around in a fawning way, and, offering her sweetmeats etc., begged her not to become a Christian.

But she refused sweets, saying: "I know you, you only want to poison me; I cannot go with you. I am a Christian."

Bhagoobai had been with Baloobai for two months when she was taken with a severe attack of pneumonia, and we took her again to the hospital. She was very ill—not expected to live, but the nurses were surprised to see how brave and patient she was, and how she talked to those near her about Christ.

A week ago one of the doctors told me that she was afraid that Bhagoobai would not gain strength unless sent away from Bombay. So I wrote to a missionary physician of a county hospital, who kindly offered to take her. So to-morrow she goes with her mother friend, Baloobai, to see if a change will do her good.

But this afternoon she was baptized here in our house, as she was not able to go to church. A little company of women and house servants gathered. Mr. and Mrs. Hume came over, and the pastor and his wife. To the pastor's questioning Bhágoobai gave most satisfactory answers. She is, perhaps, sixteen years old, but looks and talks like a child. Her replies were simple, but very direct and intelligent. And when she said; "May I recite some verses I know?" she modestly and tremulously repeated; "God so loved the world," etc., "God have mercy upon me," etc., and a part of the 23d Psalm. She had never seen any one baptized, so when the pastor took the bowl in his hand we were all affected to see her put out her little hand to receive baptism.

After the short service was over, and Mr. Hume and the pastor had welcomed her, she threw herself in my arms and, weeping, said; "Oh, Madam Sahib, how I thank you!" After I told her my joy, she went of her own accord to each one present to shake hands with them, the tears flowing from her eyes.

She said; "Now, whether I live or die I shall be at peace. 'Though I walk through the valley of the shadow of death I shall fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me.'" She asked me to let her come back to me if the doctor thought she could not live long.

Two of the women who witnessed the baptism have themselves within the year been brought within the fold, and another, with a very sad story of her own life, is longing to be let in. And still another, that makes ones blood boil with indignation at the cruelty of wickedness, is also saying; "I want to know the Saviour who calls to Himself the weary and the heavy laden."—*Mission Studies.*

THE SUNDAY SCHOOL.

Tom's Victory.

TOM had decided to be a soldier. He had been sure of it for quite six weeks, and he strutted and swaggered about the house like a German officer. He had bought a helmet and a sword from his friend Jim Wilton, and had looked so splendid in them that a boy in the form above him had offered to give him sixpence more than they had cost.

And he became rather a terror to his loving little sister, and to the dog from next door, which had always followed him about as if it belonged to him. Sometimes a kind of battle fury took hold of him, and he wandered about seeking for something to slash at. It was in one of these moods that he found Dot's newest doll but one, and cut off her head. He said to himself that he would buy her another directly. But Dot cried all the afternoon, and Tom began to be ashamed of himself.

He found a hiding-place in the corner of the playground, and it was there that he remembered that he had only twopence more than the money which he had put aside for the missionaries. Of course, if he chose to take that nobody would object; the children were never obliged to give away their money. But they had learned something of unselfishness, and they knew a great deal about the needs and sorrows of untaught children far away.

He thought and thought until his head ached. He imagined twenty ways of getting money, but, alas, poor Tom, not one of these was possible to him. There was a way, but he did not like it. When it whispered itself into his heart he gave a little jump as if a wasp had stung him. No, that could never be. But as he sat there in the late summer evening the gentle wind began to talk to him. It reminded him that Dot had been crying, and that his mother, that dearest mother, had not been so merry and happy with him lately. He had often found her eyes bent upon him with a sad and serious look. The wind told Tom the reason, and Tom's heart agreed with the wind. The wind said that he had been so taken up with soldiering that his lessons were ill-learned, and that, worse than that, he was becoming rough to his mother and rude to his sister. And, gentle as it was, the wind said this over and over. It was quite necessary to give Dot a new head for her doll; he was sure about that. But how? That little sting of a whisper stung him again. But the wind almost healed the smart by another whisper. It said, "There are two ways of being a soldier, Tom." Tom's eyes brightened; he understood. And the wind said: "He that subdueth his spirit is better than he that taketh a city."

To subdue his spirit would be to make a sacrifice for Dot's sake and for the sake of those children so poor and so little loved. The whisper stung him no more; it became the voice of his own heart, and it was this: "Sell your helmet and sword, Tom, to that third form fellow, and buy the doll's head for Dot with the money."

And the true soldier walked out of the playground with his eyes shining and his head as erect as a general's.—*News From Afar.*

Seeking After God.

ONE day in her lesson a Japanese girl came to the word "creator," but did not know its meaning. Turning to the dictionary, she read, "Creator, one who creates, but was still in the dark. She turned to a large dictionary and read, "Creator, one who creates; a name given to God, who made all things"—a startling thought to her, for she had never heard of such a God; and it filled her mind by night and by day. She looked at the stars and said, "That God must have made all these stars." The sun, and even the trees, suggested the thought, "God made them." She went to the temple and

looked at the image of Buddha, and said to herself, "It was not you, Buddha, for I never heard that you made anything."

When she went to Tokyo an old woman in the same house said to her; "Tasshee, I am going to a meeting; come with me."

"What meeting?"

"A meeting to hear about God."

"Oh no," said Tasshee; "I do not want any of your gods. I have a God of my own, if I only knew where he is."

Tasshee, however, went to the meeting. The missionary opened the Bible and read, "In the beginning God created the heaven and the earth." Tasshee was startled. "Why," said she, "this is the God I am looking for;" and she became so agitated that she could hardly keep her seat, so eager was she to ask the question, "Where is He?" When the meeting was over she rushed to the missionary and said, "Tell me, where is this God that made the heaven and earth?" Her desire was met by proper instruction. She came to the next meeting and heard; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Here again Tasshee was startled. A God of love! Her gods were gods of hate, revenge, and anger. This God gave his Son. All the gods she had ever heard of never gave anything; the people had to give them offerings.

This thirsting soul received the water of life. Tasshee is now a Christian teacher, dispensing the water of life to others, telling them of a God who spared not his own Son, but gave him up for us all.—*Church At Home and Abroad.*

Cast Thy Bread Upon the Waters.

ONE day a note came from one of the Methodist lady physicians, saying they had a girl in their hospital who had once been a pupil in our school, and asking if I would not come and talk with her, as she seemed near to death. The call was quickly answered, and I found a girl who had been here only one term, and who, so far as I knew, manifested no special interest in Christianity. How she came into that hospital instead of our own I did not learn, but there she was, sick with a painful and apparently incurable disease in the knee.

When I began talking to her of Jesus her face brightened, and she said, "I believed a little before I came here;" and then she told how the hospital Bible woman had helped her, but she did not feel quite sure that her sins were forgiven. After we had prayed together the doubt was cleared away, and she seemed very happy. Gradually she learned from me the doctor's opinion of the case, and quietly said, "It is better so." She knew if she recovered she must always be a cripple, but no shade of fear clouded the joy in her heart. On Saturday I passed the house where her family lived, and they called me in and inquired about her. She is a little wife—*i. e.*, a girl taken into the family to be brought up as a wife for one of the sons. A younger sister is still in school, and we believe she truly loves Jesus. The father, too, sometimes attends church, but cannot make up his mind to give up all for Christ. Strange as it may seem, the family requested that the girl might be baptized. She herself was delighted, saying it was what she had wanted; so on Sunday afternoon a little company of us went to the hospital for that purpose. Her answers to the pastor's questions were bright and clear, and her whole face was lighted up with joy.

It was a scene long to be remembered, as we gathered about her bed and partook with her of the emblems of the Saviour's dying love. And then we left her happy and rejoicing, and picked our way homeward through the narrow, dirty streets full of heathenism, so glad that the Good Shepherd had found and saved another of his lost sheep.—*Life and Light.*

FAITH is not a blind irrational assent, but an intelligent reception of the truth on adequate grounds.—*Dr. Hodge.*

EPWORTH LEAGUE.

What the Jew Gives up for Christ.

A MOST striking case of conversion came to my notice last week. A young Israelite of some twenty-five years, from Philadelphia, came to this city cast out by his parents, who, he says, are rich farmers having a house in the city, because they found him on his knees praying in the name of Jesus, whom he had learned to trust through reading the New Testament. Though only two weeks before the day of his marriage, he was forced to leave home and friends. He came to this city where his intended bride resides and visited her, but she and her orthodox Jewish parents, who meanwhile had been telegraphed by his own parents that he had become a Christian, bade him leave the house at once and never to return again.

Determined at whatever cost to confess Christ, he went to a Christian minister and, after telling his story, begged for baptism. The minister, Rev. Mr. Smith, seeing the deep earnestness of the man, baptized him the very same day. On Thursday last this dear brother was in our home, his heart torn and bleeding because he had just learned that the news of his baptism was such a shock to his parents that his mother, a sickly woman at best, had died the next day after hearing it. "Oh, it is so hard to bear," said he while the tears streamed down his cheeks, "it is so hard; but it is all for my dear Redeemer's sake, and had not He to suffer a great deal more to save me from all my sin? I would gladly give even my very life, if needful, for His dear sake."

We could well sympathize with this suffering brother, knowing ourselves what it means to be cast off by parents and friends. He took dinner with us and seemed comforted by the fact that we too had to suffer and give up all for Christ, but poor Mrs. Warszawiak cried all the rest of the day.

Last Saturday he was in our meeting and said this was the first meeting of that kind he had ever attended, and expressed great joy of heart to see so many of his Jewish brethren coming to a knowledge of the truth.—*The Jewish Christian.*

The Czar and the Psalm.

WHEN Alexander I., Emperor of Russia, ascended to the throne there were but a few Bibles in the whole realm, and altogether great indifference prevailed in regard to religion. When an important post in the Church became vacant the emperor appointed his favorite, the Prince Alexander Galitzin, to fill it. The prince at first wished to decline the offer on account of his complete ignorance of religious matters, but the emperor would not permit this objection to have any influence upon him, and Galitzin was obliged to accept the position.

In a conversation held with the venerable Archbishop Platoff, he asked him to designate a book from which he could study the Christian doctrines. The archbishop, astonished at the openly acknowledged ignorance of the prince, recommended to him the Bible as the only book which could give him the right views of Christianity.

"Then I must remain in my ignorance; the Bible I dare not read," was the reply.

The words of the bishop, however, were constantly recurring to his mind, and soon after he secretly purchased a Bible and eagerly read it. The results could not be long concealed; if he was not an acknowledged Bible reader his changed life excited much comment and derision.

In the year 1812, when the news of the entrance of Napoleon into Moscow reached St. Petersburg, the entire population became panic-stricken. All packed their treasures and prepared themselves for a hasty flight, in anticipation of the speedy occupation of the capital by the French. The emperor determined to place himself at the head of his troops and advance against the enemy. Galitzin

alone made no preparations for escape; he quietly attended to some alterations made in his palace, and showed not the slightest apprehension. The emperor was informed of all this, and it was intimated that the prince was a traitor and in communication with the enemy. Galitzin was summoned before the emperor, and to the questions: "What are you doing? What does it signify that, while everybody is preparing for flight, you are building additions to your palace?" the prince replied: "I feel as safe here as I would in the best protected place; the Lord is my refuge."

"Whence have you this confidence? What has given it to you?" "Your Majesty," answered Galitzin, "I feel it in my heart, and I find this assurance in this Divine book." He drew from his pocket a little Bible—a book which the emperor had never seen. He extended his hand for it, but it fell accidentally to the ground, and remained lying open. The prince lifted the holy book up, and glancing at the open page, said; "Will your Majesty allow me to read the passage at which the book has opened?" It was Psalm xci. "Oh if only your Majesty would seek this refuge!" said the prince, after he had read the inspiring words.

The emperor was surprised; he even withdrew his troops from the city, and, after some reflection, decided to repair to divine service in the cathedral. When he entered, the priest, to the astonishment of the emperor, read Psalm xci. At the close of the service the emperor sent for the priest and asked him if Galitzin had made any communication to him. His reply proved that he had heard nothing from the prince.

The Czar now hastened after his troops, and, late in the evening, after a wearisome journey, he sent for his chaplain to have him read something to him from the Bible.

He began to read; "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Again Psalm xci.

"Stop! Who has told you to read that?" said the emperor.

"No other than God," was the reply.

The emperor was greatly amazed, and listened eagerly to the elevating words; he decided, too, that from this day he would, every morning and evening, read a chapter in the Bible.

We know the results of this war. Moscow was burned by its inhabitants, 125,000 men of Napoleon's army were killed, 123,000 died of hunger, sickness, and cold in the retreat, and 193,000 were taken prisoners.

The impression which the Psalm made upon the Czar was deep and lasting. The Holy Scriptures became from that time the companion of the emperor and his instructor in the search of happiness.

Most of the details of this story are to be found in Grellet's diary. To that individual Galitzin himself had given the facts before he left St. Petersburg to preach the gospel in distant lands.—*Missionary Outlook.*

BEHOLD the high ideal upon which every disciple of Christ is to fix his gaze, and toward which he is continually to push his way. Well did Rev. W. G. Peel say in a paper recently read at the Bombay Conference: "A full development of the missionary spirit means, in ultimate analysis, such a conditioning of Christian men and women, who are verily members of the mystical Body of Christ, as to allow of Christ's living His life *through* them, to permit of Christ's mind freely expressing itself *through* them, to admit of Christ's power actively and effectually working *in* and *through* them, to ensure a flow of Christ's gospel as 'rivers of living water' out of them, to exhibit to the world spiritual temples of God in which Christ is enthroned *as God*, supreme, dominating, and authoritative, and to furnish, really supply to the world, all the fruits of the Holy Spirit of God which Christ received 'without measure' and abundantly imparts to all true members of His Body." —*Missionary Review of the World.*

OUR FELLOW-LABORERS.

What the Figures Show.

THE American Board Almanac for 1896 contains some very interesting information concerning the work of missions. The following has been taken from the table:

There are over 5,000 principal stations in non-Christian lands where missionaries reside, and from which as centers missionary work is carried on. Connected with these are nearly 19,000 out-stations. The male missionaries that are now in the field number 6,355. Many societies, indeed most societies in continental Europe, do not enumerate the wives of missionaries; but, nevertheless, there is a record of 5,219 women who are engaged in this work, so that the total number of missionaries now reported is 11,579. This is more than 2,000 in excess of any report that has hitherto been made. The number of native laborers, including pastors, preachers, teachers, and other helpers, exceeds 70,000, while the enrolled communicants number 1,157,668. Last year the reported receipts of all missionary societies were in round numbers $13,700,000; this year the amount has increased to $14,441,000. The gifts from the United States amounted to $5,006,000, an increase over the preceding year of about $82,000. The gifts from Great Britain, however, show an increase of over a million and a quarter, owing, in part at least, to more complete reports from the societies which are engaged both in home and foreign missionary work.

The 35 societies of the United States report 993 principal stations and 4,911 out-stations. They have in the field at present 3,512 missionaries, of whom 1,469 are men. The fuller details reported by these American societies enable us to give the number of churches connected with them as 3,019, having 397,252 communicants on their rolls, of whom 36,600 were added the past year. In schools of all grades there are under instruction 193,616 pupils. Among the noteworthy facts brought to light in these tables for American societies is this, that the native Christians in mission churchess have contributed the past year the noble sum of $590,000, which is more than one-fifth of the amount contributed in the United States.—*Missionary Record.*

Missions in Madagascar.

AT the present juncture a few figures showing the extent of evangelical missions in Madagascar may be welcome. The London Missionary Society is at work in three provinces, besides Imerina; it has 33 missionaries, 1,048 native pastors, and a Church of 62,749 adult members, with 288,834 adherents and 74,706 scholars. The amount raised by the native Church is £17,000.

The Friends have eight missionaries, all in Imerina, and a Church of nearly 15,000 adherents, with about the same number of scholars, the native contributions amounting to about £7,600.

The Society for the Propagation of the Gospel has six missionaries in Imerina and three on the east side, and there are under its care 16 native pastors, a Church of 10,550 adherents, who raise a little over £4,000 annually.

The Norwegian Mission has one representative in Imerina, but labors chiefly in the Betsileo country and three other districts; it has 24 missionaries, 55 native pastors, and a Church of 80,000 adherents, with less than half that number of scholars; the native contributions amounting to about £10,750.

Besides these there is the Malagasy Church in Imerina, which has 194 native pastors.

The total missionary staff in the island is 474; besides these there are 1,313 native ministers, and the native adherents number 454,632. Their contributions amount to £48,000. So far as the Christians are concerned, the time of war and

unsettlement has only brought out more clearly the general steadfastness of their faith and many fruitful manifestations of the Christian spirit.—*Missionary Record* (*United Presbyterian*).

Asia Minor.

THE *Star in the East* for January tells the following sad story of devastation and death in the interior:

As every new day comes we turn our eyes to the dark horizon of the East, and we ask, Is there yet any light? Is the peace we hope for at hand? For many months terror and woe have been on the march over sorrowful Asia Minor, desolation and death have fallen upon the people, and our hearts are steeped in sadness. We read that Trebizond on the shore of the beautiful sea is surprised, five hundred of her strong men are shot down, and the city is full of fear and lamentation. Rumor publishes it, Marsovan is troubled, the Evangelical College and the missionaries are in danger, whilst massacre holds a feast on her citizens. The sister city, Sivas, is shaken by tumult, the messengers of the gospel are in peril, the uncurbed powers of evil threaten and destroy, and twelve hundred are mown down in seven days. There is an outburst in Erzroom, and a thousand are reported as fallen, and later telegrams say the holocaust is repeated. From among the mountains afar in the East Bitlis lifts up her voice: her sons are mown down, her friends who labored for her are encircled by foes, threatened, and just escape with life. Harpoot is illumed by flames, unhindered; the haters of Christ have set fire to the girls' school, theological seminary, chapel, and five homes of the foreign missionaries, and they pillage the structures not enwrapped in flame. Aintab, with her homes of light and pity, her college and hospital, is in distress; her citizens are at deadly conflict; the carnage is not stayed till two hundred are sacrified. Later telegrams are flashed: there is panic in the city; more victims, more victims are dead. Marash, on the Cilician plain, is filled with bitterness; a strong fortress of the gospel, she suffers a fierce assault, riot rages in her streets, hundreds are cruelly slain, fire is kindled, a mission school consumed to ashes, houses are looted, and the missionaries in imminent peril. Cesarea, hidden and quiet so long, at length is stricken, her streets are spotted with dying victims. Gemerek and seven of her villages are ravaged by Kurds and Circassians, and there is no protector for the terrified and plundered poor.

Asia Minor, in her bitter tribulation, needs our prayers, our labors, our best help. Not less pity, but more; not less prayer to God, but more; not less love, but more; not less of the gospel, but more, a thousand times more, is the present need of this sorrowful area of the Bible Lands.—*Herald of Mission News.*

GREAT success now attends the work of the Rhenish Mission in Sumatra. At the beginning of last year there were 6,000 candidates for baptism in the Battak tribe, and of these 1,000 were converts from Mohammedanism. In the southern part of the island the entire population have been followers of the false prophet, and until six years ago no one thought it wise to attack the enemy in such a stronghold. At that time a missionary established himself among them, and recently reported 350 baptisms and 500 others as receiving instruction with a view to baptism. In this number are several chiefs. Evangelists are asked for on all sides, and even Mohammedan fanatics are turning to Christianity. Moslem priests, in despair of their cause, have actually left some of the villages, and there is a general impression that Islam has had its day in a great part of that region.—*Missionary Review.*

THE evangelical outlook in Mexico is full of hope. A recent writer says: "Every year the demand for the Bible increases. In 1894 the American Bible Society employed fifty colporteurs, who traversed Mexico in every direction."

MISSIONARY GLEANINGS.

In spite of a low standard of education among many of the Greek clergy their influence over the people is unquestioned and almost boundless. And with good reasons; for it is to their Church that the Greeks owe the preservation of their language and their integrity as a nation. All through the "dark ages" of Turkish and Venetian oppression (and they were "dark ages" indeed for Greece) the languages of St. Chrysostom and St. Basil, of the apostles themselves, never failed to be heard in public worship. And even unto this day only an insignificant number of Turkish or Italian words have found their way into the language of the people. Practically none ever apostatized from the Greek faith.—*Churchman.*

The American Board has in its European Turkey Mission (which lies chiefly in Southern Bulgaria) 11 ordained American missionaries, 8 of whom are married. The native laborers are 9 ordained preachers, 16 unordained preachers, 30 teachers, and 21 other helpers. There are 13 churches and 947 members, 1 boys' school with 50 pupils, 2 girls' schools with 91 pupils, 1 theological school with 7 pupils, and 18 day schools with 482 pupils. The principal stations are Constantinople, Monastir with 9 out stations, Philipopolis with 14 out stations, and Samokov with 13 out stations.

Rev. J. H. House, missionary in Bulgaria, writes: "We believe that the problem of uplifting the moral and religious condition of the Armenians, Nestorians, and adherents of the Greek Church is one of the most serious of the age, for we cannot see how Christianity is to appear attractive to Mohammedans until the overgrowth of ages of ignorance and superstition has been cleared away from those ancient Christian Churches, and the light of a pure and spiritual Christianity is allowed to shine unhampered upon the world of Islam."

The first "May" meeting held at Vaotrata, New Guinea, where the Rev. Dr. W. G. Lawes is building up the new college, was a wonderful success and a great surprise to Dr. Lawes. The natives contributed to the funds of the Society the handsome sum of just over £30 in cash and gum (from which India rubber is manufactured), while South Sea teachers and other aliens contributed £15, bringing up the total of this first effort to £45 1s. 9d. Considering that there are only three small villages connected with the station the result is very encouraging. In Port Moresby also collections have been made amounting to £40 10s. 6d.

Multiply and sustain missionaries in China, and by and by there will be no need of gunboats to protect foreigners or enforce claims for indemnity. For every dollar given to support and sustain missions the merchants before many decades will get back a hundred. And then China will find a better golden age than the one for which she has sighed so long in vain. With the gospel life and light will come reform in office, stability in government, and the disappearance of the associations among which the vegetarian is so potent now.—*Rev. J. A. Davis.*

An Armenian Christian writes from Turkey: "The sultan has abolished *in name only* the death penalty for apostasy from Mohammedanism. No Moslem dares to profess Christianity within the empire. Not a month rolls by without the disappearance of some one for simply showing a leaning toward Christianity. To apostatize still means death in some form. On the other hand, there are many recent well-authenticated cases of Christians being forced to profess Islam."

The war with China has given the Japanese Christians opportunity to demonstrate their love for their own country. It has now been proved that they can be both Christians and true patriots.

Rev. Y. Honda, President of the Aoyama College, Tokio, Japan, served as Chaplain in the late war with China. While in Manchuria he learned much of the religious work that is being carried on there, and was gratified to find in one place as many as forty Christians, who in the midst of trials and temptations had remained true to their Lord. Upon a certain occassion he wished to engage the services of a boy, but to his surprise the boy declined to receive any recompense, saying, "I am a Jesus boy, and so I am your brother, and cannot accept anything. I am glad to serve you." Honda was much affected by the brotherly spirit of the boy. The spirit of Christ is drawing all races together.

The most remarkable fact in the progress of Japan is the establishment of Christian churches in almost all its leading cities and towns. It was only a few decades ago that Christians were proscribed and persecuted with vindictive bitterness. Now the new constitution recognizes the freedom of all religious beliefs.

Ninety years ago the first missionary went to Japan. The laborers rejoiced in one convert at the close of five years, and after twelve years, ten. Now in that field there has been gathered a harvest of nearly 50,000 souls.

Evangelistic work is being vigorously carried on in Seoul, Korea. A missionary reports: "It is the desire and purpose of the missionary body to offer the gospel to every man and woman in Seoul before the coming winter."

All the current missionary magazines express much sympathy with the Christian Malagasy in the recent fall of the Hova Government. *Apropos* of this, the Church Missionary Society *Intelligencer* says that "a glance at the report of the London Missionary Society shows that its missionaries have built on a solid foundation. If this society could point in its centenary year to no other fruits of its world-wide labors than the above, its friends and supporters would still have abundant matter for thankfulness and praise."

News of the Thibetan Pioneer Mission is always welcome, and it is interesting to hear from Mr. Polhill-Turner, one of its missionaries, that the experiment of learning the difficult Thibetan language by Gouin's system has proved very successful. Perhaps at some future time it may be the method used by our missionaries in every land, instead of the slow, tedious dictionary and grammar method usually adopted for learning languages.

Rev. J. E. Walker writes from China: "A broad plain lying to the southeast of Foochow is dotted with numerous mounds, the graves of thousands of Chinese, massacred by Japanese invaders in the seventeenth century. Twenty odd years of contact with Christendom, in spite of all its faults and wrongs, has done more for Japan than many centuries of Shintoism, Confucianism, and Buddhism."

Of the 100,000 Chinese now in the United States, it is believed that 90,000 are not reached by Christian influences.

TREASURER'S DEPARTMENT.

Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

RECEIPTS FOR FEBRUARY, 1896.

Columbia Conference.

J. A. Crutchfield, Tr.....$ 15 00

East Columbia Conference.

E. G. Michael, Tr.....$ 100 00

Illinois Conference.

Samuel Carpenter, Tr.....$ 10 00

Indian Mission Conference.

Marietta and Burneyville, W. A. Randle.$ 25 00

Kentucky Conference.

Eminence, F. K. Struve.....$ 10 00

Los Angeles Conference.

Phœnix, W. A. Harris	$	26 00
Phœnix, W. A. Harris		16 00
		$42 00

Louisiana Conference.

East Baton Rouge, J. F. Winn	$	5 00

Louisville Conference.

Banson, T. J. Randolph	$	26 59

Mississippi Conference.

Wesley Chapel, M. M. Black	$	6 00
Utica, W. L. Linfield		10 00
Bolton, Robert Selby		20 00
		$36 00

Missouri Conference.

J. A. Merchant, Tr	$	300 00
Mound City, M. Moore		20 00
		$320 00

North Alabama Conference.

S. L. Dobbs, Tr	$	100 00

North Mississippi Conference.

W. S. Shipman, Tr	$	10 00
W. S. Shipman, Tr		10 00
W. S. Shipman, Tr		120 00
		$140 00

North Texas Conference.

Post Oak, S. L. Ball	$	8 75
Ervay Street, Dallas, P. L. Smith		25 00
		$33 75

Northwest Texas Conference.

S. P. Wright, Tr	$	8 95

New Mexico Conference.

Roswell, I. S. Patterson	$	57 00

St. Louis Conference.

Marble Hill Ct., W. T. Barnhouse	$	2 50
Marble Hill Ct , W. T. Barnhouse		2 50
		$5 00

White River Conference.

Jonesboro S. School, W. B. Ricks	$	8 00

Specials.

A. L. Deitrich, Mt. Vernon Place, for helper to W. A. Davis	$	30 00
W. H. Hodges, of Manning, S. C		5 00
A. E. Rector, Tr. of West Texas		15 00
T. J. Wickline, per Dr. Morton		2 50
H. S. Bradley, Jr., of Stewart property		242 40
		$294 90

Bequests.

E. B. Patton, Ag't, on bequest of Mrs. Kittie Bona	$	430 00

Donations Directed.

W. D. Kirkland to J. C. C. Newton	$	5 00
F. L. Kerns, of Rose-Buds, for B. G. Marsh		150 00
W. H. Whiteside, of Texas, for directions by Secretaries		60 00
W. A. Candler, per Bishop Hendrix, for Corea		580 50
Epworth Leagues of Columbia, Mo., for Anglo-Chinese College		10 00
		$805 50

Bills Payable.

Note to B. H. Johnson, on demand, at 6 per cent	$	500 00
Note to Miss Kate Harlan, on demand, at 6 per cent		50 00
Note to Jas. A. Orman, on demand, at 6 per cent	$	100 00
Note to Fourth National Bank, disc't'd, 45 days		5,000 00
Note to W. F. Tillett, on demand, at 6 per cent		150 00
Note to Mrs. Mattie A. Fuller, on demand, at 6 per cent		280 00
Note to J. M. Leech, on demand, at 6 per cent		200 00
Note to J. M. Leech, Agent, on demand, at 6 per cent		100 00
Note to W. B. Denny, on demand, at 6 per cent		2,000 00
Note to L. P. Smith, 3 years, at 6 per ct.		600 00
Note to J. D. Byrne, on demand, at 6 per cent		200 00
Note to Fourth National Bank, 4 months, discounted		10,000 00
		$19,180 00

Recapitulation of Receipts.

Columbia Conference	$	15 00
East Columbia Conference		100 00
Illinois Conference		10 00
Indian Mission Conference		25 00
Kentucky Conference		10 00
Los Angeles Conference		42 00
Louisiana Conference		5 00
Louisville Conference		26 59
Mississippi Conference		36 00
Missouri Conference		320 00
North Alabama Conference		100 00
North Mississippi Conference		140 00
North Texas Conference		33 75
Northwest Texas Conference		8 95
New Mexico Conference		57 00
St. Louis Conference		5 00
White River Conference		8 00
Specials		294 90
Bequests		430 00
		$1,667 19
Donations Directed	$ 805 50	
Bills Payable	19,180 00—	19,985 50
		$21,652 69

Disbursements for February.

Bishop's Travel	$	43 00
Brazil Mission Conference	$	1,400 00
Central Mexico Mission Conference		1,427 52
China Mission Conference		254 00
Columbia Conference		733 12
Denver Conference		1,131 00
East Columbia Conference		711 82
Florida Conference		600 00
Indian Mission Conference		100 00
Japan Mission Conference		5,341 42
Mexican Border Mission Conference		1,400 50
New Mexico Conference		1,150 00
Northwest Mexico Mission Conference		949 41
Western Conference		437 50
Expense		1,572 76
Interest		389 46
		$17,641 51
Bills Payable	$1,330 37	
Donations Directed	768 76—	2,099 13
		$19 740 64

MISSIONARY DIRECTORY.

Names and Addresses of Missionaries Employed by the Board of Missions, M. E. Church, South.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

NAMES OF MISSIONARIES.	PRESENT ADDRESS.	HOME CONFERENCE.
China.		
Rev. Y. J. Allen, D.D., LL.D.	Shanghai, China.	North Georgia.
Rev. A. P. Parker, D.D.	Shanghai, China	Missouri.
Rev. C. F. Reid, D.D.	Shanghai, China	Kentucky.
Rev. D. L. Anderson	Shanghai, China	North Georgia
W. H. Park, M D	Shanghai, China	North Georgia.
Rev. W. B. Burke	Macon, Ga	South Georgia.
Rev. Moses B. Hill	Shanghai, China	Little Rock.
Rev. J. L. Hendry	Houston, Texas	Texas.
Rev. H. L. Gray	Greensboro, Ga	North Georgia.
Rev. George R. Loehr	Shanghai, China	North Georgia.
Rev. W. B. Nance	Shanghai, China	Tennessee.
Rev. T. A. Hearn	Shanghai, China	Little Rock.
Rev. R. A. Parker	Shanghai, China	Western.
Rev. E. Pilley	Shanghai, China	Northwest Texas.
Rev. J. B. Fearn, M.D.	Shanghai, China	Mississippi.
Rev. O. E. Goddard	Shanghai, China	Arkansas.
Japan.		
Rev. W. R. Lambuth, M.D., D.D.	Nashville, Tenn	Tennessee.
Mrs. M. I. Lambuth	Kobe, Japan	Mississippi.
Rev. W. E. Towson	Osaka, Japan	Pacific.
Rev. S. H. Wainright, M.D.	Kobe, Japan	Missouri.
Rev. J. C. C. Newton, D.D.	Kobe, Japan	Baltimore.
Rev. N. W. Utley	Matsuyama, Japan	Memphis.
Rev. T. W. B. Demarec	Yamaguchi	Kentucky.
Rev. B. W. Waters	Osaka, Japan	Baltimore.
Miss N. B. Gaines	Hiroshima, Japan	Florida.
Miss A. D. Bryan	Hiroshima, Japan	Tennessee.
Rev. C. B. Mosely	Kobe, Japan	Arkansas.
Rev. W. A. Wilson	Hiroshima, Japan	Western North Carolina.
Rev. W. A. Davis	Uwajima, Japan	Missouri.
Rev. J. T. Meyers	Matsuyama, Japan	Baltimore.
Rev. C. A. Tague	Hiroshima, Japan	Kentucky.
Rev. S. E. Hager	Oita, Japan	Kentucky.
Rev. W. P. Turner	Chicago, Ills	Georgia.
Rev. W. J. Callahan	Nakatsu, Japan	Georgia.
Rev. W. R. Weakley	Himeji, Japan	Missouri.
Rev. T. H. Haden	Tadotsu, Japan	Virginia.
Miss Ida M. Worth	Kobe, Japan	St. Louis.
Miss Emily H. James	Kobe, Japan	Tennessee.
Brazil.		
Rev. J. L. Kennedy	Petropolis, Brazil	Holston.
Rev. H. C Tucker	Rio de Janeiro, Brazil	Tennessee.
Rev. J. W. Wolling	Sao Paulo, Brazil	South Carolina.
Rev. J. W. Tarboux	Juiz de Fora, Brazil	South Carolina.
Rev. E. A. Tilley	Rio de Janeiro, Brazil	Holston.
Rev. Michael Dickie	Sao Paulo, Brazil	Virginia.
Rev. John M. Lander	Juiz de Fora, Brazil	South Carolina.
Rev. R. C. Dickson	Rio de Janeiro, Brazil	Kentucky.
Rev J. L. Bruce	Juiz de Fora, Brazil	Virginia.
Rev. E. E. Joiner	Taubate, Brazil	Kentucky.
Rev. W. B. Lee	Barbacena, Brazil	North Carolina.
Rev. J. M. Hamilton	Piracicaba, Brazil	Brazil.
Mexico.		
Rev. W. D. King	City of Mexico, Mexico	Los Angeles.
Rev. D. F. Watkins, D.D.	City of Mexico, Mexico	Central Mexico.
Rev. George B. Winton	San Luis Potosi, Mex	Pacific.
Rev. J. R. Mood	San Luis Potosi, Mexico	Northwest Texas.
Rev. J. B. Cox	San Luis Potosi, Mexico	West Texas.
Rev. D. W. Carter	San Antonio, Texas	Holston.
Rev. J. W. Grimes	Laredo, Texas	Memphis.
Rev. K. J. Yearwood	Monterey, Mexico	Mexican Border.
Rev. J. F. Corbin	El Paso, Texas	West Texas.
Rev R. C. Elliott	Durango, Mexico	Texas.

Names and Addresses of Missionaries Employed by the Woman's Missionary Society.

Missionaries.	Post Office.	Former Residence.
Miss Lochie Rankin	Shanghai, China. Box 143	Milan, Tenn.
Miss Laura A. Haygood	Shanghai, China	Atlanta, Ga.
Miss Bettie Hughes	Shanghai, China	Meridian, Miss.
Miss Helen L. Richardson	Shanghai, China	St. Louis, Mo.
Miss Minnie Bomar	Shanghai, China	Marshall, Texas.
Mrs. Julia Gaither	Suchow, China	Oxford, Ga.
Miss Sallie B. Reynolds	Shanghai, China	Columbia, S. C.
Miss Clara Steger	Shanghai, China	Mountain Grove, Mo.
Miss Ella R. Coffey	Shanghai, China	Lynchburg, Va.
Miss Jennie M. Atkinson	Suchow, China	Rock Mills, Ala.
Mrs. J. P. Campbell	At home	Los angeles, Cal.
Miss Alice G. Waters	Suchow, China	Murray, Ky.
Miss Martha Pyles	Shanghai, China	Roscoe, Mo.
Miss Emma Gary	Suchow, China	Royston, Ga.
Miss Nannie E. Holding	Laredo, Texas. Box [illegible]	Somerset, Ky.
Miss Delia Holding	Laredo, Texas	Somerset, Ky.
Mrs. A. E. McClendon	Laredo, Texas	West Point, Ga.
Miss Hardynia Norville	Laredo, Texas	Livingston, Ala.
Miss Rebecca Toland	San Luis Potosi, Mexico	Chappell Hill, Texas.
Miss Lelia Roberts	Saltillo, Mexico	Palo Alto, Texas.
Miss Esther Case	Saltillo, Mexico	Batesville, Ark.
Miss Lizzie Wilson	Chihuahua, Mexico	Newport, Ky.
Miss Lucy C. Harper	Chihuahua, Mexico	Georgetown, Texas.
Miss Augusta V. Wilson	Guadalajara, Mexico	Charlestown, W. Va.
Miss Mattie Dorsey	Guadalajara, Mexico	Charlestown, W. Va.
Miss Kate C. McFarren	Durango, Mexico	Durango, Mexico.
Miss Ellie B. Tydings	Durango, Mexico	Anthony, Fla.
Miss Hattie G. Carson	Durango, Mexico	Savannah, Ga.
Miss M. H. Watts	Petropolis Brazil	Louisville, Ky.
Miss Layona Glenn	Petropolis, Brazil	Conyers, Ga.
Miss Mary W. Bruce	At home	Plattsburg, Mo.
Miss Alice Moore	Piracicaba, Brazil	Oxford, Ga.
Miss Susan Littlejohn	Piracicaba, Brazil	Pacolet, S. C.
Miss Amelia Elerding	Rio de Janeiro, Brazil	Naperville, Ill.
Miss Lula Ross	Juiz de Fora, Brazil	Greensboro. Ala.
Miss Willie Bowman	Rio de Janeiro, Brazil	St. Louis, Mo.
Miss Eliza Perkinson	Juiz de Fora, Brazil	Salisbury, Mo.
Miss May Umberger	Petropolis, Brazil	Wytheville, Va.

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On Audits.—J. D. Hamilton, T. P. Weakley.

On Candidates—Bishop R. K. Hargrove, W. R. Lambuth, J. D. Hamilton.

On Translation.—Bishop R. K. Hargrove, W. R. Lambuth, H. C. Morrison, E. E. Hoss, W. D. Kirkland.

On Woman's Missionary Society.—Bishop A. W. Wilson, H. C. Morrison, J. D. Hamilton.

YUN TCHI HO.

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YUN TCHI HO.

BY REV. W. B. BONNELL, MACON, GA.

THE destiny of a nation is often strangely linked with that of an individual life. Ever and anon God raises up men like Joseph and Daniel, and prepares them by a course of suffering and privation to become the leaders of their respective peoples and generations in some great special movement.

Nor are instances of this confined to sacred history. Providence controls the trend of national events, even in so-called secular affairs; and always by the use of distinctively personal agencies. By processes akin to those of evolution, the spirit of the age—the Zeitgeist of the German philosophers—is brought to culminate in a single soul whose character and attainments, mental, moral, and spiritual, constitute it one of God's arc-lights in the surrounding darkness. Such a soul was that of Luther, of Knox, of Wesley. Such a life, to Japan, was that of Neesima. Such a career, under the same guidance, bids fair to be that of Yun Tchi Ho, in Korea.

Born of noble though heathen parentage, Yun was reared amidst the storms of political and civil strife. Native to a land whose unhappy people have long been degraded by ignorance and debased by oppression, he knew nothing of liberty or the truth that makes men free until called by providential circumstance to go out from it. Educated in the cold and cheerless lore of Confucius, and trained to observe all the superstitions and idolatrous customs of his own country, he had never so much as heard of God before he was forced to flee into exile and seek shelter in a Christian institution in another heathen land.

The drama of his manhood opens with a banquet scene. It was in Seoul, the now noted capital of Korea, that on a certain evening in the autumn of 1884 many chief dignitaries of the Korean court, with the officials of a new governmental *régime*, and several foreign ministers and consuls, with their *attachés*, were gathered together as the guests of Prince Min Yong Ik to celebrate the establishment of a postoffice department.

Among those seated around the festal board were Gen. Foote, the American Minister, and his young native secretary and interpreter, Yun Tchi Ho. The feast is going merrily on, when suddenly the guests and their royal host are startled by an outcry. A violent disturbance, as of men struggling, occurs on the outside of the building. Assassins, armed with knives and daggers, force their way into the hall, rush upon the Korean officials, and attempt to plunge their weapons into their hearts. The prince receives several severe though not mortal wounds. Some of the Koreans are killed, while the remainder seek safety in flight. The foreign officials repair hastily to their respective legation quarters for protection, and anxiously await the sequel.

On the next day it transpires that at the instigation of the queen, or by her connivance, the king has fallen into the hands of the anti-progressive or anti-foreign party. The government, represented by the assassins, is asserted, and a general massacre of all who have espoused the opposite cause is threatened. "No foreign innovation!" is the cry, and the newly-created postal department is forthwith abolished. Suspected of sympathizing with the faction thus defeated, both Yun and his father were declared political outlaws. The latter, having been a military officer under the former government, was banished to the extreme southern part of the kingdom, while his son remained in Seoul, under the protection of the American Minister.

Returning soon after this event, and deeming it unsafe to leave his secretary in Korea, Gen. Foote took him to Japan, intending to bring him on to the United States. There, however, he learned of the Anglo-Chinese college established in Shanghai by the Southern Methodist Mission, and thither Yun was easily induced to go.

He reached Shanghai in January, 1885, provided by his friends with funds sufficient to meet his expenses for several years. Well does the writer remember the slender youth, with pale face and diffident bearing, who told in badly accented English how he had learned something of that language from Mrs. Foote. Being found on examination to have both intelligence and resolution—the two essential qualities of a successful student, even according to the Eastern notion—the young Korean was placed in an advanced class and committed to my charge.

It soon became evident that his was a mind of no ordinary cast, and what is far better, that he was possessed of a high-toned spirit. In all his studies he made rapid progress, and soon outstripped all his Chinese and Japanese classmates.

Having been brought up in the school of the Confucianists, his prejudices and predilections were, as a matter of course, all in favor of that system of religious philosophy. But the truth of Christianity soon began to make its impress upon him. Being convinced of righteousness and convicted of sin, he became, after a period of struggle, an earnest inquirer after

the new and living way. Early in 1887 he came, by the aid of the Holy Spirit, to the calm decision which completed his conversion and led to a profession of his faith in Jesus. Receiving baptism and admission to the Church at the hand of his teacher-friend, he entered upon the new life with a fervor and fidelity that swept away the obstacles he most had feared, produced a powerful effect upon his former companions, and won the admiration and esteem of all his missionary friends. In refinement and delicacy of feeling, simply marvelous in one who had breathed so long the atmosphere of heathen sensuality, he showed himself far superior to most of his fellow converts, both Chinese and Japanase; while in purity of life, integrity of character, modesty, and humility, blended with earnestness and active fidelity to the cause so lately espoused, his example was, and still is, worthy of imitation even by those who have centuries of Christian training behind them.

Besides taking a cheerful part in all services of the mission church at the college, including the Sunday school and the weekly prayer meeting, he organized on his own motion a temperance society among the students and became a regular attendant upon the Union Church Sunday school, one of the Christian institutions of Shanghai.

The time came when Yun was left alone in his class. He had outstudied and outstayed all his companions. He therefore took the advice of his teacher and accepted as a loan the proffered assistance which enabled him to cross the Pacific and repair to Vanderbilt University, where as a student of theology he could more easily carry out his cherished plan of making preparation for the ministry.

Completing his two years' course at Vanderbilt, and being desirous of reviewing his studies in mathematics, he removed to Emory College and matriculated as an irregular student. Here his success in the mastery of English was signalized by the capture, in 1893, of the Allen Medal "for the best literary essay by any student of the college."

Like David, this young Korean is possessed of an inborn spirit of noble independence. This it was that ever prevented his acceptance as charity that which he could earn or pay for himself. Hence his vacations were spent in lecturing throughout several of the States in order to support himself while at college, and here again his energy and ability were rewarded. On leaving Georgia to return to China he was able and generous enough to leave two hundred dollars, the surplus of his earnings, in the hands of Dr. Candler as the nucleus of a fund to be used in opening a mission in Korea as soon as in God's providence the way should be clear.

The autumn of 1893 found him again in Shanghai; this time to enter the A.-C. College as an assistant teacher of English. The war then raging in his own land naturally enlisted his keen interest, and he was bold enough to publish in the local newspapers several striking articles on the subject. These, though partially disguised by a *nom de plume*, attracted

much attention, and won for him the respect if not the unanimous approval of all intelligent foreigners in the East.

In February, 1894, Mr. Yun married Miss Mo Sien Tsung, a former pupil of Clopton School. The nuptials were celebrated at McTyeire Home, Shanghai, the ceremony being performed in Chinese (though according to our ritual), in the presence of a goodly company of Chinese, English, and American friends. Miss Haygood, the noble hostess, gave the bride away, and was assisted in the elegant reception that followed by the other ladies of the Home.

On the close of the war the government of Korea was once more relieved of that "old man of the sea," Chinese power and influence, and fell once more into the hands of the progressive party. Mr. Yun was advised by his friends, both in Japan and Korea, that it was now safe and expedient for him to return. Resigning, therefore, his position in the college, he proceeded to Seoul, where, in addition to the joy of finding his parents still living and again restored to favor at court, he had the satisfaction of seeing a great and effectual door of Christian usefulness open before him. From the appointment of Secretary to the Prime Minister and Cabinet, he was speedily promoted to be Vice Minister of Education,* of which he frankly writes: "A great honor to me, and a position I have long desired to hold on account of the possibilities for good there is in the office."

In another letter of later date this man of God, after expressing his joy and satisfaction at having seen Bishop Hendrix and Dr. Reid in their flying visit to Korea, and at the purchase by the former of a goodly piece of property in Seoul for the new mission, says: "You may feel personally interested to know that I have kept myself clear of all political intrigues and crimes. My honesty of purpose and of words are not questioned among the foreign residents here."

Secretary Lambuth writes: "Bishop Hendrix says that while cabinet ministers never go out at night without a heavy body-guard, Brother Yun came to him alone, quietly walking on the streets without escort, and even appeared in the native chapel and preached, while still in official costume, and well known to all the people."

Does our beloved Southern Zion read this call aright? Have we, as followers of the great man who said "The world is my parish," as believers in the greater—the God-man—who bids us go into all the world and preach his gospel—have we a true conception of the duty, the responsibility, and the privilege which this young statesman's life and position imposes upon us?

Evidently the star of Korea's hope has risen. Let us hasten "to the help of the Lord, to the help of the Lord against the mighty," that the curse of Meroz come not upon us bitterly.

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*He has since been made Minister of Education.

CONFUCIANISM IN KOREA.

BY THE HON. T. H. YUN, MINISTER OF EDUCATION, SEOUL, KOREA.

I APPROACH the subject with reverence. Whatever may be the weak points of Confucianism, it has given the Korean his conception of duty and his standard of morality. My purpose is not to discuss the system from the standpoint of a philosopher (which I don't pretend to be), but as a Korean who has paid some attention to its practical results. A brief outline of the life of Confucius may not be out of place here.

He was born in 550 B.C. Loo, which was in his time a small dukedom in northeast China, enjoys the honor of being his birthplace. Even in childhood the future sage was remarkable for his sagacity, love of knowledge, and for filial piety. At the age of nineteen he married. From this time on we find three distinct periods in his life.

The first period extends from 530 to 495 B.C. During this time he traveled through different States in the hope of persuading princes to adopt his system of politics. Upright was his character, pure were his motives, wise were his plans. Notwithstanding these noble qualities, nay, on account of these very qualities, he was rejected wherever he went.

The second period is from 495 to 482 B.C. Finding that he could not reform the princes, he devoted his time in this period to instructing his disciples who came to him from all parts of the country. The last five years, which we may call the third period of this noble, but in some respects sad career were given to the revision of the classics of China. He died at the age of seventy-three, having survived his wife and an only son.

Confucius wrote no books of his own. He only revised and systematized the maxims of morality and politics handed down to him from the sages of ancient China. His principles are set forth in the conversations his disciples collected in a book called "Discourses and Conversations." Here we find that he was a teacher of morality and not a founder of a religion. He teaches nothing about God and the future. When a disciple asked him how to serve gods or spirits he said: "We cannot serve men; how can we serve gods?" His answer to an inquiry about death was, "We know not what life is, how can we know death?"

Loyalty to the king, faithfulness to friends, conjugal fidelity, and fraternal love are inculcated as the cardinal virtues of man. Above all, filial piety is emphasized as being the root of all moral principles. The ancestral worship every man is enjoined to observe is the result of extending filial piety to the dead rather than the outcome of any positive belief in a future state.

I am unable to say when Confucianism was introduced into Korea. However, the credit of having brought the ancient classics of China to Korea belongs to Choi Chi Won, who lived about 70 years B.C.

During the dynasty of Ko Rio, between 917 and 1319 A.D., Confucianism gave place to Buddhism. But the abuses of the latter became so bad that the founders of the present dynasty made Confucianism the national standard of morality to the utter neglect of Buddhism.

Thus Confucianism for twenty centuries, especially for the last five hundred years, has had an unlimited sway over mind and heart of the Korean. It is noticeable that while Buddhism and Christianity are divided into sects many and denominations not a few, Confucianism is practically the same in all countries. The different views which scholars hold concerning certain trivial points in the system are of so little importance that very few people know or care to know about them. This uniformity may be due to the early and free circulation of the classics, and to the significant fact that the system teaches nothing that goes beyond what is Korean and seen. On the doctrines of predestination, which assign a man to heaven or hell before he was born, and of universalism, which maintains the final salvation of the devil himself—on such questions as these lying beyond the definite grasp of reason, opinions naturally differ, thus giving rise to various schools. But it requires no exercise of faith to believe or deny any of the matter-of-fact teachers of Confucianism.

At any rate the system is one "ism" in Korea. Its hold on the people may be seen in the universal practice of ancestral worship, the reverence with which all classes speak of Confucius and his disciples, the essential parts which Confucian principles play in the liturgies, laws, and literature of the nation.

What has Confucianism done for Korea? With diffidence, yet conviction, I dare say that it has done very little, if anything, for Korea. What Korea might have been without Confucian teachings nobody can tell. But what Korea is with them we too well know. Behold Korea, with her oppressed masses, her general poverty, treacherous and cruel officers, her dirt and filth, her degraded women, her blighted families—behold all this and judge for yourselves what Confucianism has done for Korea.

That I am not irrationally prejudiced against the system, I shall show by mentioning some of its glaring faults, any one of which may injure a people who build their political or social fabric on it.

1. Confucianism enfeebles and gradually destroys the faculty of faith. It is an agnostic system. He who is imbued with its teachings finds it hard to believe in any truth beyond this material world of bread and butter.

2. Confucianism nourishes pride. It tells you that your heart is as naturally inclined to be good as the water is to seek the level. In the name of wonders, where did the first evil come from, then? Further, it overlooks the distinction between things moral and mental. It holds that if you are moral—that is, if you love your father and mother—you will know everything under the blue sky. It places no bounds to the human

understanding, and thus makes every pedant who can repeat the classics a boundless fool, serene in the flattering contemplation that he is omniscient!

3. Confucianism, knowing no higher ideal than a man, is unable to produce a godly or god-like person. Its followers may be moral, but never spiritual. The tallest of them, therefore, does not stand higher than six feet or little over. On the other hand a Christian, having God to look unto as the author and finisher of his faith, is a man all the way *up*, however small he may be in himself. In other words a Confucianist begins in man and ends in man. A Christian begins in man, but ends in God. If through human imperfections, a Christian fails to reach Godlikeness, the possibility remains nevertheless the same.

4. Confucianism is selfish, or rather encourages selfishness. It never says go and teach, but come and learn. In trying to make men to keep the impossible "doctrine of the mean," it makes them mean, narrow, calculating, revengeful, ever ready with specious excuses, and never given to generous enterprises.

5. While Confucianism exalts filial piety to the position of the highest virtue, and while a Confucianist makes this very common principle hide a multitude of uncommon sins, the whole system saps the foundation of morality and prosperity by classifying women with menials and slaves. When, a year after the death of the expelled wife of Confucius, his son wept over her loss, the great sage was offended because it was improper that a son should so long mourn over his mother's death while the father still lived! A woman, in the Confucian morality, is virtuous in proportion as she is dull.

6. Confucianism aims to make people good through legislation. It is true that the founders of the earliest dynasties of China were great and good men. But is it not equally true that the majority of princes of even these model dynasties abused their power? Is it not true that during the time of Confucius and of Mencius the reigning princes were, most of them, notoriously bad? Suppose either of these sages did find a virtuous prince who could carry out the doctrines of the ancient kings, was it at all sure that the succeeding princes would keep them up? It is amazing how short-sighted Confucianists seem to be not to have seen the folly of committing the moral welfare of a nation into the hands of absolute monarchs whose surroundings and temptations were and have been notoriously unfavorable to the growth of virtues. The idea of reforming a society through the reformation of each individual of the mass seems to have never crossed their minds.

7. The hunger and thirst after office for which Confucius himself set a conspicuous example. Most readily do I admit that he was actuated by the purest motives to seek after office. Yet as a drunkard throws over his weakness a kind of religious sanction by quoting Paul's injunction to

drink a little wine for the stomach's sake, every Confucianist who runs after office for nothing but the squeezing there is in it sanctimoniously tells you that he is following the steps of Confucius.

A system of ethics yielding the fruit of agnosticism, selfishness, arrogance, despotism, degradation of women, cannot be pronounced a good one. If other countries can make a better use of it Korea is, or ought to be, willing enough to part with it; the sooner the better.—*Korean Repository.*

EDUCATION AS A RELIGIOUS FACTOR.

BY REV. D. C. KELLEY, D.D., BELLBUCKLE, TENN.

We must educate or perish.—*Lyman Beecher.*

CIRCUMSTANCES of a recent date have brought the writer more than ever before face to face with the problem of the possibilities of religious propagation and growth in communities which neither have nor desire to have progressive educational facilities. These communities are not without schoolhouses, and for an average of three months in the year have some sort of schools. Neither are they entirely destitute of church opportunities, but are seemingly satisfied with attendance upon a revival once within the year, and are even content to substitute for that one day at a Primitive Baptist "foot-washing." They desire nothing better than they have; they do not take in the subject matter of the simplest sermon. These are the fields, for the most part, covered by our domestic missions. Here and there an individual has arisen to the desire of something better, and come to a Christian faith which is saving in its power. These are peculiar, however, and are usually very small exceptions. The problem presented to us is, can the mass of these people be saved without other appliances than those which have been heretofore used?—viz: public discourses, called preaching. Of the people who come directly under my observation, sadly and unwillingly, and in contradiction to much of what I have heretofore thought, I am compelled to answer this question in the negative.

It is not that these people might not become Christians even at their present stage of intellectual development, if the desire for Christianity could be begotten in their natures; but the failure to accomplish this has been so widespread and long continued that the problem cries out for some other and further effort to introduce a new factor to the help of those already in use.

While thinking intently upon this question a short time since, my reading brought to me some carefully-prepared statistics as the result of education on the criminal life in England. Great Britain has a much more painstaking way of ascertaining the results of her legislative methods than America has yet reached. These figures had been gathered by

a parliamentary committee. Education by the government is comparatively new in English history. The business of the committee was to ascertain comparative results. I have mislaid the figures, and will not attempt to reproduce them from memory. For the purpose of this article it is sufficient to say that these statistics showed a very great reduction in criminal arrests since the education of the masses had been attempted—about one-fifth, as I now remember. A day or two later I clipped from *Zion's Herald* the following: "Principal Grant, in the *Interior*, insists that religious instruction must be given in the public schools, and enforces his views with these words: 'No one wants an elaborate and expensive school system to develop on this continent, as French authorities say it is developing in France, an ever-increasing army of criminals. There must be moral training, and moral training without religious sanction has been proved to be worthless.'"

This brings before us the American problem in clear-cut light. Ours is the French system of secular education. The constitution of the United States if strictly construed, does not admit of religious instruction in the schools supported by taxation. In the above paragraph the statement is undoubtedly true that moral instruction is emasculated except it have a religious basis. Whether the theory of absolute separation of Church and State in this extreme sense will prove in the time to come to be the best, is a question we do not need now to discuss. The fact is that we have it and must at present stand by it. We are now just about ridding ourselves of a violation of this constitutional principle, which, after a fair trial, was found ill-suited to our system. The General Government attempted at one time to subsidize, by the bestowal of public money, denominational schools among the Indians. When the writer was first Missionary Treasurer quite a sum of public money was expended by our own schools, and he had a fair opportunity of studying the system. It was soon found that inequalities were readily produced in school appropriations, and gross favoritism grew up in this, as in every other enterprise under political control. Active lobbyists at Washington gradually concentrated the bulk of the fund on church schools belonging to that denomination whose government was sufficiently consolidated to be wielded solidly for party purposes. The system has now become so obnoxious that the best patriotism of America has determined to have none of it.

Among our near Canadian neighbors, in the province of Manitoba, a tremendous fight is now in progress. There (in Manitoba) there is no constitutional difficulty, but the practical ills which have become apparent from the bestowal of public funds on denominational schools has so aroused the masses of that province that by a decided majority they have determined to defy the Dominion Government rather than longer submit to the ills consequent on this system.

The marked distinction between the English and French public school

systems is that in England Christian instruction is given in the schools, and the parish priest visits and examines the pupils in order to secure the best teaching, while in France all religious instruction is ignored. The results—decreased arrests for crime in England and increased arrests in France—challenge the thoughtful study of every American patriot. We have certain advantages over France which ought to grow daily in our esteem: (1) A Bible in every home; (2) Sunday schools wide-spread in their teaching and influence. With these advantages well pressed to the front, there is strong hope that in our towns, cities, and well-to-do neighborhoods, we may more than supply the loss of religious teaching in the public schools. Religious teaching from parents and Christian Sunday-day school teachers is far more desirable than any amount of such instruction from the average public school teacher, many of whom are indifferent, others antagonistic in their feelings and lives. This all serves to emphasize the lack of such instruction in obscurer country places.

Here the meager salary offered gives teachers to the public schools whose intellectual and moral force is of the least desirable character; the schools continue for so short a period that no thirst for more instruction is begotten in the minds of the masses of the children. There are few or no resident teachers to be found for the Sunday schools, while the parents have little Bible teaching to impart. Illicit distillers find in such regions their hot-beds; tobacco, in its most hurtful form, snuff, drags down the women. These populations, as two missionaries long resident in the East assured me, are in daily habits inferior in comforts, decency, and cleanliness to the masses of China, India, or Japan. Especially is this true in the fact that men, women, and children occupy the same sleeping apartment, without a seeming thought of its undesirability.

Education, even if it could take hold of these people, would only help to shrewdness and alertness in crime, and add to the number of criminal arrests. The American church which gives a less intelligent interest to the elevation of these people at our very doors than to the heathen on far removed continents is committing a great blunder.

With all the emphasis the words will convey, the declaration is repeated, preaching in the form of set discourses cannot reach or elevate these masses; personal contact in the week-day school must be furnished by the Church. We must find young men and women, and convince them that Christ's call to the populations at home is as imperative as to similar work in foreign mission fields; our schools go side by side with our churches in foreign missions; until we learned so to plant them, modern missions made little progress. These divinely called teachers are gospel preachers, not in the ridiculously narrow sense of this term as it is used to-day, but in the broad sense in which the Master used it.

Happily for us, in Tennessee at least, the schoolhouses do not require to be built, they are already at hand. Most of the public schoolhouses

could be had for a five months' school free of cost; in many places the salary of the teacher would be helped by tuition fees. But the teacher must go as the missionary goes to-day, not seeking salary, but work for the Lord, and the Church must supply the actual needs. It is of the first importance that the teacher should go as a Christian missionary, not a denominational propagandist. If at any time the schoolhouses are closed against them, then our churches should be opened for their use. The generation in which we live is coming, after the long wanderings of our fathers, to recognize that human souls and their rescue is a higher form of reverence than that for houses. It is not the closed church, no matter how well preserved, that is dear to the Master's heart, but the walls within which the best work is done to fit children for the indwelling of the Holy Ghost. These teachers are preaching as truly as are we who deliver sermons.

The schools for which we plead are not academies or higher schools; these, in some places, we already have; others will be an after-fruit. What this article proposes is to provoke to the creation of neighborhood schools, *which can be reached from their homes by the children of the poor.*

BRAZIL NEEDS US.

BY BISHOP J. C. GRANBERY, ASHLAND, VA.

Brazil, in population and in value of yearly exports and imports, ranks in the New World next to the United States. The population, according to the latest official report, is 18,000,000. The vast area, fertile soil, extended sea-coast, navigable rivers, and other advantages invite immigration, which is already large and growing. In view of the present number of inhabitants, and yet more of the rapid multiplication of that number on which we may count with almost perfect certainty, it is a very important and interesting field for missions.

Brazil is a part of Christendom. Churches and priests abound. I have heard Roman Catholics inquire with astonishment why missionaries should be sent to a country already Christian. But I have never heard of their thinking it wrong or superfluous to send their monks and priests into Protestant communities. The true faith, they say, ought to be propagated through all the world, and to supplant all false faiths, whether heathen, Mohammedan, or heretical. The Church of Rome regards the differences between herself and all other Christians as so grave and vital that her most zealous and persistent efforts should be put forth to combat their doctrines and to bring them within her pale. The same reason imposes on our consciences the obligation to war against her corruptions of the faith, and to tear away the bandages with which she covers the eyes of her children, that the light of the truth as it is in Jesus may shine into

their minds and hearts. This is not bigotry. It is not a lack of charity. Recognition of whatever is true and good in systems and communions which differ from our own, and greater readiness to commend than to censure, we hold to be a high duty. But liberality must not be confounded with indifference to what is taught and practiced. Not even the sweet name of charity can hallow or excuse silence, sloth, supineness, love of ease, and greed of gold, which hinder the progress of the gospel in its purity, power, and fullness of blessing. That there are many honest and conscientious Roman Catholics, that among them are men and women of saintly spirit and abundant good works, I do not question. But the infallibility of the Pope, the worship of Mary, her immaculate conception, auricular confession and priestly absolution, purgatory, and other doctrines of the Roman Church, are such gross departures from the simplicity of the gospel, such perversions of the teaching of Christ and his apostles, and are so pernicious in their tendency and actual results, that we are in conscience bound to protest against them, and to carry to countries called Catholic the true light, the word of the Lord, the unadulterated and unobscured doctrines of salvation by grace through faith, of the renewing and indwelling Spirit of God, of free access to the throne of grace by the one Mediator, of the divine sonship and heirship of all believers, and of their meetness to be partakers of the inheritance of the saints in light. I do not see how any earnest believer can consider it a matter of little importance whether men follow the Roman or Protestant creed and worship.

The gospel is the pressing need of Brazil to-day; "for it is the power of God unto salvation unto every one that believeth." Our low or unimpressive conceptions of the worth and necessity of salvation, and our doubts or languid, if not dead, faith in the power of the gospel to arouse, enlighten, sanctify, and elevate all nations explain the lack of missionary conscience and spirit. If the kingdom of heaven is first in importance and in our hearts, let us study and labor to establish it in all lands. If we have the light, let us communicate it. If we have the leaven of sound doctrine and spiritual life, let us seek to deposit it in the mass of the millions of Brazil, that it may work steadily until the whole be leavened. They need to be instructed in the rudiments of the gospel as well as in its larger wisdom. They need that repentance toward God and faith toward our Lord Jesus Christ be preached to them by godly men in demonstration of the Spirit and of power. They need that the printed word of God be put into their hands, and that they be stirred up to its daily and prayerful reading. They need to be warned, entreated, encouraged, to be shown the whole way of life with its sacred duties and its rich consolations, in the congregation and by visits from house to house. In brief, whatever privileges we enjoy in our own favored land we should strive to introduce among that people.

The evangelization of Brazil must come by the blessing of God through Protestant missions. It will not be accomplished, or favored, by the Church of Rome. The presence and progress of evangelical Churches will, indeed, stir up the priesthood to do more religious teaching of their sort, to lead purer lives, to urge stricter morals, and to be more diligent and enterprising in all their work. But the errors of Romanism are too deep-seated to allow a reasonable hope of any radical improvement for ages to come. We who see and deplore those errors should not only maintain, but diffuse a sounder faith and more spiritual worship. Brazil must look to America for aid. Great Britain is doing noble missionary work in many countries, but not in Brazil. So far as Methodism is concerned, our branch of the Church must be the chief agent. The Presbyterians were there before us, are in stronger force, occupy more territory, and have a larger membership. Both the Northern and Southern Boards cultivate that field. The Baptists and Protestant Episcopalians have entered later than we, and do not equal us in laborers and converts. We are up to this date confined to three States: Rio de Janeiro, São Paulo, and Minas Geraes. The whole country is open to us, and the hearts of our missionaries and native preachers are burdened because they have not been able to extend the good work to the regions beyond.

We have in that great country twelve missionaries, including H. C. Tucker, who is the agent of the American Bible Society, and therefore not supported by our Board, though a member of our Conference. They are intelligent, consecrated, zealous men, well fitted for the work, full of faith, hope, and love. Their number ought to be increased. Nothing prevents except lack of funds. Men offer, but the Church does not give the money to send them. How sad! Of the native preachers I may write hereafter.

Two features of our present work deserve mention. One is the holding of religious services at night in the most thronged sections of the cities. The crowds as they pass or loiter on the streets hear singing and speaking, and curiosity draws them into the room where worship is conducted. Some are immediately impressed by the word, and return to the meeting night after night. In this way many are reached and a number converted who would never have gone to the churches, which are located in more retired and quiet neighborhoods. The other feature is the extension of the gospel to the country. We have circuits as well as stations. Owners of coffee plantations invite our ministers, and provide places in which they may preach to whites and blacks. The door is open; the need is urgent; the signs are cheering. Who will cultivate these promising fields? We will gladly go, respond preachers at home, preachers who belong to crowded Conferences. Will the Church heed the call of God and send?

THE MISSIONARY PROBLEMS OF MEXICO.—II.

BY REV. GEORGE B. WINTON, SAN LUIS POTOSI, MEXICO.

HAVING set forth that the problem is one and the solution of it threefold—to-wit, greater liberality, a more consecrated ministry, and more spiritual power—the former treatise brought us to the second of these.

2. In many respects, the very gravest question which confronts the missionary is that of selecting, preparing, and sending forth preachers. And it may as well be said at once that it is often greatly complicated for him by the injudicious insistence from the home Church that mission money is to be spent on nothing but "preaching the gospel." Yielding to this pressure, he often pays and overpays them to go preach who know neither the gospel nor how to proclaim it. Left to himself, he would probably build chapels, maintain schools, and print books and tracts, sending out only such messengers as he was sure were fit. But pulpit and tripod alike din at him, Preach the gospel. And because he cannot go, he sends. But too often the workman daubs with untempered mortar, and the trumpet gives forth an uncertain sound. Men of specious address, good records, and proper professions, but whose eye is after all only on the salary, deceive him, secure employment, live on mission funds, and work confusion. The frequency with which this has happened in Mexico is heart-sickening.

One or two preliminary queries just here. First, is there not reason to doubt the value of *preaching* to a newly established mission church? If to some this seems to be in reckless disregard of St. Paul's teaching that this is the divine agency appointed for the saving of the world, a further question may be suggested: Why should we think that St. Paul meant the same as we do by the term preaching? The hardest part of Scripture study is to avoid the reading into the sacred text of our own ideas and the modern association of words. There is some valuable and most suggestive information as to the origin of the modern sermon in Dr. Broadus's "History of Preaching." In his invaluable little manual, "Methods of Mission Work," Dr. Nevius, long time missionary to China, says in terms that apply equally well to Mexico: "From the first we emphasize *teaching* rather than *preaching*. I here use the word preaching in its specific sense of logical and more or less elaborate dissertation. We should remember that continuous discourse is something which is almost unknown in China. Even educated Chinamen follow it with difficulty. A carefully prepared sermon from a trained native preacher or a foreign missionary, such a sermon as would be admirably suited to an intelligent, educated Christian congregation, is out of place in a new station. An attempt at formal preaching by those who have neither the scriptural knowledge nor the intellectual and practical training to fit them for it, is still more to be deprecated. . . . Preaching gives rise in the Church

from its very infancy to a kind of formalism which is almost fatal to growth and progress. The congregation rises, or sits, or kneels, as directed, and may maintain a reverent attitude, and listen, or have the appearance of listening, to what is said; in a word they have a service and go home with their conscience satisfied, but their minds are not enlightened." (Pp. 36, 37.) This witness is true. Here in Mexico they feel that the preacher has done in his way what the priest does who says mass.

But further. In the same book, and dealing with another aspect of the same question, the author quotes from Dr. Kellogg, theological professor and ex-missionary, who is very bold and says: "We fear there is reason to think that our missionaries have often been in too much haste to introduce the one man pastorate of the European and American churches; and that the growth of a church bearing the true individual character of the particular people or race has been thereby seriously retarded. Fixed in the conviction that the primitive form of Church government was Presbyterian, men have apparently jumped to the conclusion that therefore the present form of Presbyterianism is the primitive and apostolic arrangement—a point, we may venture to affirm, which has not been established, nor is likely soon to be. (*Sic.*) Under this belief, they have not only felt that if they established churches they must give them a Presbyterian form of government—in which they have been right—but that it must be that particular form of development of Presbyterian principles which has obtained among ourselves; wherein, as it seems to us, they have been as clearly wrong. For to take any one of our full-grown ecclesiastical systems, and attempt to set it up bodily in our heathen fields, regardless of the widely differing conditions of the case, is, we submit, a great mistake.

"But, it is asked with some confidence, what is the missionary to do? Shall we leave the young church without a pastor? We ask in reply, Where in the New Testament is there any intimation that the apostles ordained pastors in the modern sense of the word, over the churches which they formed? We read over and over again of their ordaining 'elders' in every church, and that having done so, they left them and went elsewhere. Where is there the slightest hint that at this early period any one from among these elders was singled out and appointed by Paul to a position like that of the modern minister or pastor of a church, or that until such an officer was found they did not dare to leave the church?"

If any Methodist is shocked at this, he might be asked to accurately describe the condition of the "classes" on a three weeks' or four weeks' circuit in the early days. Could a man who suddenly appeared once a month, preached a sermon, and instantly disappeared for another four weeks' interval, be called in any proper sense a pastor? The class meeting, by the way, and the class leader, though their day is apparently past in our own land, would seem to be as exactly adapted to developing the

weak churches of the mission fields as they once were to those now strong enough to do without them.

But coming directly to our proposition that in Mexico more abnegation on the part of the preachers must help to independence and self-support of the Churches, we meet an existing condition in which various elements must be recognized and allowed. First, the flexible and military system of the itinerancy has already demonstrated its efficiency for pioneer work. We unhesitatingly believe it will be a success in this field also. Again, we already have a fair supply of preachers, many of them ordained and members of our Annual Conferences. They have worked for us hitherto, receiving stipends from the Board of Missions. To take steps so revolutionary as to alienate and lose them, would be to throw to the winds much of the harvest already gathered.

The situation is grave. They have received more than the churches can for a long time pay them. It has, in a measure, changed their manner of life, and lifted them socially above the average of Church members. This has too often bred jealousy, even alienation and outright dislike. These half-trained Christians are unwilling to exert themselves to support a man who lives already better than they do. On the other hand the preachers are loth to throw themselves on the people. A prominent member of the Border Conference, an ex-presiding elder, refused to go to his work two years ago, took up secular pursuits, lost his integrity, and was expelled from the Conference, all because the church to which he was appointed promised to pay a small monthly sum, which amount was discounted from his allowance.

Some of my Mexican brethren will read these lines. I love them and labor with them, night and day, for the salvation of Mexico. I would not wound them. But I must speak the message that is given me. Several elements will make up the solution of their difficult case. Preachers with large families will be forced to locate. They did so in the United States as late as the Thirties. In fact, up to about that time to marry was to locate. Again, many, if they continue to preach, will be obliged to do as did Paul, labor with their own hands. It is one of the unfortunate features of the itinerant system that it cannot readily be combined with anything like self-support on the part of the preacher. In my desk lies a letter—a most pathetic, almost tragic letter—from a Mexican preacher, sent me by Bishop Key. It bewails the recent six per cent. reduction of a slender salary, because among other reasons, the itineraut wheel has landed the writer three hundred miles from where he was brought up, and where he might earn something. But though ill adapted to our itinerancy, we must, in smaller or larger measure, avail ourselves of this apostolic remedy for "the present distress." Other churches, with whose polity it combines more readily, will have here special responsibility.

But in preference to all else, and more than all else, that which will help to put our little bands beyond the need of outside help will be self-denial on the part of the preachers—enduring hardness as good soldiers. To give up the comfortable and broader life to which they have been introduced through mission funds will be a stunning sacrifice. To live on a few cents a day and wear cheap and coarse clothes hurts worse in Mexico than in most countries. But many of our people do it. Foreigners cannot well; health and strength fail. But native preachers can, and in imitation of their Lord they will. Who will be the Asbury, the Jesse Lee, the William McKendree, of this pioneer field? These names are as ointment poured forth. The greatness of their sacrifices, their labors, and their privation, is matched by the brightness of their crown. Shall they not have peers among the liquid cognomens of these soft-spoken preachers in sunny Mexico? Would that we had their biographies embalmed in Spanish.

3. Last, but not least, the saying runs. I am drifting to the end of my space, and the third and great remedy is still untouched. But after all, are any words of mine required to teach the need and value of the "power from on high?" If our churches had more of this power they would be more liberal; if the preachers had it, they would count all things but loss. Why have we it not?

We have had deep heart-searchings about this. Repeat to ourselves much as we may the common excuses—that we missionaries can be no fit mediums for the transmission of divine power because of halting speech, that many and trying cares keep us out of tune, that maybe, after all, the churches are not sufficiently instructed—and the mournful question haunts us still: Lord, is it I? Is the Church at home willing to share this question with us, willing to ask whether with intelligent interest Mexico has often enough been prayed for, whether the blessing of perfect consecration has gone with the money sent, whether the very choicest workers have been surrendered to the mission fields? For our part, we are growing desperate. Like Jacob, we are holding on, pleading for this blessing. Revival, sin-killing, life-giving, all-pervading power we need, we must have. Let him who reads these lines lift up his heart with us.

Our members are faithful. They suffer persecution, even danger and death, and do not waver. Only yesterday came a letter detailing how in a village in the territory of Tepic preacher and people were driven from the place with stones and pistols and vile insults. But this steadfastness even may be but attachment to an idea, to a conviction. Many in Mexico have died for liberty, even for liberal principles. Too often we see, even in those firmest under persecution, evidence that they are still in the gall of bitterness and the bonds of iniquity. I am speaking not of all, but of many. And the devoutest have not yet displayed that aggressive, propulsive spiritual power which is the Christian's right furnishing for work.

For several years the writer has served in the Training School for our young preachers. These have not lacked in intelligence, in application, in obedience, nor greatly in devotion to their holy calling. But in spite of every effort, their conception of the spiritual life has remained on a painfully low plane. I have seen it, but far too often they could not. One of them, who by rare good fortune has of late got a new point of view for insight into these matters, has just written me: "Every day I understand more and more the value of religion—that *all* happiness depends on spiritual happiness. I cannot now imagine how any man can be really happy without having sought first the kingdom of God. What I have learned in these matters has come to me as a perfect revelation. I had before thought it impossible for any one to live a genuinely sound and clean religious life. I see it differently now."

What shall I say more? O for the wooing voice of the prophet to call divine breath from the four winds, to breathe upon our slain.

> Awake, O North Wind, and come thou South,
> Blow upon our garden, that the spices thereof may flow out.

HOW TO PRAY FOR MISSIONS.

[The following paper appeared as the leading article in a recent number of the Paris *Journal Des Missions*, the "abridged translation" of an appeal from Mrs. J. Fuller, a missionary in India. Failing to find the source from which it was taken, we retranslate a part of it, as a practical aid to that specific intercession for our missionaries which is so plainly the duty and the great opportunity of every Christian. —*Missionary Herald.*]

At the present hour the most urgent need of Foreign Missions is not so much of men and money, although these are imperative, but of those instant prayers without the aid of which the most favorable external circumstances remain sterile. O, could we be impelled to pray more—not to repeat incessantly the phrase, more or less empty, "O God! bless the heathen and the missionaries," but to pray like those "violent" who, so to speak, wrestle with God, and to whom it pleases him to give the victory. Let us humble ourselves, let us confess our failures in this respect, and ask of God to pour upon us the spirit of intercession.

One day, returning from an evangelizing tour, I had the feeling that I had failed completely, and I said so to an old friend who was a praying woman. "It is a little my fault," she instantly replied, "I ought to have prayed much for you." At the beginning of my missionary life I received into my house six little orphans, bereaved in a famine. Some months after their arrival I experienced a great spiritual refreshing and five of these children were converted. A month later I had a letter from a blacksmith in Ohio, who said that he had been irresistibly impelled to ask God to restore my soul and to convert those children.

What could not our missionaries accomplish if our people labored in concert with them by fervent prayers?

When you pray thus for us, dear friends, what shall you ask? O, ask above all that God would himself inspire our plan of work and that we may have no will but his. Ask also that we may live in the unity of the Spirit, for the lack of union among the Lord's workers in non-Christian lands is often the secret cause of their want of success. It is by our union in Christ as members of his body that the world will believe that he was sent of God.

Pray for the health of the missionaries; ask strength of body and refreshment of spirit for those who have been long at the breach. Ask for the young that they may face with courage, and at the same time with prudence, the difficulties of a life absolutely new to them; ask facility in learning the languages and in adapting themselves to the climate and the food. Ask especially that Christ may reign over their whole being, for God cannot serve himself mightily for the conversion of souls except with instruments consecrated to him without reserve.

Ask God to prepare native evangelists; ask him that our publications in European or in native languages may advance his kingdom.

Could you not, in some sort, adopt a missionary as your own representative in pagan lands, and pray for him and his work as if they were really your own? Could you not take possession of a country, of a district, of a missionary station, and give yourself no rest until God has shed his spirit upon this object of your best prayers?

An old lady said to me one day: "When you speak at your meetings could you not indicate to us also, old people who love missions but who, alas! have almost nothing to give, some way of being useful?" Very well, we address ourselves in a special manner to these aged friends who sigh because they have no power to do anything for our work, and we say to them: "To you above all belongs the great and beautiful task of supporting us by your prayers. We will count upon them henceforth, and we thank you in advance."

OFFICERS OF BOARDS OF FOREIGN MISSIONS: HOW CAN THEIR EFFICIENCY BE INCREASED?*

BY REV. WALTER R. LAMBUTH, D.D., NASHVILLE, TENN.

Part II.—The Treasurer.

The efficiency of the Treasurership can be increased, in the first place, by recognizing the strong personal equation it involves. A heavy responsibility rests upon the Treasurer of a Board of Missions, and peculiar

*A paper read before the Fourth Annual Conference of Secretaries of Foreign Missionary Boards, held in York February, 1896.

fitness is required for the position. His qualifications, in addition to those of piety, sterling integrity, and a missionary spirit, should be a thorough training in business, a good stock of common sense, and capacity for financiering on a large scale. A mere accountant or bookkeeper is unequal to the demands of a position where investments, as well as ways and means, call for wise, safe counsel. Such an officer should have that quality which Thomas Jefferson inherited from his father, a surveyor and successful man of affairs in the Commonwealth of Virginia, of whom it was said, "his judgment was swift, solid, and unerring." But efficiency depends upon more than a personal equation.

Second. The office itself and the entire department should be raised to the dignity of a coördinate branch of the administrative service. By doing this the purview of work is enlarged, a sense of self-respect and of personal obligation created with the result of inspiring immediate effort at better equipment. Conscientious effort is always more efficient than perfunctory service. The transfer, moreover, from the Secretary to the Treasurer of all that legitimately and necessarily belongs to this department would increase the efficiency of both officers. We quote the opinion of the Treasurer of one of our largest Boards in regard to correlation of duties:

"I believe, sincerely, and I hope without magnifying the personal element, that the treasury departments of our Boards greatly need to be dignified and recognized as an important factor, not simply in the disbursement of a given amount of money, but in studying the financial problem, which is, after all, so large a factor in our work. I believe, also, that there is a tendency to lay upon Secretaries, trained peculiarly for other classes of work, an undue share of the financial problem, for the reason that their correspondence may be so filled with questions as to appropriations, buildings, and kindred topics, that the financial view becomes the largest view to the missionary in his relation to the home office. I would be inclined to advocate a system which would study carefully the elimination of these problems from the habitual correspondence of the Secretaries, either through having a Financial Secretary, or, where the magnitude of the work did not call for this, throwing some of this work upon the Treasurer. I do not mean by this that the Treasurer should have the responsibility of decision, but that his duty, or the duty of a Financial Secretary, should be to scrutinize appropriations and summarize the relation of any new proposition to existing forms of work or expense."

Third. The officer should be brought into closer relation to the Board. The relation of Treasurer to the Board should be organic. While he may be elected by that body and should be subject to its authority, he should at least be an *ex-officio* member. The largest sense of personal responsibility there cannot be without an organic relation, and conscious

responsibility there must be when the duties of the Treasurer make it necessary that he should keep "an exceedingly careful and unremitting watchfulness and oversight of current receipts and expenditures," guard against the misappropriation of funds, give frank and timely warning in case of unwise expenditures, and see to it that funds are applied to the objects to which they were directed. In shaping the financial policy of the Board, in planning to meet emergencies, or in carrying out business measures by correspondence with financial agents abroad, there must be a relationship sufficiently strong to justify authoritative opinion and prompt action. No mere employee can speak with such authority. I would not advise, however, that responsibility should rest upon the Treasurer alone, but that it should be shared by a Finance Committee, which should direct and control all investments, loans, and bequests.

In further support of these views I quote from one of our colleagues of large experience, Dr. A. Sutherland, who has served as Secretary and Treasurer: "With us the Missionary Treasurer, although a member of the Board, is not an active officer—that is, he transacts no part of the business, and spends very little time at the Mission Rooms. After financial matters have passed the committee stage, the business is transacted almost entirely by the General Secretary. This holds true of all correspondence with the missionaries on financial matters, as well as of preparing estimates to be laid before the General Board at its annual meeting. I cannot say that I regard this as a good system. It would be much better, where the nature and extent of the work allows it, to separate entirely the secretarial work from that of the Treasurer, and leave with the latter officer the complete management and control, in connection with the Board, of all the financial side of the question. Perhaps the weak point in such an arrangement would be this, that the missionaries would regard the Treasurer as a sort of commissariat general, whose sole duty was to send on supplies, and who had no right to interfere in the way of advice or supervision of expenditure. It seems to me, therefore, that the relation of the Treasurer to the Board on the one hand, and to the missionaries on the other, should be such that he would have the right, not only to communicate with the missionaries on all matters of finance, but to speak with some degree of authority in regard to either forms or degrees of expenditure that might seem to him to be questionable or inexpedient. This would involve giving him a good degree of authority, but certainly not more than would always be given to the treasurer of any financial corporation. There is a business side to all missionary operations, and the business aspect is entitled to more consideration than it has received in the past."

Fourth. A more thorough and exact knowledge of the work that is to be done, and better facilities for doing it, will immensely increase efficiency. The Treasurer should make a careful study of the mission fields, routes of

travel to and fro, transportation of freight, rates of exchange, banking facilities, and conditions of finance peculiar to foreign markets. He should not only be furnished with adequate clerical help, but should have facilities for securing reliable information from the field concerning self-support and native contributions, and be prepared to disseminate such intelligence as may stimulate interest and lead to systematic giving and larger collections. The Treasurer could largely increase the income of the Board by personal cultivation of laymen in order to bring them into touch with missions, by keeping a watchful eye for legacies, by making wise investments, by the careful husbanding of surpluses and balances, and by the vigilant supervision of appropriations for rents, buildings, and repairs. There are no points at which silent but fatal leakage can occur more readily than these last, and where the administration of an efficient Treasurer can be better demonstrated.

Fifth. The efficiency of a Treasurer is increased by the efficiency of his agents. Mr. Dulles has well said: "In regard to the relation of a Treasurer to missionaries, it is evident that his work touches them all from the time of their appointment throughout their entire career." Careful instructions should be given newly-appointed missionaries concerning outfit, transportation, fluctuations of exchange, basis for estimates and appropriations, his method of bookkeeping, the financial policy and regulations of the Board, and their business relations to it and to the mission. These will bear their legitimate fruitage in an administration notable for clear-headedness and economy, both at home and abroad.

Sixth. A financial system is indispensable. While the formulation of any plan of operations must largely be shaped by the polity of the particular church or society, that of the American Board is a most admirable one. It requires that "each mission shall annually appoint a Treasurer and Auditors, subject to the approval of the Prudential Committee; also Station Treasurers, who must be approved by the Mission Treasurer. Mission Treasurers are directly responsible to the Prudential Committee; Station Treasurers to the Committee through the Mission Treasurer. They are financial agents of the missions for their several stations, with powers and responsibilities in their locality similar to those of the Mission Treasurers. They must submit accounts to the Mission Treasurer, as he does to the Board's Treasurer, such accounts to be open to the inspection of the members of the station. Station Treasurers should only keep small balances of funds on hand for current needs. All deposits should be held by the Mission Treasurer, and if of large amount and not temporary, should be transferred to the Treasurer at Boston." Responsibility by this plan is distributed, yet the policy of a strong central committee is carried out and each agent kept under careful supervision. Efficiency and economy are admirably conjoined.

Lastly, an annual conference of Treasurers and Secretaries would give

rare opportunity for discussing questions germane to this department, and might add a large measure of efficiency to our plans for the future. In fact, a half day of our Secretaries' conference might be profitably devoted to such discussions.

OUR GERMAN WORK.

BY REV. JACOB KERN, SAN ANTONIO, TXEAS.

WHAT does the term "German Work" imply? As I understand it, simply this: The Methodist Episcopal Church, South, sent its missionaries to the Germans who emigrated to this country to evangelize them by the preaching of the word of life as contained in the Bible, and as accepted and promulgated by Methodism.

The great fundamental Bible doctrines of justification, regeneration, and sanctification, which are necessary to the formation and upbuilding of Christian character, had not been faithfully preached to those emigrants by their spiritual advisers. In order to meet this great need our Church sent to this people, from out of the ranks of its own itinerancy, men who could understand and speak their language, enter into their needs, adapt themselves to their ways and habits, and who were for these reasons best fitted to lead them into a higher life.

This was not done with the intention of making them German Methodists, but to gather them into the folds of American Methodism. Just here lies the principle of Americanizing the Germans. Some length of time is required for emigrants who first set foot upon the shores of this country to become emancipated from their old ideas and ways of thinking which they bring with them from the fatherland, and to adopt the customs and imbibe the spirit of the new country. Before emigrating they were invariably warned by their pastor, of the State Church of Germany, to beware of false doctrines, false teachers of religion—especially those who call themselves Methodists. Nothing but the gospel in its simplicity and power, and its blessed fruits as seen in the holy and pure lives of truly converted persons, could convince and reassure those people.

Now comes the Methodist Church, with its social, liberal, and benevolent spirit and its out-stretched helping hand, speaking to them in their own mother tongue. This is the lever by which they can be raised morally and spiritually to the plane of American citizenship and at the same time given a true Christian experience. By this ministry their minds are embued with sound, Christian principles. Thus you will see at once that this is an American work altogether, with the exception of its linguistic features.

THE ORIGIN AND DEVELOPMENT OF THE WORK.

As far back as 1847–48 the first messengers were sent out by our Church to preach the gospel to the Germans in their own language. The work

grew and multiplied. The Church had not enough men to respond to all the Macedonian cries. In the year 1860 there were about sixteen churches with large congregations, distributed through the Louisiana, West Texas, and Texas Conferences, and the work continued to spread rapidly. During the war our Church suffered financially to such an extent that with its empty treasury and its impoverished people it was impossible to extend any aid for the furtherance of work among the Germans.

The war over, the disruption took place. It is not necessary here to enumerate the causes and characterize the ways and means by which disruption was accomplished. A number of our preachers left our ranks for new fields and greener pastures in the M. E. Church, and large portions of their charges went with them. Our numbers were sadly decimated. Only a little band stood with the M. E. Church, South. Yet strong in confidence amidst seemingly insurmountable difficulties, we struggled on, and the Lord was with us.

What has been accomplished up to the present time? First of all, as to numbers. The present statistics give in dry figures a membership of about 1,400. Is this all? By no means. We have a host above. Among yon white-robed, blood-washed throng, who are now on the glory-side of the Church shouting their everlasting hallelujahs are many who went from our ranks. Many will tell the old, well-known story of how, when they were in the darkness of ignorance and superstition, a Methodist preacher on his visiting tour through the lonely backwoods came to their cabin, broke to them the bread of life, and told them what they must do to be saved. These redeemed ones best testify that the sending of missionaries to the Germans was not in vain.

Let us also take into account those who went out from us and joined some English-speaking societies, and are now prominent members in the same. We are rejoiced to see that in this State the doctrines of evangelical Christianity have impregnated even the German Lutherans. When the first Lutheran missionaries came over from Germany their ignorance of such things was deplorable. It was like the blind leading the blind. No prayer meetings were held, the laity were not permitted to pray in public, no Sunday schools were established, and no answer given to the inquiry, What must I do to be saved? Since Methodism began to shed its light upon the darkness, conditions have changed for the better. Sunday schools are now being held in nearly all of their charges; prayer meetings have been appointed; missionary societies organized, and even protracted meetings have been announced and held. The song books of the Methodist Church are in great favor with the young people, and a general spirit of awakening has made itself manifest in some of their congregations.

We may not succeed in gathering into the folds of our Church the present generation, descendants from the original emigrants. But the

old effete dogmas brought over from the Old World do not find a congenial soil in this country, and will not survive the present generation. There being no truly American Church or organization at work among the Germans except the Methodists, we must continue the work among them, paving the way for coming generations, that they may be gathered into the fold and saved for eternity.

THE EMPRESS DOWAGER OF CHINA.

BY REV. W. A. P. MARTIN, D.D., LL.D., PRESIDENT EMERITUS OF THE IMPERIAL TUNGWEN COLLEGE, PEKING.

NOTHING has done so much to make this august personage known to the people of Christendom as the presentation to her, on her sixtieth birthday, of a Bible by the Christian women of her own country.

A notice of her remarkable career may serve to awaken interest in the women of China, for may not the highest woman in the empire be taken as their type and representative?

She is not a Chinese, however. The story of her having been a slave-girl at Canton is pure fiction, without the merit of being within the bounds of possibility. Had she been a Chinese, a law as unalterable as those of the Medes and Persians would have excluded her from the gates of the palace. She is a Manchu, but born in Peking, and so thoroughly imbued with Chinese life that, prior to her elevation, she was unable to write or speak the language of her fathers. Her brother, Duke Chao, still lives there; and Dr. Pritchard, an English medical missionary, being called to see the duke not long ago, his wife, who accompanied him, had the honor of taking tea with the mother of the Dowager Empress and of being served by her hands. She was a fine old lady, erect and active, though eighty winters were resting on her whitened locks.

By a rare combination of good fortune her two daughters had each become the mother of an emperor—the elder being chosen as a secondary wife to the Emperor Hienfung, and the younger as principal wife to Prince Chun, one of his brothers.

The former on giving birth to her son received the name of Tszehi ("mother of joy"), and further to signalize his delight, the Emperor, who till then had no son, issued a decree raising her to the rank of Empress. She had, however, to yield precedence to his childless consort, who bore the title of Tsze An ("mother of peace"), and lived in the Eastern Palace. She was assigned a place on the west, from which circumstance she was styled the Western Empress.

In those days there was not much peace in the empire. Seldom have the eyes of a young prince opened on a gloomier prospect than that which now greeted the heir to the throne. Rebels were overrunning most of the

provinces at the time of his birth, and before he was two years old the second war with England broke out, in which France took part. When he was five his father's armies were routed by the allies, and the imperial family were forced to seek refuge in Tartary. Scarcely had they arrived there when they heard that their capital had been taken by the enemy, and their beautiful summer resort, the Yuen Ming Yuen, reduced to ashes. This was a crushing blow to the proud-spirited monarch, who died in exile, leaving his tottered throne to the son of Tszehi.

In China it is an unwritten law that a widow must follow her husband into the other world, unless she has some one dependent on her for whom she is bound to live. Tszehi had her son to live for. As Tsze An was childless, it might have simplified the situation for her to step off the stage; but she also claimed the child in virtue of a law which requires the children of inferior wives to regard the chief wife as their mother. Notwithstanding the legal definition of their rights, here was a dilemma full of danger, and had not both ladies been amiable and reasonable, a sword more formidable than that of Solomon might have been called in to settle the question of motherhood; or was it a sense of common danger that held them together?

There was only one heir to the throne. Whoever ruled must rule in his name, and blood was yet to be shed to decide who should have the guardianship of the infant emperor. Two princes of the blood, Sushun and Toanhua, took possession of the child and proclaimed him under the name of Kisiang ("Fortunatus"). They at the same time proclaimed the two ladies as regents—apparently without much consultation with them—and expected to have everything their own way. Prince Kung, the child's uncle, who had remained in Peking, standing nearer to the throne than they, was marked for destruction; but being warned by his father-in-law, the astute old Kweliang, he had them seized on their arrival in the capital and decapitated in the market-place the same day.

The ladies, who seem to have thought that those princes meant mischief to them and to their child, hailed Prince Kung as their deliverer, and conferred on him the title of Joint Regent. To show their displeasure with the conduct of the fallen princes, they changed the reigning title chosen by them and substituted that of Tungchih ("joint government"), in allusion to their dual regency and the coöperation of Prince Kung.

Of the three, Tszehi was the Master mind, though not at first conscious of her powers. By exception—an exception even in noble families—she had been carefully educated. It was to her culture and her *esprit* more than to her charms of person that she owed her influence over the Emperor Hienfung. By the same qualities, seasoned with tact and sisterly kindness, she acquired an unlimited ascendency over the mind of her less gifted colleague. Certain it is, that never did two kings of Sparta or two

emperors of Rome exercise their joint sovereignty with more harmony than did these young widows, who had been wives of one man and were mothers of one child.

The Empress Mother seems to have had more to do with the education of the boy Emperor than the other, whose maternal honors were merely nominal, though the unbridled misconduct of his later years afforded ground to reproach her with neglect, even if she did not for reasons of State encourage his debauchery, as Placidia did with Valentinian III.

To give an example. The lad, who was irascible and self-willed, having one day absented himself too long from his lessons, his teacher, a learned Hanlin, found him shooting in the park. Falling on his knees and knocking his head (his own, *not the boy's*), he implored him in the name of all the holy sages to return to his books. Remaining in that suppliant attitude, a crowd of palace officials gathered about him, but the Emperor, so far from submitting, drew an arrow to the head and threatened to shoot his preceptor for disgracing him in the eyes of his subjects. Just then his mother appeared and led him away to undergo some sort of penance. If she followed the approved model of antiquity, she probably applied the bamboo to one of his young companions, counting on a generous nature to feel it more than if it had fallen where it was deserved.

The young Emperor, shortly after assuming the reins of government, died of small-pox in 1874. A transit of Venus had taken place a few days before, and as the sun is the emblem of an emperor, the people believed that the dark spot which passed over his disk was a premonition of the fate of their sovereign. The Empress Aleuta, in conformity with usage, starved herself to death, and the two dowagers, who had gone into retirement, came forward for another joint regency.

As they had to reign in the name of some one, a sort of Salic law precluding a woman from reigning in her own right, they cast about for a child to adopt, and found an eligible heir in a nephew of the Western Dowager, an infant of three years. He had older brothers, but if he had possessed as many as David he would have been chosen simply because he was the youngest, giving them a longer lease of power. He is now the Emperor Kwangsü, twenty-four years of age and childless. If he were to die soon (*quad vertat Deus*) there can be no doubt that Tszehi would adopt another son, and be regent for a third time.

Her gentle colleague, I ought to say, died in 1880, leaving her more conspicuously absolute, though not really more powerful than she had been before.

Proud, strong, and ambitious, as Semiramis, she yet possesses a tender heart. A good many years ago one of her eunuchs reported to her that in excavating a tomb for himself he had turned up a hidden treasure amounting to 16,000 ounces of silver. "This is a bagatelle; you may

keep it for yourself," she said—treasure-trove in China, as in England, belonging to the crown. Learning later on that, Ananias-like, he had kept back the greater part of his find, she confiscated the whole for the benefit of the starving poor in the Province of Shansi.

"Justice rather than mercy," you will say; but here is an instance in which mercy cost her something.

In the early days of the great famine her colleague, the Eastern Empress, was still alive. The two ladies, ascertaining that the cost of the flesh that came on their table was $75 *per diem*, announced that they could not allow themselves to eat meat while so many of their subjects were perishing with hunger, and ordered that the amount saved by their self-denial should go to augment the relief fund provided by the State. Where in the annals of any country is there to be found a more touching exhibition of practical sympathy?

An instance of her family affection is worth recording. Returning from a visit to the imperial cemetery, where her husband and son were laid to rest, a journey of three days, she sent word to all her kindred to meet her at a temple outside of the city gate. The rich might come to see her in the palace, but the poor could not, and them she desired to meet again. Laying aside her regalia, she spent some hours in their society, forgetting distinctions of rank and renewing the recollections of her girlhood. Such a scene might have occurred in the experience of Queen Esther, but not so readily in that of European queens, who are imported from foreign countries.

The following, while exhibiting her self-control, may serve to show how the highest in the land are trained to submit to the laws and customs of their people.

She was fond of gay attire, and on a public occasion one of those official censors, whose duty it is to find spots on the sun or shadows in the moon, intimated to her, through one of her attendants, that her headdress was unbecoming her state of widowhood. Instantly roses and ribbons went to the ground, and her long locks fell in disorder upon her shoulders.

The Empress Dowager governed as well as reigned. Not merely did she choose her ministers, but often directed them, instead of allowing them to direct her.

One of her last public acts was an attempt to secure uniformity in the coinage of the empire. During the reign of Heinfung the government had sought to force on the people a copper coinage of less value than that to which they had been accustomed. They everywhere refused to receive it, except at Peking and a few other places. The Empress set her heart on removing that relic of fraud and oppression, and ordered her Board of Finance to withdraw the light coins and replace them by honest money. At the time appointed, the restoration of the currency not being complete,

she summoned the six ministers responsible for it, and rebuking them roundly sent them away without their buttons.

Her patriotism has stood many a test. When, in 1885, the French fired on a Chinese fleet, she felt that the honor of her country called for war, and she launched the declaration, though she shed tears while doing so.

Last year her sixtieth anniversary was to be celebrated with great pomp. She was to head a procession consisting of grandees from all the provinces, and proceed to her country palace, a distance of ten miles. The way was to be lined with kiosques, pavilions, and tents of silk and satin, with censers of incense to cover the procession with a canopy of fragrant clouds. The expense was expected to amount to 30,000,000 ounces of silver. On the Japanese invasion she promptly abandoned the brilliant program, contented herself with a private celebration of her birthday, and poured the money thus saved into the war chest for the defense of her country.

Though female regencies are no new thing in the history of China, of her it may be said in comparison with her predecessors, "Many daughters have done virtuously, but thou excellest them all."

To this distinguished lady, I regret to say, I never had the honor of an introduction, even our foreign envoys having waived their right to a court reception out of respect for the etiquette of a female regency. Last year when they were received by the Emperor in the inner palace, she was there behind a gauze curtain, which, "half-revealing, half-concealing," suggested that she is still a power behind the throne. I might have seen her many a time had I been willing to turn out before daybreak and stand by the roadside, though even that is forbidden. I had therefore to content myself with the flattering assurance, more than once conveyed to me by her ministers, that the Empress Dowager knew my name and occasionally inquired for me.

Some of my students were in her service in the palace, and from them I heard much of her doings, as well as descriptions of her person. Unlike Chinese women, she has feet of the natural size, but like them, her hair is or was black, her eyes dark, and her complexion sub-olive. Her form and carriage were singularly graceful, though she was never renowned for beauty.

To complete this description and enable the reader to remember her, I must add that her full name is Tszehi Toanyu Kangi Chaoyu Chuangcheng Shokung Chinhien Chungsih. A devout Buddhist, and advanced in years, there is not much likelihood of her embracing a new faith. It is not, however, impossible that some girl, educated in a Christian school, may be drafted into the palace and become the mother of a Christian Emperor. To have a Constantine we must first have a Helena.—*The Missionary Review of the World.*

EDITORIAL.

SELF-SUPPORT ON THE FOREIGN FIELDS.

THE Committee on Self-support, appointed by the Third Conference of the officers and representatives of Foreign Mission Boards, assembled in New York in 1895, presented its report at the fourth annual meeting in February last. We are sorry not to be able to publish this most valuable paper in full. The subject is of paramount importance, and the committee, with Dr. Judson Smith, Senior Secretary of the American Board as Chairman, has spared neither time nor pains in studying the subject in its every phase. The committee presented some rules, which, by action of the Conference, were to be referred "to the Boards represented for consideration, with the request that they submit the results of their consideration in writing to the committee within nine months, the committee to present a further report on the subject of such rules next year." The rules are as follows:

RULES SUGGESTED FOR ADOPTION BY MISSIONS GRANTING AID TOWARD PASTORAL SUPPORT.

1. No pastor or superintendent shall be permanently located over a circuit which is too small, or which for any other reason fails to furnish one-half of his support, or which does not report annually the gifts of the people toward church support.

2. The aid granted by the mission toward a preacher's salary, or toward a pastoral oversight of a given circuit, shall diminish year by year at a definite rate to be stated in advance.

3. Whenever a grant is made, whether of greater or less amount than that given by the people, it shall be in some fixed proportion to the native contributions, and if the people fail to raise the amount pledged by them, the amount granted by the mission shall be correspondingly decreased.

4. No grant shall be made by the mission where the people uniting in the support of a preacher are unwilling to pledge themselves for an amount proportional to their incomes, the mission to decide when this condition is met.

5. In exceptional cases, where it is deemed advisable to aid in the support of a preacher for a community of believers evidently too poor or feeble to furnish any considerable proportion of his support, a fair estimate should be made of their ability, and an agreement made between them and the preacher based upon such estimate, the mission granting the balance necessary; provided that the mission shall pay out the installments of its grants only as the people first pay in the installments of the amount pledged by them, and that the mission shall diminish its proportion of the whole with the increase of the congregation.

NOTE.—Where methods are already in more or less effective operation, these rules are not to be interpreted as requiring that such methods shall be discontinued, but that they be improved upon, if possible, and vigorously prosecuted. Nor should these rules be applied to street chapels and the systematic visitation of villages during the period of evangelization, say for the first ten years, or till such a time as converts shall have been gathered and instructed as to their duties and privileges.

The application of these rules and principles should be made with kindness, patience, and discrimination, though with impartiality and firmness. There is danger

that in adopting new rules abruptly, without giving our native brethren time to appreciate the reasons for the change, they may become discouraged. In all things we should so labor as to support the weak and "remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

We trust that a committee will be appointed at our approaching annual meeting which shall take these rules into careful consideration and report such modifications as may adapt them to our peculiar polity, keeping in view the needs of the fields occupied by our Church. No hard-and-fast regulations would be wise for any field. But there is no question concerning the wisdom of the committee in suggesting the adoption of some plan "whereby each church shall bear a minimum share of the congregational and school expenses, and report what they have done each year before a fresh grant is made." The committee is more firmly convinced than ever as to "the importance of the Boards uniting to press self-support in their mission fields." To this we heartily agree, and in view of the heavy indebtedness of our own as well as other Boards shall accept the situation as one which may lead to such readjustment of appropriations as shall eventually secure self-support. No native church can be self-respecting and self-propagating without being in a large measure self-supporting.

GREAT REFORM MOVEMENTS IN CHINA.

THE dynamic force of gospel leaven from within, and the lateral pressure of the great powers from without, bid fair to cause an upheaval in China, significant and widespread. Revivals in the churches, increased sales of books and periodicals, three reform clubs organized in three great centers, and the Emperor himself reading with avidity everything that he can get his hands on, are unerring indications of awakening life. We thank God for it, but tremble at the responsibility that it brings upon the Church. Will she accept the responsibility of her prayers—for God has answered them—or will she remain irresolute and permit rationalism and materialism to sweep in from Germany and France, as she did in the case of Japan? God help us to do our duty!

Dr. Y. J. Allen in a recent letter encloses a communication that he had just written for the *Chinese Recorder* on the "Opening of the Province of Hunan," long the hotbed of agitators and riot-breeders. In quoting freely from the communication we rejoice with him at the turn of events. An unseen Hand is shaping the destiny of the empire, and even heathen officials are being made to build larger than they know.

The Doctor writes:

At the recent literary examinations in Hunan those doughty literates, knights of the villainous pen, were outwitted even in the central stronghold of their conservatism, and found themselves in the embarrassing predicament of the "one-eyed doe" of the fable—literally taken on the blind side. It is said that the Examiner sent down from Peking had had a bit of experience beyond the confines of his own coun-

try, at least to the East as far as to Japan and to the West as far as to Singapore, and having thus come under the influence of the now growing convictions in favor of foreign intercourse, learning, etc., plied his candidates for the second degree (M.A.) with subjects which required no inconsiderable acquaintance with foreign affairs, international relations, etc. They were fairly caught, and in somewhat of consternation and dismay left the stalls under a strong impression that they would either have to surrender their opposition to the progress of their country or give up all hopes of sharing in its future administration. It is needless to say that the Hunanese, though brave, are no fools, and it is doubtless due in part to the alternative they have adopted that there has been recently such unusual demand for our foreign literature, books, periodicals, etc.

Dr. Allen feels assured that the recent Hanlin reform movement in Peking has reached Hunan, and that a similar movement will be initiated by the establishment of a periodical in the interest of Western ideas, intercourse, and progress generally. We are sorry to see by a late dispatch that the Peking publication has been suppressed already, and the club disbanded; but the effort is none the less significant. Chinese officials of the old school, with antediluvian ideas, may sit on the safety valves, but the explosion will come sooner or later. The wine of new principles has begun to work, and new wine skins must be furnished, or the old ones will be rent.

The Doctor continues:

A gentleman who announced himself as a representative of the parties, and "Editor elect" of the projected periodical, was in Shanghai a few days ago, and, if I am not misinformed, left an order at the Mission Press for one hundred copies of the *Wan Kwoh Kung Pao* to be sent to his address monthly, to be distributed in the province, particularly in the perfecture of Chang sha.

These emphasize more than mere words can the urgency and importance of the work of the Society for the diffusion and general knowledge among the Chinese, and of the labors of the Educational Association, while they in the most unmistakable terms seem to indicate to the whole missionary body that the time draweth nigh when that province will be thrown open to the fullest entrance of the gospel.

Nor is this all? A Hanlin from another province called almost immediately afterwards. Dr. Allen writes that this man

Made earnest inquiry as to the possibility of securing the services of some competent missionary (he especially emphasized the word "missionary" or "Kianoz") to open work in his native city in connection with the new reform movement, promising at the same time a welcome, and offering a home and his personal influence and efforts in behalf of the enterprise. I know both the place and the man, but it will suffice to say in this connection that the former is the ancestral home of some of the elder and most influential Hanlins in the country, but, so far as I am aware, has never been occupied by any missionary society; while as to the latter, he is the eldest son of a high minister, and is for the present temporarily resident in Shanghai, and so earnest is he in regard to this new departure that he is now taking lessons in English preparatory to a visit to Europe, and has also applied to place his own daughter and a daughter of a friend of his in our Anglo-Chinese school for girls—the McTyeire Home and School.

Perhaps there never was a time, certainly not in the history of missions to China

when that saying and injunction of our Lord was more appropriate than now: "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest."

DISCRIMINATING USE OF MISSION FUNDS.

Dr. S. H. Chester, Secretary of the Southern Presbyterian Board, read a paper on the "Discriminating Use of Mission Funds," at the Fourth Conference of Missionary Secretaries, recently held in New York City. The Doctor considered discrimination as to fields, schools, native agents, and missionaries, and pointed out the necessity for closer study of these departments of effort, and a wise proportion of the working force of men and women, and of comparative expenditure upon the various branches of work.

Mr. Robert Speer brought out in his discussion of the paper a phase of church benevolence which, if permitted to run its full course, will sap the very foundations of our great enterprises. It has its root in a species of selfishness which demands results—sight-drafts on investments—instead of leaving time and faith to yield their legitimate fruit. "There is a tendency," Mr. Speer says, "to desire special objects on the mission field. People must have scholars; they must have native preachers picked out specially that they want to support; and the offer of that money leads often to the support of helpers who never ought to have been supported, and who never would have been if the money had not been urged and pressed by the churches and societies at home. The *Baptist Union* says that the practice of some churches and missionary bands in this country, of contributing money designated for the support of native pastors on the foreign field, should be discouraged."

The question will be immediately raised, "Will those who give in this way give at all if cut off from specials?" We reply by another question: "If there is a principle sacrificed in giving from a low motive, is it not right and wise to cultivate the higher and discourage the lower, though there be a temporary loss?" While special donations may in some measure buttress the general work, in the main they are turrets and towers which, springing from the wall, add to its weight and but little to its strength. With regular collections annually declining, we do well to look to our foundations lest the whole structure topple and fall.

The following resolution, in regard to specials outside the regularly approved estimates or authorized appropriations, was adopted by the Conference:

Recommended, That it is the judgment of the Conference that gifts for special objects outside the regularly approved estimates or authorized appropriations for the mission work are to be strongly discouraged. Such gifts involve unjust discriminations in favor of some missionaries; subordinate the judgment of the missions to private judgment; interfere with the regular income of the Boards; if right for one, are right for all; and so militate against the purpose of the establishment of the Boards; are demoralizing to the work, and obstruct in many cases the attainment of self-support.

THE OPEN SORE OF THE WORLD.

MR. HELI CHATELAIN, well known as author of the African articles in the Century Cyclopedia of Names, member of several geographical societies, and author of a grammar of Kimbundu, has formulated a plan for the extinction of Africa's internal slave trade.

Dr. Josiah Strong endorses the scheme proposed as "entirely feasible, far-sighted, and calculated to contribute much to the healing of the 'open sore of the world.'"

We had the pleasure recently of meeting Mr. Chatelain in New York City, and of hearing him outline his plan, based upon the following, which he sets forth in his published statement:

On January 19, 1892, the President of the United States, as previously advised by the Senate, ratified a "General Act between the United States of America and the other Powers for the repression of the African slave-trade, and the restriction of the importation into, and sale in, a certain defined zone of the African Continent, of fire-arms, ammunition, and spirituous liquors."

The ratification was deposited with the King of the Belgians on February 2, 1892; the Act was proclaimed on April 2, 1892, and on the same day it took effect.

This Act or Treaty had been negotiated by the plenipotentiaries of the United States of America, Germany, Austria-Hungary, Belgium, Denmark, Spain, the Independent State of Kongo, the French Republic, Great Britain, Italy, the Netherlands, Persia, Portugal, Russia, Sweden and Norway, the Ottoman Empire, and Zanzibar, at what is known as the Brussels Conference of 1889–90.

This, the most representative Congress of the Christian and Mohammedan States that ever assembled, had been convened by the King of the Belgians, at the request of Great Britain, in answer to a petition of the British and Foreign Anti-slavery Society.

It was the result and the climax of an anti-slavery movement which had stirred northern and southern Europe, Catholic and Protestant countries, down to the humblest strata and up to the highest ecclesiastical and political circles.

At the voice of Cardinal Lavigerie, the civilized world had at last, in 1888, waked up to a consciousness of the appalling atrocities committed in Africa by Arab and native slave-raiders and slave-dealers at the places of capture and on the march to the coast, as also of the existence of slavery as a constituent element of society in almost every part of the Dark Continent.

Urged by public opinion, the Powers in Congress assembled laid down in the Brussels Act the rules which should govern them in the suppression of the slave-trade, the gradual abolition of slavery, and the restriction of the rum-trade in all parts of the continent where their authority should be established.

The act wisely declares that the best means to extinguish the slave-trade, and slavery itself, are:

1. The organization of a civilized administration by Christian nations.
2. The establishment of a net-work of fortified stations and centers of civilization.
3 The development of lines of communication by roads, especially railroads, by steam navigation on lakes and rivers, and by telegraphic wires.
4. The organization of an armed police force, to intercept slave-caravans and ensure the safety of the roads and waterways.
5. The exclusion of rum and fire-arms from certain regions.
6. The encouragement of scientific exploration, of legitimate commerce, and of Christian missions without distinction of creed.

It provides for the establishment of bureaus in Europe and Africa to watch over the execution of its clauses, for the granting of letters of freedom by competent authorities, for the repatriation or the settlement and education of liberated slaves.

Recognizing that mere liberation seldom improves the condition of the slave, it calls for the assistance of special societies organized for the purpose of liberating, settling, and educating the victims of the slave-trade.

What has been done for the extinction of the slave trade? Much already. More perhaps by the partitioning of Africa among the powers of Europe than by any other movement. We again quote from Mr. Chatelain's summary:

In the East-African Empire, Germany has effectually put down Arab rule, and she is making it more and more unsafe for the raiders to continue their inhuman business around the Great Lakes.

England has successfully fought, and still keeps in check, the slavers of Nyassaland; and she is preparing more stringent measures for a gradual abolition of slavery in her protectorates of Zanzibar, East Africa, and Uganda.

In a series of brilliant campaigns, the Kongo State has destroyed the strongholds of the Arabs on Lake Tanganika, on the Lualaba, on the Aruwimi, on the Mobanghi, and it perseveres in the work of repression with unabated vigor. In its warfare it has been, and still is, valiantly supported by the military auxiliaries of the Catholic Missions, and by the Belgian Anti-slavery Society, which has already equipped four military expeditions, and goes on doing very effective work on the western shore of Lake Tanganika. Many thousands of slaves have been freed. As many as could be received and cared for were turned over to the Catholic and Protestant mission stations. The Kongo State has established and supports four colonies of liberated youths of both sexes, whose education for State service as artisans and soldiers has been entrusted to Catholic Fathers and Sisters. Towns of over 4,000 refugees have gathered around some fortified posts of the Belgian Anti-Slavery Society and of the Catholic stations on Lake Tanganika.

The liberation of thousands of these slaves through the activity of the agents of the European powers is an act of mercy and necessity. In the hands of the Arab traders, man as well as elephant tusks has become the currency of the country. Gangs of these poor wretches, women as well as men, "scarred and starved walking skeletons, picking up dirt to beguile the gnawings of hunger," meet the traveler in almost every interior region. The Arab vulture has been forced to sheath his talons, but what is to be done with his victims, now homeless, aimless, and far distant from their native tribes?

Mr. Chatelain does not propose the use of force with Arabs or native slave dealers, nor would he attack the native institution of slavery where it is still legal, but rather to take slaves already liberated by the governments, and, in cordial understanding with those governments, endeavor to transform them into "hard-working, civilized, law-abiding Christian citizens of the country in which they reside."

Plan of the "Philafrican Liberators' League."

Objects: 1. To gather and diffuse authentic information regarding slavery and slave-trade in Africa.

2. To found, in Africa, refuges and settlements of liberated slaves, in accordance with the Brussels Act.

Plan of Work: 1. Obtain from England, Germany, France, Portugal, or the Kongo State suitable concessions of land and the promise of liberated slaves, if possible with a subsidy.

2. Settle these ex-slaves on alternate lots, with the needful tools, seeds, clothing, and food to enable them to raise a first crop.

3. Teach them by example how to improve native house-building, farming and industries; introduce civilized trades and new cultures of salable produce.

4. Induce the settlers to work by purchasing this salable produce and giving them in exchange useful articles of trade; encouraging them also in thrift.

5. Sell them the empty lots as fast as they have earned enough to pay for them, and procure them legal titles to their farms as soon as they realize the importance and the responsibilities of proprietorship.

6. Teach them reading, writing, arithmetic, geography, and give practical instruction in non-sectarian Christian religion as well as in civilized citizenship.

(The fact that since the first English mission went to Uganda, in 1872, over 50,000 Ba-ganda have learned to read, shirking no hard work to earn wherewith to buy books, and that the Protestant chiefs have voluntarily manumitted their slaves, shows that educational effort pays.)

7. Submit each colony to a code of rules designed to exclude the main causes of the African's miseries and of the ruler's difficulties, which causes are: (1) Witch doctoring (practical poisoning), legal ordeals (from which thousands die year after year), and all heathen practices; (2) polygamy, with all its evil concomitants (cause of endless misery); (3) rum and hemp-smoking (two baneful, brutalizing agencies); (4) idleness (largely due to slavery); (5) immoral white men.

Staff of Workers.—(1) A superintendent (if possible a medical man); (2) a farmer and mechanic; (3) a teacher (one or two of these married); (4) native Christians or colored Americans as assistants.

Probable Cost.—Foundation and first year of one settlement for about 200 men and women, $10,000; second year, $2,000; within a few years final self-support.

It is hoped that each settlement will become self-propagating, the income from the sale of empty lots enabling the Society to start another colony.

Any person or company giving $5,000 would have the naming of a settlement and a voice in its management.

This noble and unselfish enterprise is worthy of a patient hearing and of generous support. It is not an appeal for the abolition of slavery, but an attempt by industrial education to aid helpless men to help themselves. The emancipation of the negro in the United States was preceded by more than a century of industrial education and Christian instruction. He owes nearly all that he has of character and force to the training he received at the hands of his master and mistress. His ability as a laborer he owes to the first, his training in the Scriptures largely to the second. Happy had it been if the generation which has arisen since the act of emancipation could have received training of the hand as well as of the head. A hoe handle is a valuable adjuvant to any boy's education, white or black, whether engaged in grubbing Greek roots or in plowing new ground.

The African Congress, held at Atlanta, Ga., December 13–15, 1895, endorsed by resolution the "Philafrican Liberators' League." Bishop Duncan, Dr. W. B. Palmore, and others represented our Church in that gathering of eminent men, white and colored, met to study the problems of the negro race. Further information concerning this plan may be obtained by addressing Heli Chatelain, 511 United Charities Building, corner Fourth Avenue and Twenty-second Street, New York.

REV. T. H. YUN.

OUR frontispiece in this number is an excellent picture of Brother Yun, taken when he was a student at Emory College, Oxford, Ga. Prof. W. B. Bonnell, of Wesleyan Female College, has given us an admirable outline of Mr. Yun's interesting life. We have taken occasion in connection with this to republish from the *Korean Repository*, a paper on Confucianism prepared by Mr. Yun since his return to Korea. With all his respect for the classics of his native land and of China, we find him deliberately reaching the conclusion that Confucianism is a failure, and that Korea needs more than philosophy if the morals of Asia are to be regenerated. Our latest intelligence is that Mr. Yun has been elevated to the position of Minister of Education. This is a position in the Cabinet which will give him large influence in molding the thought and future of his country.

Dr. C. F. Reid writes us from Shanghai that Gen. Yun, the father, has just returned to Korea after spending several weeks in his home at the parsonage adjoining Central Church. While his guest, Gen. Yun made a daily study of the Scriptures, and under the leading of the Holy Spirit Brother Reid feels confident that he is moving steadily into the light and will come to an acceptance of the truth. Never before in the history of Christian missions were there such magnificent opportunities. Never, at the same time, in the history of the Boards of Missions were they so hampered for want of funds. May God help to the spirit of greater self-denial and consecration in the service of God. If the response is not more in proportion to the ability and the demand of the Holy Spirit, it will not be a question of the heathen perishing without the gospel, but of our perishing in a state of infidelity worse than any heathenism ever dared to be.

ONCE more has death claimed a dear little one. This time it is the son of Rev. J. W. and Mrs. Wolling, of Sao Paulo, Brazil. Little William—a strong, bright, happy baby—was loaned to the earthly home just nine months, and then went to live with Jesus. Our hearts go out in tenderest sympathy to Brother and Sister Wolling, and we pray that they may lean hard in this hour of trial upon Jesus, whose promises of comfort are Yea and Amen.

THE EVANGELICAL ALLIANCE AND THE ARMENIANS.

The Evangelical Alliance was founded nearly fifty years ago for the purpose, among other objects, of promoting religious liberty and preventing persecution for conscience' sake. The organization has had eight great ecumenical meetings, which have discussed the foremost questions of human thought and progress. This great movement has not only guided and promoted thought and Christian faith throughout the world, but it has been useful in averting and ameliorating persecutions and oppressions in various parts of the earth. Rev. Josiah Strong, D.D., author of "Our Country," was secured as General Secretary for the United States.

It was because of the position and influence of the Evangelical Alliance that the American missionaries at Harpoot implored its coöperation in securing sympathy and moral support in behalf of the persecuted Armenians groaning under the Turkish yoke. The Alliance has sought, through the United States, to secure relief for those victims of the Turkish Government. The Alliance has given wide publication to the letter of the missionaries, hoping to awaken interest and aid in creating a public sentiment which will compel redress for the wrongs of these unhappy people.

The April *Outlook*, in publishing the letter, presents one of the darkest pictures that has ever overshadowed any portion of the Christian world:

> The plundering and burning of houses and shops, the massacre of thousands of inoffensive, helpless, unresisting victims, and the terrible suffering which has come in the wake of this desolating flood, is beyond the power of the imagination to conceive. Even we who are in the midst of it cannot take it in. It is too vast, too awful for the human mind to comprehend.

The missionaries then express their gratitude for the large contributions for relief, but ask the question:

> Does the Christian world know that this has been and is a clearly defined religious crusade? It is part of the Moslem creed that men of all other creeds are inferior, and the Christian races in the country have always been treated as such; and now that the Armenians have sought some equality of rights, for greater freedom from oppression and injustice, and for the protection of person and property, the Turks have sought to crush them. . . . They have been killed because it is a work of merit to remove unbelievers from the face of the earth. . . . It is estimated that within the limits of this mission field more than 15,000, perhaps 20,000, were killed during the recent massacres, and many of the bodies of the victims were horribly mutilated. Another element in this crusade is to compel men to accept the Mohammedan faith. . . . In this crusade Christians, even before they were plundered, often voluntarily offered all their property on condition that their lives might be spared, but after they were despoiled of their goods they were told that the only condition on which they would be spared was to accept the Moslem faith. . . . It is estimated that there have been more than fifteen thousand forced conversions to Islam in this district.

Though the physical suffering is terrible, the missionaries say that it is nothing in comparison with the agony of spirit which the poor Armenians

endure in "living such a life of hypocrisy and in apparent denial of the Saviour who bought them."

Many of them declare that they would welcome death joyfully, even if accompanied with torture, if their families could first die, or if they could be sure that they would be saved from the clutches of the Turks and Kurds. Since the Inquisition the world has seen no such persecution as the present. Christianity is threatened with extinction in the land of its birth, and in the very presence of the Christian world. "It is not as Armenians we have suffered, but because we are Christians." "We do not ask for armed intervention, but for the exercise of such a moral power by the nations as shall free the poor Christians from an intolerable yoke."

A GROWING WORK.

We are indebted to the friends in Tampa for an account of the corner-stone laying, and at the same time the completion of the commodious two and a half story frame building, put up for a boarding as well as a day school for Cuban children. The work projected by the Woman's Parsonage and Home Mission Society in Tampa has grown steadily from the first. It could hardly do otherwise under the zealous and efficient superintendency of Mrs. Wolfe, aided by Brother Someillan. In the two day schools in Ybor City and West Tampa over one hundred and fifty children are under instruction. The careful training, mental and moral, under these godly women, makes permanent the lodgment of truth received from the pulpit.

The new school building, being on a lot adjacent to one on which the church is to be built, gives close relationship to both. If in our mountain regions the Christian school-house could have been made to supplement the church, we could have entrenched ourselves where we are yet without foundation or an abiding place. Colonizer as the Anglo-Saxon is by nature, he may yet learn something about permanent spiritual occupation. God bless the Cuban work, and answer the prayer of those who plead for civil and religious liberty. While long delayed in the terrible agony of birth-throes, we believe Cuba will be born into a new and larger life. Are we ready for an event which will require prompt and tender care?

STANDS BY HIS COLORS.

Being in constant peril, it seemed wise and expedient to Brother C. F. Fullwood a few weeks ago to order our native preacher in Havana to retire to Key West until the war was over. The following reply was received: "Our little work is doing very well in spite of the fact that we have to regret the loss of nine members, all of whom have gone to Key West. People are flying for fear of what may happen. In my last letter I said, 'There is nothing to fear at present.' Now, in the interior, the

Spanish troops are carrying sword and flame before them, regardless of age or sex. Brother Manuel Toledo, Bible colporteur, who was much esteemed by all of our members for his zeal for the Lord's cause, left here about three months ago for the towns hard by, and has not been heard from. According to rumors, he has been killed in cold blood. He was a steward and member of our Church, as is also Mrs. Toledo, whom I trust you will remember in your prayers. Notwithstanding all this there have been within the past few days four applicants for Church membership. I have also baptized and received into the Church two probationers on profession of faith. All this makes me feel that what has happened is due to the mighty working of the Almighty hand of God to the future good of his Church here." Unfaltering the heroic young man stands by his post. Let the prayers of the Church go up daily for him and his brethren.

OPIUM IN FORMOSA.

It is to be regretted that Japan has forfeited the high position she has heretofore maintained in regard to the prohibition of opium. When Formosa was first occupied by the Japanese, they declared themselves as against opium, and made the possession and use of it on the island a capital offense.

The Chinese claim that the use of opium is necessary to ward off malaria, which infects the rice and sugar districts. As soon as the Japanese attempted to enforce the prohibition they began promptly forsaking the island for the mainland in large numbers. Japan, we are sorry to say, with equal promptness and with little regard for the moral question involved, yielded the point and now permits the use of the narcotic. What the consequences to Japanese colonists will be from the constant contact with Chinese *habitués* remains to be seen. It will be ruinous, we fear, to them, and ultimately to the Japanese Empire itself, when brought under the insidious influence of the drug.

Chung-king, China, was the scene last year of anti-foreign demonstration and riot. By a good providence the late Taotai, Li, who was afflicted with a grievous malady for months, came under the care of Messrs. Varden and Williams, and of the medical treatment of Dr. McCartney, of the Methodist Episcopal Mission. The official was completely restored. The *North China Herald* remarks: "This happy event must reflect credit not only upon those concerned, but upon missionaries in general, and indeed upon all foreigners." Returning good for evil in the very city where foreigners have been roughly handled, and from which they were at one time expelled, must make for Christianity, the exponent of that love "which suffereth long and is kind."

OUR MISSION FIELDS.

CHINA.

A Review of the Shanghai District Work.

We are indebted to Rev. Moses B. Hill for a full report of work on the Shanghai District, which we give in part to our readers:

"At Shanghai and Nantziang it is gratifying to see how the heathen listeners are increasing at our Sunday services; and I doubt not that many of them are moved as they would not be at an ordinary street chapel service. Prayer should be made for our Sunday services, that they may be occasions of power from above; that the native Christians may love the sanctuary of God and welcome the coming of each holy Sabbath. Let the preaching on Sunday be 'in demonstration of the Spirit and of power,' and it will help the native Christians to 'remember the Sabbath day to keep it holy.'

"Our street chapel preaching, while attended with many serious difficulties, is a very important work. Many of the Chinese Christians can trace the beginning of their conversion to Christianity to the first impressions received in some street chapel. It is a custom with most of us engaged in this work to preach six days in the week at one or more of these street chapels. These chapels are rented from the natives, and were built for shops. They are usually located on some busy street, and the hearers are mostly those who may be passing by at the hour of preaching and stop in for a short while, it may be more from curiosity than from any other motive. Hence many people from the country are reached through these chapels who would not be likely to hear the gospel elsewhere. When these services are held in the evening, after the shops are closed, the congregation consists largely of the shop-keepers, and this evening service gives an opportunity for not a few of the Nicodemus style. I feel that our work in the street chapel is very much needed and very helpful. Would that these chapels were larger and better ventilated! They are exceedingly cold in winter, and many of them intolerably hot in summer. These inconveniences must be endured for the present. The time will come when the native Church will be able to provide better ones.

"We have one or more organized prayer meetings in each of our stations. They are far from being ideal prayer meetings, but possess some of the important characteristics of success. For the most part they are quite free from stiffness and constraint; and it is certainly beautiful to see the child-like faith so manifest in the prayers of many of the native Christians. Volunteer prayers are quite common among both men and women, and I have heard very few Chinese Christians refuse to lead in prayer when called upon to do so.

"Several years ago I proposed that the native preachers in the district covenant together to make special daily prayer for each other and their work, and the district was divided into seven parts, and these parts were divided among the seven days of the week, and the united prayers of each day were to be directed accordingly. They still continue to testify to the blessings they have received as the answers to these daily prayer meetings around the throne of grace.

"The first week in January was observed as a week of prayer, and all of us here felt blessed by the meetings. It did my heart good to hear some of our small boys volunteer to lead in prayer.

"The number of Sunday schools reported at our last Annual Conference in the Shanghai District was fourteen, and the number of pupils was 379. These pupils are principally from our boarding and day schools. The smaller pupils study the Catechism, and the larger ones the Lesson Papers. It should be said, to

the credit of many of these pupils, that they memorize these catechisms from beginning to end, and most of those studying the Lesson Papers memorize all the important teachings in each Sunday's lesson.

"The Leagues within the district now number five, with a membership of 161. The Leagues at Shanghai have been quite flourishing from the beginning, and much of the ingathering of members and probationers during the last year has been credited to them. A few weeks ago I had the pleasure of attending a meeting of the League at Shanghai, and was really delighted with the proceedings. The conduct of the meeting was altogether in the hands of the natives, and everything proceeded with a gratifying grace and readiness.

"Among our schools we have the Anglo-Chinese College, with an enrollment during the year of 142 pupils, and an average attendance of 100. At the end of the first quarter after Conference the pastor reported eighteen more probationers among the boys. We have 2 girls' boarding schools and 38 day schools, with an aggregate of 894 pupils. Of these pupils 84 are reported as Christians, and 43 of this number are of the girls' boarding schools; in fact, all in the boarding schools are reported as Christians, and it will be seen that our day schools are beginning to bear fruit. A few years ago it was difficult to find a Christian among our day school pupils. Almost the entire number now reported have developed within the last two years. The day school work is certainly on the up-grade, and will be still more profitable as time advances and as we are able to get qualified native teachers."

China for One Lord and King.

FROM Shanghai comes an urgent call for reinforcements. Rev. G. R. Loehr writes:

"Since Conference our work has moved smoothly, quietly, hopefully on. Eighteen probationers have been received at the college, some of them boys of hope and promise. Shanghai is certainly one of Satan's strongholds, and is ever on the alert to do his hellish work. He is making a strenuous effort to hold this empire in his power, but he is on the losing side. We are going to take it for our Lord and King. Event follows event in rapid succession, showing that the Church of Christ is on the gaining and winning side. China is getting ready for the gospel faster than the Church of Christ is getting ready to give it to her. Now is the time to help China. Now she needs light, help, and encouragement. She is wisely turning to the missionaries for the light and help she needs, and they are giving it to her freely and gladly. The leading missionaries all over the empire have been asked for their opinion as to what will best help China at this time, and they are responding to the call fully and promptly; and if their advice is taken and acted upon, China will be greatly blessed and advanced. Drs. Allen and Edkins, and Revs. Richard and Gilbert Reid have done and are doing noble work, and are helping the mission cause mightily in China. The Board of Missions did a good and wise thing when it allowed Dr. Allen to devote his time to literary work. Would that there were others like those mentioned in position to reach and influence the high officials and literati. Now is the time for strong reinforcements. When will our loved Church awake to a sense of her duty, privilege, opportunity, and responsibility. Oh, how we need men to occupy fields now ready! Send us strong reinforcements this year. This is our oldest, largest mission field, and it has strong claims upon the Church for support. Stress the call for men now, for China is in need, and our Conference is far too small. Reinforce us, and do it now."

Thankful for his Life Work.

REV. J. B. FEARN, M.D., Suchow, China, sends his annual report, from which we make a few extracts:

"Since Conference my main work has been studying the language, but I have

had charge of the work at the Kong Hong dispensary, and my Sunday work is at the Kong Hong chapel, where I help Brother Anderson as far as my ability permits. Ever since landing in China I have felt grateful to God for being permitted to work where the 'harvest is ripe.' I realize that even if the harvest be ripe it does not make the work any lighter, for it must be gathered. As I learn a little more of the language each day, I become more and more interested in the people and in the salvation of their souls. As I cannot yet speak enough of the language to talk to a man of his soul, I am praying for and talking with those around me who can understand English. One young man is on my heart nearly always, and I ask prayers that he may be brought to Christ in deed and in truth. My life in China is happy, and each day my heart goes out in thanksgiving for giving me this as my life-work. May our Father bless us all, and may the Church at home send us out men given up to God's service. We all on the field need your prayers that we may discharge our duties as unto the Lord."

Drunkards and Gamblers Become Christians.

DR. C. K. MARSHALL, who it will be remembered did most excellent work as a medical evangelist at Nan Zing, China, writes that his eldest daughter, Lavinia, (a namesake, by the way, of the sainted Mrs. Lavinia Kelley), has decided to study medicine, that she may minister to her poor countrywomen. Dr. Marshall adds concerning his work:

"Amongst the country people where I work there is reason for much hope. During the first and second quarter I have received 32 probationers, have now 24 members, and soon more will be received into the Church. The members are of good standing. Some were in past years great drunkards, fighters, and gamblers, but now they not only come to church, but bring their influence to bear on their wives, and they too are attending the church services and becoming probationers. Their children also are in our school. We opened our new church on the 5th of January. The day was pleasant and warm. We had about 700 or 800 people, and the little church was far too small for all. The three services were filled to the last. Please remember us in your prayers. Pray that I may be the instrument of winning many souls for Christ.

"I want to start a boarding school in the country, where the people can see for themselves and not be afraid of us."

JAPAN.

Encouraging Reports.

THE reports of our Japan work we are forced to condense and summarize for lack of space.

Rev. J. T. Meyers writes that the church in Tadotsu is in good condition, and the Sunday school the best they have had as yet. In the country there is some lack of progress, but the condition of the work on the whole is encouraging.

At Kwanonji there is much opposition, and no place can be rented for preaching. Brothers Meyers and Utley preached there not long since to a rather dangerous-looking crowd, but it finally dispersed, jeering and hooting at the preachers. At another preaching place some even tried to make a similar disturbance, but were too drunk to hold to their purpose. At this place a man and his wife have determined to become Christians. They are in earnest and not afraid of persecution, of which they have already had a taste.

Rev. W. A. Davis, of Uwajima, rejoices to see some of the fruits of his labors. After much earnest preaching here and there, sometimes to a little band of Christians, sometimes to a crowd of curious listeners, he sees that God is blessing his efforts. Some are seeking to know more of this doctrine, while others have declared their intention to become Christians. Brother Davis adds: "My heart aches as I am invited and urged,

time and again, to visit towns when I have not the time to go nor the native helper to send."

Rev. C. A. Tague writes concerning the work of the Iwakuni Circuit, that it has been a year not without fruit. Good congregations at the chapels gave an attentive hearing to the preached Word. Many tracts and Bibles have been distributed and much talking with inquirers about the way of life. He made a trip to the island of Ostuma, preached the gospel where it had probably never been heard before, and placed a tract or portion of Scripture in nearly every home of the 60,000 inhabitants of the island. He was most kindly received, and thinks a great harvest could be reaped from that field.

Rev. Samuel E. Hager, preacher in charge of Oita Circuit, enters upon his work this year with better hopes and brighter prospects. All over the circuit have been many inquiries about Christianity, but as yet none have begun to investigate the subject seriously. About eight miles from Oita is a small town of 1,000 inhabitants that has had no Christian work done in it until Brother Hager began visiting it regularly and striving to give the people the gospel. It is a quiet, business-like town, its people very courteous to the evangelist, and gives promise of being a good place for permanent Christian work. Mrs. Hager organized a children's Sunday school in her home last fall, and before the end of the year forty pupils were enrolled. This work has always been difficult in Oita, owing to the opposition of the public school teachers. Brother Hager writes: "Happy are we to make even a small beginning, and we have promise of continued increase in numbers and interest. The Father's blessing continues with great grace and comfort upon our hearts and home."

Rev. C. B. Mosely, presiding elder of the Matsuyama district, is to be congratulated upon having dedicated one new church on the district, and upon having another in contemplation. A reading room is greatly needed at Matsuyama as a means of gaining access to the many students who come to the place. As to chapel preaching, Brother Mosely writes:

"At all points chapel preaching has been regularly done, and in several instances new chapels or other places where preaching services are held have been added during the year. Among these one that has been of special interest is a farm village near Tadotsu, where one of the members of the Tadotsu church lives. I had the pleasure once during the year of a visit there with Brother Meyers. It was after the rice crop had been put forward and all the fields had been flooded. The night was dark. To find a path and solid footing there was need for one who had gone that way before, so the young Japanese friend and myself fell to the rear and put Brother Meyers in the lead. In due time the house was reached. Our friend had not finished his evening meal, so we were invited to wait in the best room while a member of the family was sent to tell the neighbors to come to the services. Among the dozen of men, besides women and children, who came and seated themselves on the matted floor was one old white-headed man who had been attending the services held here from time to time for some time before. I was told that he had already expressed his desire to become a Christian, but interposed that he had been worshiping at Kothira, one of the great temples of Japan located not far away, so long that he did not believe he could break himself of the habit even if he were to try, though he confessed that he had very little faith in the worship. But on the occasion of this same visit to Tadotsu I was told that this old man had made up his mind to ask to be received as a candidate for baptism, and he has since been baptized and received into the Church. Much, however, of our chapel preaching is of a very different character. Often the same faces are not seen twice. They come in, attracted by the singing or by the sound of the voice of the preacher, listen for awhile,

or maybe through the sermon, and go on their way again. Thus much of our chapel preaching can never be looked upon as more than seed-sowing. When fruits are gathered it is not always by the hand that did the sowing. But still this work cannot be estimated by present results. It has its importance as an evangelical agency, as an educator of the masses as to what the teachings of the gospel are. By this means stubborn prejudices are weakened and are finally undermined, and these casual hearers become more open-minded, are more likely to become seekers of more light."

Spiritual and Financial Progress.

REV. W. E. TOWSON, presiding elder of the Kobé District, sends a report of his work which is full of interest and encouragement. Notwithstanding the great excitement and disturbance consequent upon the China-Japan war, Brother Towson writes:

"We come not to record the disasters of the year, but the mercies and blessings vouchsafed to the Church and to the workers. Among those added to the Church the proportion of adults, men and women of position and means, has been larger than usual. One of this number was a Judge of the Court of Appeals who, after becoming a Christian, resolved to resign his position as Judge and enter the evangelistic field. He said that being a Judge was worldly work, and there were many candidates; but an evangelist is engaged in religious service and there are very few candidates. He believed he was needed by his country more in the latter capacity, so he is to be a self-supporting evangelist. The Judge says: 'I think one can change his position when he is fully convinced that he is called to a higher work. Many of the Lord's disciples left their profession to follow Jesus. I feel as Paul did, "Woe is unto me if I preach not the gospel."'

"The district has made considerable advance financially. All the collections are overpaid, and the amount raised for the support of the ministry is one-third greater than was reported last year. The East Osaka Church has begun to pay five *yen* a month for its native worker, and it is hoped this is the beginning of an effort that will result in a self-supporting work in that city in the near future. The church in Kobé has assumed the entire support of its pastor. It should be borne in mind that this step was taken just at the beginning of the war when the prices of all commodities were rapidly rising, and many extra calls were being made upon the people. A more inauspicious time could scarcely have been chosen for a financial advance like this, and yet such has been the faith and zeal of its promoters, and the self-denying consecration of the pastor, that it has been carried to a complete success. And thus the Kobé congregation has become the first self-supporting church in the Japan Mission Conference.

"Up to the present the work in Osaka has been carried on in rented houses. Situated immediately on the street, with the noise of traffic filling the air, and in small rooms whose ceilings can be reached by the upraised hand, the quiet and solemnity of our services have been continually disturbed and the work of training the church has been much hindered. But early in the year, through the kind efforts of Dr. Morton, Secretary of the Church Extension Society, and the consecrated liberality of two California ladies, sufficient funds were sent us to purchase an eligible lot, amply large enough for church and parsonage purposes. At this date we have about half the amount needed for the church house, and we hope that during the coming year we will be able to erect this much needed structure.

During the month of May the Church enjoyed a remarkable outpouring of the Holy Spirit. At one of the Sunday morning services, just before the sermon, while a visiting brother was taking part, the Holy Spirit came upon the congregation in a striking manner. Every person

present was powerfully wrought upon. The preacher was forced to give up his intended sermon, and the hour and a half was spent, under the blessed leadership of the Holy Spirit, in prayer and praise. Pentecost, as I had never seen it before in Japan, was repeated on a small scale. That night the largest congregation gathered that the church ever had. The Holy Ghost always attracts. 'Now when this was noised abroad the multitude came together.' The effects of this remarkable service continued with us in a striking manner for many days. A number in the church had never seen it on this wise before. They had heard us preach and pray about the Holy Ghost, but now for the first time they saw and felt His power for themselves, and henceforth they were able to 'publish to the sons of men the signs infallible.' Few if any of those present will ever forget how at that remarkable service 'the Holy Ghost descended and had the right of way.'

"Just after the great blessing upon the church, referred to in the above paragraph, six consecrated young men were secured for special evangelistic campaigning throughout the entire city. The work occupied a month and a half, during which time at least three hundred sermons were preached, and about one thousand were talked to personally concerning their souls' salvation. A special canvass was made and a tract was put into every home in the city. In all, 110,000 tracts, giving a simple yet full statement concerning Christianity, were used in this work. Services were held on the street night after night, with preaching in the native story-telling halls and in street chapels, and thus many heard the story of the cross for the first time. Some indications of God's blessings on the effort were manifest and the labors were not without visible results.

"Spiritually, the year has been one of progress. Marked outpourings of the Holy Ghost have attended the work in several places, and the praises of God have been shouted aloud in more than one gathering of the saints. Our District Conference was a remarkable occasion.

"The difficulties of the work in Japan are increasing with every added year. The results are seen in greatly diminished congregations and in decreased statistics. Hydra-headed heresy is stalking through the land and has entered some Christian schools, and even stands in a number of pulpits. In some places grievous wolves have entered in, not sparing the flock, and men are arising speaking perverse things and drawing disciples away after them. Thus far Japanese Methodism has been kept doctrinally pure, and there have been no divisions among us. But the times are perilous, and much prayer is demanded. No human instrumentality can save the day in Japan. We need a revival of the Holy Ghost power among us—a burning, sweeping revival—a time of the power of God."

BRAZIL.

Full of Hope.

WITHIN the last three and a half years our membership in the Rio District has been almost quadrupled, writes Rev. E. A. Tilley, of Rio de Janeiro. Our growth, he says, has been both healthy and rapid; just such as to inspire the home Church with confidence as to the future triumph of our cause in Brazil.

"Our people as a whole lead godly lives and are spiritually-minded. With three or four hundred years of Romanism in them we can hardly expect that same degree of Christian character we find in the home churches. However, we are pleased with the spiritual condition of the church, and wonder at the progress our people have made in the divine life in so short a time.

"That the home Church may form some idea as to how the Brazilian Methodists appreciate their privileges in Christ, and the work done by the mother Church, let me say that the *per capita* contribution by the members in the Rio District last year was a few cents over five dollars.

"The work in the Rio District is well organized, and every interest of the Church is being well looked after. Brother Kennedy has the love and sympathy of both preachers and people, and under his direction this promises to be the most prosperous year in the history of the district. All our people are contributing most liberally to the support of the native preachers. If such were not the case we would be driven to abandon some of our existing work.

"We have now 47 members in the Rio English charge. The services of the church have been well attended. At times as many as one hundred adults were present. The hot season is now upon us; yet on last Sunday over fifty persons were present at our noon service. Our prayer meeting service has been kept up, at times 50 per cent. of the members in our city being present. The spiritual condition of the church is good. A more important charge than this one we have not in our Conference. Our Brazilian work in this city is to a great extent dependent on the English congregation. The heavy incidental expenses of our work in Rio are largely met by the English charge. At the present moment our mission hall would be closed but for the material help given by this charge. In three weeks after Annual Conference all the money appropriated for travel for the entire year had been spent, and the English congregation came to the rescue, contributing such an amount as would enable Brother Kennedy to make his round on the district, and will continue to make such contributions through the year. The entire time of one missionary should be given to this charge. For five months I have had charge of our city mission work. We have a good hall in one of the most populous districts of the city. I have held three services a week—Tuesday, Friday, and Sunday nights. So important do we regard this work that our purpose is to establish similar mission halls in three other districts of the city. I am full of hope in regard to our work in this city and State. No territory in Brazil can be compared with this for mission purposes."

Piracicaba.

THIS is the oldest and largest native church in our Brazil Mission Conference. It is an important work, capable of considerable development, but we encounter very strong opposition from the Jesuits. Rev. James Hamilton, preacher in charge, writes as follows:

"The work of evangelizing the masses belongs to God, therefore it must and will triumph. Our work here in Piracicaba goes on slowly, but it goes on; the members are becoming more and more established in the truth as it is in Jesus; they are studying the Scriptures, and constantly coming to me for instruction. Our number is still increasing; our membership counts considerably over two hundred, and we have a long list of candidates, of whom we expect to receive a goodly number by the end of January. We have to contend with strong opposition here—stronger, I dare say, than ever before. The friars, of whom there are in this city some seven or eight, are very active; they have built a fine church, which was dedicated about two weeks ago. The Bishop of São Paulo came for this end, and was received with great homage and enthusiasm; so great that I doubt if the Son of God would have had such a reception. There was a great time of confessing, baptizing, and confirming. Notwithstanding all this excitement, there are many people keeping aloof from the Romish Church. I have conversed with many influential and important men who declare that they are having nothing more to do with Romanism. Some of these do not have their children baptized any more in the Romish Church, and declare themselves "free thinkers." Others are inquiring after the truth. Some days ago I had the son-in-law of the President of Brazil in my study, conversing with him about the

doctrines of the Scriptures, and showing him how he could study the Bible to advantage."

MEXICO.

A Reaping Time at Hand.

REV. D. W. CARTER, of San Antonio, writes an interesting and encouraging letter concerning his work:

"I have not written you anything about my work for some time, as there has been but little to communicate. It has seemed to be a time of seed-sowing and patient cultivation, about which there is much monotony and steady work. I am glad, however, to report now that there seems to be just at hand a reaping time. My heart has been much gladdened by recent signs of promise and by the in-gathering of souls. I held a meeting in Atascosa County lately, which resulted in the addition of forty to our number in that place, and just as soon as I can return I am assured a large additional number will be received. At this place the work was greatly aided by Mr. John S. McKinnon, an active and conservative layman of our Church. Indeed he made ready a people prepared for the Lord, and only a little preaching was required to bring them to a decision. He built a church at his own expense, opened it to the Mexicans, encouraged them to attend, showed himself in many ways their friend, and the result is that his heart was much gladdened by seeing so many of them brought to Christ.

"I also held a meeting at Gonzales, which resulted in the addition of two to the Church. I am now engaged in a meeting at this place, where we have not a single member, but where our congregation last night filled the house, all of whom were very attentive to preaching, and where I am sure an excellent work can be accomplished. I am working here alone, our Mexican preacher not being able to get here on account of having been severely hurt by some evil-minded person galloping by him one night on the streets of Corpus Christi and striking him a severe blow on his right arm. This is G. A. Velasquez, one of our best young men.

"At this place a brother who owns extensive lands is much interested in the Mexicans, and his influence is doing them great good. They gladly hear the gospel, and are ready to accept the Saviour of their friend John Wade. He has to-day told me he will give us land and lumber for a church if we can form here a congregation of hearers. The congregation is formed by one day's preaching and two days' visiting among his Mexican tenants, and I shall claim the land and lumber in the name of the Lord. This leads me to say that wherever our American Christian employers will show an active interest in their tenants they can easily open the way for them to the Saviour. Would that more of them could see their opportunities and duty in this regard.

"At Alice, Texas, I have secured lots and $50 for the erection of a chapel. At Pearsall we have two lots and about $40 for a chapel. Near Elmendorf, on the S. A. & A. P. Railway, we have received from a Mexican brother a gift of one acre of land for a chapel, and have about $30 available for building. At the old town of Gonzalez, where all desirable building lots belong to the city, and which, by a peculiar charter dating back to the time of the old Spanish control, cannot be deeded to any one, the mayor assured me that I could have a ninety-nine years' free lease of an excellent site for a chapel. The American brethren of the town would help very liberally, and I greatly hope that we will be able to build at this place. If I had $1,000 I could this year build and occupy five much needed chapels in important places. Give us your continued prayers for the work and the workers."

Faithful Shepherds and Faithful Flocks.

THE following report of the Puebla District, by Rev. W. D. King, Mexico City, will be read with great interest:

"I spent the entire year, as far as I could, visiting and preaching to the various congregations, exhorting in public and in private, administering the Lord's Supper, and baptizing and receiving people into the Church. And all of this I have done as nearly according to the Methodist rules as my knowledge of them would permit. I have also in my rounds paid as close attention to the finances of the Church property as I have been able.

"All of my preachers, with one single exception, have manifested throughout the year a commendable Christian character and a wholesome desire to advance the Master's cause. In other words, with this one single exception, they have been faithful in their lives and in their work. The following is an epitome, as per my notes, of the year's work, less the *data* of three Quarterly Conferences which I was unable to attend, and whose *data* I have been unable to acquire since: Number of members received during the year, 107; number of adults baptized during the year, 100; number of infants baptized during the year, 66; amount collected for all purposes during the year, $564.39.

"The quarterly report of the pastors, on the general state of the Church, indicates a faithfulness of the membership that has been to me in a high degree satisfactory. Nearly every report made during the year contains the statement: 'The members are faithful.' This, the faithfulness of our membership, when it is considered that we offer them nothing either for coming or remaining with us, save that contained in the gospel of the Lord Jesus Christ, while others are constantly offering inducements in the shape of schools for their children, and even other things of a temporary nature, is no small matter. In fact it amounts to an inspiration to me, and gives me hopes for the future that I perhaps would not have otherwise—to know that our people generally throughout this Central Conference are with us, and remain with us for no other consideration than Christ the Lord and his offered salvation.

"We have a Sunday school in every congregation on the district save nine, and in these nine there is a meeting on the Sabbath for the study of some Bible lesson. That is, there are 16 Sunday schools, more or less organized. But But none of these are really organized as Sunday schools should be. This fact could not, however, be a matter of surprise or discouragement to any one knowing the condition of the people. We have no Epworth League in the district. Three leagues have been organized, two others partially organized, and we have made attempts at others still, but it has all come to nothing. The reason for this is that we have but very few who are in any way capable of carrying on League work. The membership of this district is made up principally of illiterate Indians. Perhaps in the future, when it really becomes necessary, we will be able to do better.

"Many places on our borders are calling for us to come to them with the gospel, but what this district needs most just at the present time is to have some of its central points strengthened. We are losing every day because of the fact that others are strong at our centers, and that we are weak. I do not mean that we are losing what we have, but that we are losing what we might and ought to have. I do not think we ought, under the present circumstances, to try to extend our borders for the next two or three years, but rather that we should try to plant ourselves more firmly in the field that we already occupy. Some points, for instance, ought to have more churches. We will never do anything in this city of Puebla to amount to anything until we have a church. And this is one of the principal cities of the whole republic. We have done more in the city of Puebla than all others, yet we have less to show for it than some others. The reason for this, and the only reason, is that we have no material altar around which our people may gather from Sabbath to Sabbath. Others have, and they have, as a consequence, taken our gatherings out of our hands. We need more schools also.

"Finally I will say that I am firm in the conviction that this district is in better shape than it has ever been before. I know that I preach to nearly, if not quite, double the people now that I did when I first came on this district; and I am also firm in the conviction that the Lord will lead us on to further and greater conquests if we will only follow."

MEDICAL MISSIONS.

Doctors' Doings in Kashmir.

THERE are several missionaries at work in Kashmir. There are large mission schools, and ladies who work amongst the women. We have, too, a small congregation of Christians. But what I want especially to show you is the mission hospital. Do you see that hill in the distance? Now if you look carefully, you will see a flag flying; that flag has a red cross on it and marks the position of the hospital. Now we are near enough to see the buildings all in a row, terraced along the hill. It is a large institution, is it not? You see there is a tower at each end, and it looks quite pretty with its red brick walls and graceful verandahs. Those four men with the bedstead are evidently going there carrying some one who is ill. And that lame man is probably going there also, and perhaps also that little group of women and children. To reach the waiting-room we must go up those stone steps. Now you see we are in a quadrangle. Those are the windows of the waiting-room, dispensary, and operating-rooms. On the left side where that verandah is, there is a large ward for men, and at the end is that pretty tower which we saw in the distance, and which is used for patients with eye diseases. If we go to the edge we shall see a road one hundred feet below, running round the end of the hill; and stretching away we see a beautiful poplar avenue, which leads to the city. And now let us go into the waiting-room. What a number of patients there are, and they are all sitting on the ground. Do you see those poor women? They are almost blind. They are suffering from such a strange disease—their eyelashes are turned in so that they sweep up and down over the eye. It must be very painful for them, but we shall be able to put them all right by a little operation. That nice-looking little boy, with such pretty dark eyes, has a swollen leg, I see. I fear he has disease of one of the bones. Probably we shall have to send him to sleep with a little chloroform, and then remove the disease; but we shall be able to cure him without cutting his leg off, which is what he is so much afraid of. The gray-bearded man in the corner is quite blind; he has what is called cataract. We can restore his sight; he does not know that yet. He has come because some friends strongly recommended him to visit the hospital. He had given up all hope of ever seeing again, so it will be a great delight to him to do so. Now they are all quite quiet, so we will read part of the Gospel according to St. Luke to them.

No, none of those in *this* room are Christians. Yes, they like hearing about the Lord Jesus. They believe he was a great prophet, but do not know him as the Son of God, the Saviour of the world. But you see how attentive they are. Every day except on Sunday a similar address is given to the out-patients. We have from fifteen to twenty thousand out-patients every year.

Now we must take a quick look at the dispensary, just like a druggist's shop, is it not, with the rows and rows of bottles with funny-looking names on, and the curious medicinal smell in the room? Here is the operating-room. Isn't it large? and so bright, too. We need all the light we can get for such important work. This is where so many of the wonders are done which have given the hospital a reputation which has spread far and wide. Last year 2,588 surgical operations were performed.

Shall we go across the quadrangle and visit the wards? We have a family of about sixty patients in the hospital now. Last year 30,000 meals were given free to the in-patients. Don't they look cosy with the neat, iron bedsteads, comfortable bedding, grand scarlet blankets, and the bright pictures on the walls? O, those are the cots which are supported

by kind friends at home. That particular bed you are looking at is kept up in memory of a dear little girl who died in England a few years ago.

That man with his head encased in bandages was injured by a bear. One day while out in the forest gathering sticks, he suddenly heard a great growl, and then saw a large black bear advancing toward him. To make a long story short, he was knocked down and terribly bitten and mauled about the head. His friends found him and brought him in, and have been helping to nurse him. None of them can read, but they understand the Scripture pictures on the walls, and quite enjoy a talk about them. They have been here some weeks, and have heard the whole of the gospel story. Before long they will all return to their distant homes, carrying the name and fame of the Mission Hospital with them; but carrying, I hope, something better than that—carrying some knowledge of the way of truth, some remembrance of what they have heard about the love of God in Christ. Some day when we visit that far away village, we shall find old friends there, and patients will gather round in scores, and there, too, we hope to be able to deliver the message of salvation. Will you help us in every way you can at home?—*Children's World.*

A Story of Missionary Self-sacrifice.

"A YOUNG woman," says ex-Secretary J. W. Foster, who visited Asia in 1894, "after spending six years in the zenana work in India, broken in health and worn out by her labors in the hot climate, sought restoration by a visit to her home in Ohio. While there the failing health of her mother seemed to make it her duty to remain and care for her. But one morning while dressing she saw a spot which startled her, for her experience suggested what it was. But thoroughly to test her suspicion, she went to New York without making her object known and consulted a specialist, who confirmed her worst fears—it was unmistakably the loathsome leprosy. It was in her eyes the Lord's mark, dedicating her life to the poor lepers of the country where she had taken the infection. So she sailed from New York direct to her field, and after her departure wrote a touching letter home, telling the dear ones there she could never come to them again, resigned and happy that the Lord had called her to special work among the wretched class to whom his sympathy was so often extended during his life on earth. While in Bombay we heard that this noble young woman had passed through that city and was then in her excluded field. The heroic deeds and trials of the foreign missionaries will never be fully written except in the Lamb's Book of Life above."—*Church of Scotland Monthly.*

A SHOCHING tale of inhumanity comes from Nanking. A sick employee in a rice shop is turned into the street, where for three days and nights, with a temperature at night time approaching the freezing point, he lies with no covering. A missionary physician only finds him when it is too late to save his life. The report adds: "A few yards to the west of him is a large Buddhist monastery, a smaller temple no farther along on the east. A Mohammedan mosque stands but a short distance to the south, while Confucianists abound on every hand. These neighbors might have felt some stirrings of pity, but they all 'passed by on the other side.' It is said that the late Viceroy Tseng spent 60,000 taels on the monastery known as Pei-lu-sze. A favorite of his, a notorious scape-grace, was made abbot, and support provided for 200 monks and several thousand idols. Hundreds of thousands of dollars are spent annually in this way in China, and three millions of the people, it is estimated, die in the same time from starvation. Thus the idle and profligate are nourished while the unfortunate poor perish by the roadside, and a mud god is more cared for than a man of flesh and blood."—*Church Record.*

WOMAN'S WORK.

An Outfit for Missionaries.

In *Woman's Missionary Friend* is an article with the above title, by A. L. O. E., which commends itself. I will not quote at length, but enumerate some of the particulars mentioned:

Gold, representing faith and love, occupies the first place. *Silver*, knowledge, has the second place. Certainly these are of prime importance. *Steel*, moral courage. A missionary should not be shaken by persecution, by a man-fearing spirit, nor by indifference any more than by snakes, scorpions, and earthquakes. *Leather*, capacity for enduring, is another capital quality. Romantic sentimentality will not do; steady, resolute perseverance is a necessity. *A Letter Weigher* is next. *Sound judgment* is thus symbolized. There is needed for foreign work a well balanced delicate weigher, which, should be daily used. New missionaries, like newly elected officers, may bring in enthusiasm, eagerness, and zeal, but ignorance too, and want of experience. They often, in their eagerness and zeal, imagine the whole society needs information as well as enthusiasm!

Another necessity is *salve*. Said she, "Be sure to bring a box of *salve*. In a climate that tries the temper, there is a possibility of some slight *rubs* which, without soothing ointment, may develop into sores!"

In *Harper's Weekly* may be found a short poem, on "Which are You?"

"There are two kinds of people on earth to-day,
Just two kinds of people, no more, I say."

After telling who are not, she proceeds, in the fifth couplet, to say

"No; the two kinds of people on earth I mean
Are the people who lift, and the people who lean.

"And sadly enough you will find, I ween,
There is only one lifter to twenty who lean."

Is not this true of Christian women, as to all Church enterprise, especially work depending upon faith? Now comes a plain question:

"In which class are you? Are you using the load
Of overtaxed lifters who toil down the road?"
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?"

"Worried In."

"I am so glad to find you interested in our society and such an active member," said one friend to another as they walked home from a monthly missionary meeting. The first speaker had just returned after a long absence, to find her neighbor re-ënforcing the old "stand bys." "How did it happen?" she asked. "You used to feel that duties at home were too pressing to let you go to meetings."

"So I did," replied the new member, "and I would have rested calmly in that belief until this time, I suppose, if our president had only been willing to let me alone. But she wasn't willing, and she wouldn't do it. She was an embodied Lookout Committee, all herself, and she seemed to be always on the lookout for me, to invite me to the meeting and ask me to join the society. I told her over and over that my children were small and I could not, in conscience, leave them to run to meetings, and that my home cares were legion. But she kept on with her plea of 'just one hour a month,' and kept telling me about the work of the society and explaining that they needed help, and that I would enjoy it, and all that, till I declare, I had no peace of my life. She fairly worried me into the meeting, and I consented to go just to get rid of her."

"Are you vexed with her for being so persistent? Are you sorry you began? What makes you keep on?" the questions came eagerly.

"Indeed, I'm not vexed, and I'm not sorry, and I can't help keeping on," came the no less eager answers. I found that my children were better without me one hour a month, and that I was far better

fitted to teach and care for them, and I loved to do it as never before, after I knew of the ways of heathen mothers. Blessings on our president who kept at it until she worried me into so helpful a meeting."

ONE WHO HEARD THEM.

School Girls in Korea.

I WISH our interested mission workers in the home land could come and spend at least a day with us in our girls' school. The school girls breakfast at seven o'clock, so we will take you to the dining room first. It is a large, light room with a stone floor. The long, narrow tables are but a foot and a half high, for a Korean finds a chair useless. You will notice that each girl has a large bowl of rice, besides some smaller dishes of food for which we fail to find English names. We are very much ashamed to have you hear the noise they make in eating, but we must excuse them, for this is the appreciation of palatable food. The kitchen is some three feet lower, with simply a ground floor. Their food is cooked in the three great kettles cemented over the fire-place. The flue goes under the dining room floor, as that is the Korean method of heating rooms. While the girls wash their dishes, wipe up the dining room floor, and do the work allotted to each one, we will peep into their rooms.

You will find some of the rooms in good order, and some not, for girls in Korea, we find, are much like American girls—not all as neat as they should be. The floors in these rooms are stone, like the dining room, covered with heavy oiled paper, and heated by a fire-place underneath. The yoes, or mattresses upon which they sleep are carefully folded with their blankets and sheets in the day time. The pretty black boxes with brass locks, and the gaily papered wooden ones, they use for trunks. Their clothes, without ruffles or tucks, fold into a small space easily.

From the sleeping rooms let us go to the school rooms, as the bell for prayer has rung. The large room does not look unlike an American school room, for the painted floor, seats, desks, blackboards, and stove certainly are not Korean things; but since there are no schools in Korea to imitate, we can, without violence to custom, arrange one as we like. The girls are waiting to say "good morning" and to give us their morning bow. We are proud to show you our bright eyed girls with their clean red and white dresses. They seem to have no other thought than to be followers of Christ, for they soon learn the uselessness of heathen worship. This has been the spirit of the school from its foundation, largely due, we think, to Mrs. Scranton's consecrated influence.

You will not be tired, I know, if you stay after prayers and hear a few classes recite, although you may not be able to understand all that is said. We teach English, arithmetic, general history, and the native language, but most important of all are the Bible studies.

The text-books in which they learn to read the Korean characters are catechisms, Old Testament stories, and other Christian books. These lessons, which they study by the aid of Korean teachers, they afterward recite either to Miss Paine or myself. They readily commit to memory, and can repeat for you, many chapters of the Gospels without the least hesitation.

After dinner you will hear the noon prayer bell ring, and if you step quietly into the hall, you will hear them in their rooms praying. Fifteen minutes alone with Jesus every day does more for our girls than we are able to tell.

School is out at four o'clock, and the little girls are quite ready to play after their confinement during school hours. The older ones quickly find their sewing, for each girl has the care of the clothes of two or more little ones and it takes much of their time outside of study hours. In the evening they study from seven until half past eight o'clock.—*Lula E. Frey, in Woman's Missionary Friend.*

THE SUNDAY SCHOOL.

How a Sunday School Was Started.

PERHAPS you will like to hear how a Sunday school began in Bombay.

I have a day school for high-caste little girls, and at the Sunday school connected with it many of the mothers and brothers are glad to come. The boys enjoy the lessons and the singing as much as the girls I think. One day, after the Sunday school was over, three of the older boys came to me and said that their teacher had sent me an invitation to visit his school on the next Tuesday. Their teacher was a Hindu and had a large private school where the boys learned both Marathi and English.

On Tuesday I visited the school—in the English department first, where I received a very gentlemanly welcome from the teacher. The boys were dressed in their best, and were full of excitement and smiles on seeing me, and gave me a hearty salaam. The teacher said he would like me to examine his English classes, and then added; "Some of my boys go to a class you have, and they have asked me many times to invite you to come here and teach them singing and morality."

I said, "We call the class a Sunday school; would you like to have a Sunday school here?"

"No not a Sunday school," he answered, "but I would like you to teach them some of your hymns and moral stories."

I asked him why he did not teach them morality, and if he had a Bible.

"Yes, I have a Bible and have studied it, but it will not do for me to teach the Bible, as it is a Hindu school."

"Well," I said, "why do you not teach them about your own gods—the morality of Krishna and Kali, for instance?"

"You know very well, he answered "that I can teach them many beautiful and moral sayings of our poets, but it will not make the boys any better to follow the example of our gods."

"But you think it will be safe for the boys to follow the example, as well as the teachings, of the true God; is it not so?"

The teacher smiled and said, "Yes, I suppose so."

"Very well, let me come and have a Sunday school here, and teach the boys about Christ, whose example and teachings it will be very safe for them to follow."

"O no, not about Christ;" and the teacher looked quite alarmed for fear the boys had overheard me, and then he asked me quite abruptly to go with him to visit the other part of his school; and as we were going he explained to me that he did not wish me to teach about Christ, as it would break up his school; he only wanted morality.

"It will not break up your school," I said; "the boys that come from your school to my Sunday school love to hear about Christ, and are glad to learn hymns about Christ and in His praise."

"That is different," he answered; "they may like to go to you, but if you come here and talk about Christ the parents will object, and they will take the boys out of school."

"But how can I come here and teach your boys morality without telling them about Christ?" I asked. "Every one in Bombay who knows anything about missionaries knows that we come for the very purpose of telling people about Christ; this is our first message, that Jesus Christ came into the world to save sinners. Just telling moral stories to boys will not save them, but if I can tell them about Christ, so that they will believe in Him, then they will be better boys, and their souls will be saved. If the parents know I come to your school and teach morality without Christ, they will know that I am either a coward or a deceiver. Would you not think so yourself?"

"Perhaps so," the teacher answered, "but I am much disappointed, for I hoped

you would come and teach the boys many good things. Our boys are very ignorant of right things. I wish they were better.''

By this time we had reached the lower department of the school, and I found two large rooms packed with boys, big and little. How they ever studied or recited I am sure I cannot think, there was such a buzz and babel everywhere. When I appeared, however, they quieted instantly, and were very curious to know what had brought a lady to their school room. When I asked them if they would like to learn to sing they smiled and nodded their little caps and turbans very emphatically. When I began, "Prabhu maza tahran de patitahla," many little voices joined with mine, for they had heard, in some of our Sunday schools, this sweet hymn, "Jesus, save me, a sinner." And the tune has such a pleasant swing to it that children like it, and in a few minutes nearly every little boy was attempting to learn. After telling them a little what the hymn meant, and how much all children needed Jesus, I asked them what they could recite for me, and, to my surprise, one class of about fifteen boys arose and repeated the Ten Commandments put into verse. I turned to the teacher and said, "I am glad they have learned that," and he answered me quietly, "There is nothing better."

Well, you can imagine how I longed to turn toward Jesus the hundred and more bright little faces before me, and so I pleaded again with the master of the school to let me have these boys in a Sunday school. He did not dare, however, to risk the breaking up of his school, although I am sure he knew that the teachings of the Holy Bible could be the only thing to make boys better.

We talked adout the matter a while longer and then I said, "Let me hire a room of you, or near you, and begin a Sunday school, and then if your boys like they can come and learn hymns and have teaching about Christ." Of course the master could not object to this, and so the new Sunday school began.

Now if you would go with me some Sunday morning you would see a room, far too small, packed with boys and men. The little organ is a great attraction, and the three or four Christian young men who are teaching there are very happy in their work, although sometimes they are put to their wits' end to keep order, especially when the bright lesson leaflets and tracts are being distributed.

This is only a beginning, you know, but you will surely pray that this school may go on and increase, and that Jesus may pick out many boys among these bright little Hindus who may grow up to be messengers and workers for Him.—*A. Abbott, in The Zenana.*

A Buddhist Nun.

AN old Christian woman in the Kweiki Church spent twenty-eight years of her life as a *Ni-ku,* or nun, in a Buddhist temple. She had an adopted son who frequently came to the Gospel hall in Kweiki, where he learned to love and trust the Saviour. It is seven years ago now since the young man began to carry the strange, glad story which he had learned to the poor temple nun. As she listened her interest was aroused and she enquired more about the gospel. At last, being determined to test the matter, she went into the temple, and, bowing in worship once more, she told the idols that she wished to know whether she might break her vegetarian vows or not. For three nights she slept—or lay awake—on the hard, cold stones before the idols, waiting for a dream or vision. The idols were utterly silent, however, and on the fourth morning she addressed them thus: "P'u-sa (gods), I have washed your faces for twenty-eight years, and have been faithful to you, and now in my time of need you cannot help me, so I have done with you."

How much trouble he avoids who does not look to see what his neighbor says or does or thinks, but only to what he does himself, that it may be just and pure!—*Selected.*

EPWORTH LEAGUE.

The Nestorian Tablet.

IN a recent number of the *Chinese Recorder* there appeared an interesting article by Mr. W. J. Lewis of the British and Foreign Bible Society, regarding the famous Nestorian tablet brought to light by some workmen 370 years ago in a ruin-strewed field about a mile from Sigan, a city of Shen-si. When the discovery of the stone was first reported in Europe it gave rise to much controversy, but its authenticity is now accepted by Chinese scholars as beyond a doubt.

Mrs. Howard Taylor, describing in *Regions Beyond* a visit to the tablet, speaks of it as one of a group of five stones, facing the ruins of a small Buddhist monastery and temple. The stone is of black marble, and the characters deeply graven. Some of the others were larger and more elaborate, but, like the Buddhist temple, far inferior in antiquity and interest They had probably been planted there to exorcise the influences of the Christian religion.

Beyond the hollow was the site of the contemporaneous Christian cathedral. "There, covered with wild undergrowth, we could make out the remains of a double row of columns surrounding an oblong space, and at a little distance stood a beautiful alabaster font, as perfect as if it were in use to-day."

Besides giving valuable information regarding the early secular history of China, this tablet brings out the interesting fact that Christian Missions—at least Nestorian Missions—obtained a footing in the country during the early centuries of this era. Although Nestorius, the famous heretical Patriarch of Constantinople, was excluded from the Episcopate and all priestly communion by the council of Ephesus in A.D. 431, and though his heresy in his native and episcopal province was speedily obliterated, beyond these limits, as Gibbon says, his followers had discovered a new world in which they might hope for liberty and aspire to conquest. And the Sigan tablet records how, in the time of the Emperor T'ai-Tsung (627,650), one Olopun, from the country of "Ta-tsin" (probably Syria), arrived at Sigan. The emperor sent his Prime Minister to conduct his guest into the interior. The sacred books were translated in the Imperial library, and the sovereign, becoming deeply impressed with the truth of the religion, gave special orders for its dissemination. No trace, it should perhaps be mentioned, of this translation, though careful search has been made in Peking and the provinces, has yet been found. Although most of T'ai-Tsung's successors for a considerable period favored Christianity, by the tenth century it seems to have fallen to a very low ebb, for an Arabian author, writing during that time, says that there did not remain then a single Christian in China. But the cause must have been revived, because in Marco Polo's travels it is made evident that in the thirteenth century Nestorianism was again widely diffused. Very soon afterwards, however, it completely disappeared from history, as far as China is concerned.

The tablet enables us in a great measure to explain this disappearance. It is absolutely silent, for instance, on such fundamental doctrines of Christianity as the Incarnation and the Atonement. It was a gospel with the heart out of it the Nestorians preached, and it could not be expected to eudure. Then much stress was evidently laid on Imperial favor, the missionaries' work indeed being apparently more directed to propitiate the emperors than to enlighten and convert the people; but the end showed what a mistake they made. Further, when they did make proselytes among the people they were satisfied with a mere outward profession of Christianity, and the observance of certain rites of Christian or ecclesiastical usage. The lesson to be

drawn from the revelations of the tablet is not that Christian missions are a failure, but that everything but truly Christian missions will be a failure.—*Missionary Record.*

A Missionary Friend.

My opposite neighbor at table upon the voyage from New York to Southampton in the autumn of 1893 was a young woman about twenty-five years of age whom I thought by the end of the second day out to be among the most interesting of my fellow passengers. Her face was pleasing, even pretty, but her charm lay in her refinement of speech and manner combined with quick intelligence and sensible conversation. I made opportunity to cultivate our friendship.

We were good friends when, on the fourth night of our voyage—which chanced to be Sunday night—we were pacing the deck together in the moonlight, and the talk took a personal turn. The first step was my telling her that I was bound for Palestine, the promised land of my lifelong dreams. My companion listened, and when I proposed jestingly that she should join me in Jerusalem, smiled brightly.

"Nothing would give me more pleasure, but I too am going to a promised land. My destination is Rangoon."

"Are you going alone?"

"Alone so far as human friends are concerned. The friends with whom I was to have sailed left America a week ago. I was detained by a short, but severe, illness."

This was the preface to the story I drew from her. From childhood she had known that she was "appointed" to the Master's service in foreign lands. With the natural shrinking of youth because of the privation and toil of such a life, she had tried to get away from the conviction in various ways. At the age of twenty-three she was impelled to reveal to her mother the struggle going on between conscience and expediency, and how she could not escape from the conviction that the divine will urged her to give herself to the life of a foreign misssonary. The mother's reply set the seal upon her purpose:

"Were I fifteen years younger, I would go with you. As it is, let me fulfill my part of the mission by giving you up cheerfully."

From that moment the deep peace that entered the daughter's soul had never known a cloud. In putting her hands to the plow she had grasped it, not hastily, but with staying power in the hold. In our long and earnest talks upon the subject I appreciated for the first time what "a call to the mission field" meant. Since then I have thought and spoken of it with reverence, as something with which a stranger to such depth of spiritual conflict and such heights of spiritual enlightenment as hers may not intermeddle.

My last glimpse of her was at Waterloo Station, London. We had said "good-bye," when she again caught sight of me, and stepping to the open door of my carriage, the electric light showed the ineffable peace of the smile with which she kissed her hand to me silently, and made a slight but eloquent upward motion. Then the crowd and the London night swallowed her up, and I saw her face no more.—*Marion Harland, in Messenger for the Children.*

"Carest Thou Not?"

THINK of the world's greatest necessity. It seems to me, as I think of it, that I can hear a cry coming over the deep sea, like the pitiful, earnest, entreating cry that came to Jesus long ago, "Carest thou not that we perish?" And Jesus Christ has given his answer to that question: "I lay down my life for the sheep." We who belong to Jesus, you and I, what answer shall we give? Shall we not follow him in service, in sacrifice, in life, and in labor? Shall we not lay down our lives day by day that we may faithfully do our part in bringing these perishing souls unto God?—*Bishop Tucker, of Uganda.*

OUR FELLOW-LABORERS.

The Gospel In Utah.

AGAINST this powerfully organized system of error Christianity has arrayed itself, in simple dependence on the Word of God, the power of the Holy Spirit, and those enlightening influences that come with the introduction of American ideas into a community with a large foreign element, and for many years almost isolated from the rest of the world.

Among the earliest in the field were the Episcopalians in 1867. They occupy four or five places besides Salt Lake City, have two schools, and but very few communicants. The Presbyterians and Methodists began work in 1869, and have expended large sums both for missionary and educational work. The same is true of the Congregationalists, who were early in the field.

Recent statistics show that the Presbyterians have 20 churches, 982 members, 2,193 enrolled in Sunday schools. They occupy about 30 stations, and have under appointment 65 teachers in their educational work.

The Methodists have 20 English churches with 1,044 members, 12 Scandinavian churches with 101 members, a total of 1,145 members, besides 261 probationers. They have also maintained several day schools and three academies. They have 26 preachers and 58 teachers, and their Sunday school enrollment is 2,238.

The Congregationalists report nine churches, 699 members, and a Sunday school enrollment of 1,117. They have also done an extensive educational work in Utah.

There is a "Christian" church with about 100 members; 1 Unitarian organization; 1 Jewish synagogue; while the Roman Catholics, whose work began in 1866, report 10 churches, 7 chapels, 4 academies, 1 college, 4 schools for boys, 1 orphan asylum, 3 hospitals, and 14 stations where mass is celebrated. One academy cost about $200,000, another $300,000. The Sacred Heart Academy in Ogden is 225x80 feet, four stories high, of brick with stone trimmings. Romanism as well as Mormonism is getting well intrenched in Utah.

Baptists began work in Salt Lake City in 1871. Within a year, however, it was discontinued. In December, 1880, it was resumed by the Home Mission Society through its representative, Rev. Dwight Spencer, who for several years rendered most efficient service in the establishment of our cause at Ogden and Salt Lake City. There are now four Baptist churches with good houses of worship—one at Ogden, two in Salt Lake City, one in Provo, besides a small Scandinavian in Salt Lake City. There are also three or four mission stations, two of which, under the care of the First Baptist Church of Salt Lake City, have neat chapels for Sunday school and general purposes. The whole number of members is about 475. There are 1,020 children enrolled in the Sunday schools. Very little is being done in the line of education.

The population of Utah in 1890 was 207,000; at present is about 250,000. Baptists are about 1 to 530 of the population.

The total membership of the evangelical churches in Utah is about 3,500. The religious census of 1890 gave the number of "Latter-day Saints" in Utah at 118,291.

What proportion of these are converts from Mormonism? Comparatively few. At a meeting of ministers that I attended in Salt Lake City, the consensus of opinion was that there are not more than 250 converted Mormons in all the evangelical churches of Utah. There may be twenty on the rolls of our Baptist churches, but not more than a dozen who are active in Church matters. The testimony of a veteran Presbyterian missionary is that in

this respect in Utah, results have been disappointing. No great breach has been made in their ranks.—*Home Mission Monthly.*

New York.

THE New York Bible Society has distributed 24,311 volumes in the city during the year. The following interesting statement is taken from the report of the Immigrant Committee: "There seems to be a growing desire on the part of the immigrants landing here to get a copy of the Word of God, and the fact that the first gift put in their hands is a copy of the Holy Scriptures in their own language is a cause of special thankfulness to all lovers of the Bible. When families arrive we have made special effort to give to the father or mother a Bible for family use, so that in every case the new home in America should have a copy of the Word of God. We have been able, through the kindness of the American Bible Society, to distribute this precious word in many languages for this large distribution.

"We have sought to supply the children—those able to read—with a small Bible or Testament, that they might feel that they possessed the book as their own.

"During the year 799 steamers have arrived at New York, bringing as immigrants 232,023 men, women, and children. Among this large number we have distributed 56,030 volumes. They have found homes in every State in the Union, carrying with them Bibles and Testaments in the following languages: English, Welsh, French, Danish, Swedish, Finnish, Italian, Spanish, German, Dutch, Russian, Bulgarian, Hungarian, Bohemian, Polish, Slavic, Arabic, Greek, Armenian, Hebrew, and Portuguese. In many cases our missionaries are able to converse with the people, giving them much good advice and needed information concerning tickets, baggage, etc. This has been appreciated among the people arriving here as strangers and not understanding our customs. We often receive letters thanking us for Bibles and Testameuts given, and asking for small donations of Testaments for distribution, or to use in starting a Sabbath school in destitute communities. Very much of this work is done in faith in the promise that 'My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"—*Herald of Mission News.*

Letters from Uganda.

AT last we have received letters from Bishop Tucker announcing the arrival of himself and his party at Mengo, the capital of Uganda, on October 4th. The missionaries were all warmly welcomed, and indeed the letters are full of good news. Three weeks before they reached their destination, greetings began to arrive from Uganda chiefs. At one station, a short distance from the capital, the women were full of joy at the arrival of the ladies, and ran along by the sides of their chairs, holding their hands and greeting them joyfully.

At the capital itself the party had a hearty welcome. The Bishop writes: "As we drew near to the Chagwe market, we found every place of vantage, from which a good view could be got, occupied by interested spectators—Mohammedans and heathen, as well as Christians, both Protestants and Roman Catholics. The mass of people was so great that it was difficult to get along." On Sunday, Octobeber 6th, the Bishop preached to a congregation of at least 6,000 people in and around the large church. All of you must thank and praise God for all his mercies to them, and also do not forget to pray for their work in Uganda.—*Children's World.*

THE Anglo-Saxons are missionary at heart. Out of 139 missionary societies at work in the world, 121 are supported by Anglo-Saxon money; and out of $12,500,000 given for Foreign Missions, over $10,000,000 came from the Anglo-Saxon race. —*The New Era.*

MISSIONARY GLEANINGS.

Dr. Jessup, of Beirut, contributes to the *Missionary Review* an article on "The Jews of Palestine and Syria." In this he intimates his belief that there are no more than 45,000 Jews in all the Holy Land. Of these 2,900 are in Tiberias, 6,126 in Safed, and 25,000 to 27,000 in Jerusalem. He says the trend of Jewish migration is "westward." There are about four times as many Jews in New York as in the whole of Palestine.

The *Jewish Christian* says that Pastor Toujoroff, who labors among the Jews of Bulgaria, finds them interested in the truths of Christianity, and quite willing to accept and read the New Testament. In distributing the books he announced that an English friend who loved the Jews had provided them. The way is opening for the sons of Israel.

The cause of missions makes up the central theme of the gospel. It finds itself the center of the great commission given by Christ to his Church. It was the burden of the instructions of Christ while training the apostles. It was their great end when they were equipped for their work on the day of Pentecost.

It is estimated that there are 61 hospitals and 44 dispensaries in China. Many of them are furnished with physicians who will compare in skill with the best physicians in Europe or America. It is estimated that the medical missionaries in all the mission fields number 350, and of these 126 are in China.

The Baptist mission at Swatow, China, has received 1,670 into membership since they began their work. Nearly half of these were baptized after they were fifty years of age, 361 after they were sixty, 98 after they were seventy, and 4 after they had passed their eightieth year.

There are as many missionaries working among the 4,000,000 of London as there are among the 800,000,000 of heathen and 200,000,000 of Mohammedans.

The Ainos, the original inhabitants of Japan, have, like our North American Indians, been driven out until now they occupy only the northern island, Yezo. By war, disease, and exposure they have been reduced in number to only 17,000. The The women do the greater part of the work in the gardens and fields, while the men are out hunting, fishing, riding, and drinking.

At Home and Abroad says: "The conversion is reported of a Persian Moslem who a year ago was accustomed to bathe every night in order to wash off the pollution of contact with Christians during the day. Now he has suffered the confiscation of his property and the loss of both his ears rather than surrender his faith in Christ."

On a Japanese steamer which makes frequent trips to China and Formosa the purser is an earnest convert to Christianity. He endeavors to lead others to Christ by distributing tracts and Bibles to both crew and passengers, and by telling the story of the cross to those who will listen. Thus the gospel is spreading from shore to shore.

It is stated that in 1865 not a town in India had a supply of pure water, while now nearly all the large cities and cantonments have water-works, with the result that the death rate among the British troops was 69 per 1,000 thirty years ago, and is now only 15 per 1,000. This is one of the fruits of Christian government.

The new treaty relations have greatly promoted the efficiency of missionary service in Japan. There is no longer any trouble or delay about passports, as they can now be obtained to any point in the interior.

At the beginning of this century the Bible could be studied by only one-fifth of the earth's population; now it is translated into languages that make it accessible to nine-tenths of the world's inhabitants.

The *Mission Journal* reports that the Southern Baptist Convention has in China 16 churches, 50 out-stations, 16 male and 25 female missionaries, 4 ordained native preachers, 21 unordained native preachers, 1,131 members of churches, and 4 houses of worship. The contributions of these Chinese members were $2,010.40.

A mission to the Jews of Montreal, Canada, has been opened by Rev. John McCarter, a Presbyterian minister who has had large experience in general missionary work, and is familiar with the languages of European Jews. He is aided by the Jewish Christians, who conduct classes and carry on visitation work.

It is a significant fact that the Anglo-Saxons hold the leadership of the missionary world. Out of 139 missionary societies in the world 121 are organized and supported by Anglo-Saxons. Out of $12,500,000 given for missions, over $10,000,000 is raised annually by the societies of the Anglo-Saxon race.

TREASURER'S DEPARTMENT.

Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

RECEIPTS FOR MARCH, 1896.

Alabama Conference.

J. B. K. Spain, Tr.	$ 200 00

Arkansas Conference.

J. G. McAndrews, Tr.	$ 50 00

Brazil Mission Conference.

Collected and used in the field; rep'd.	$ 207 50

Central Mexico Mission Conference.

Collected and used in the field; rep'd.	$ 411 00

China Mission Conference.

Collected and used in the field; rep'd.	$ 556 34

East Columbia Conference.

E. G. Michael, Tr.	$ 32 43
Spokane, G. H. Gibbs	5 00
R. B. Swift, Secretary	10 00
Genessee, J. W. Compton	2 50
	$49 93

East Texas Conference.

Atlanta, A. A. Wagnon	$ 68 00
Pittsburg Sta., J. C. Calhoun	10 00
Pittsburg Sta., J. C. Calhoun	5 00
J. T. Smith, Tr.	88 00
	$171 00

Florida Conference.

F. Pasco, Tr.	$ 50 26

German Mission Conference.

Horace Bishop, Tr. German Commission; reported	$ 759 25

Holston Conference.

L. L. H. Carlock, Tr.	$ 400 00

Illinois Conference.

Waverly, G. M. Burford	$ 11 00
Girard, H. J. Charlton	12 00
	$23 00

Indian Mission Conference.

Cheyenne, T. W. Kinzer	$ 10 00

Japan Mission Conference.

Collected and used in the field; rep'd.	$ 34 00

Kentucky Conference.

F. S. Pollitt, Tr.	$ 44 00
F. S. Pollitt, Tr., special	5 00
F. S. Pollitt, Tr.	41 00
	$90 00

Little Rock Conference.

Ouachita, J. W. F. Scott	$ 15 00
W. F. Evans, Tr.	35 00
W. F. Evans, Tr.	15 30
	$65 30

Los Angeles Conference.

Phœnix, W. A. Harris	$ 15 00

Louisiana Conference.

East Baton Rouge, J. F. Winn	$ 10 00
W. B. Thompson, Tr.	49 05
	$59 05

Louisville Conference.

George E. Foskett, Tr.	$ 165 32

Memphis Conference.

W. R. Hayes, Tr.	$ 310 00

Mexican Border Mission Conference.

Collected and used in the field; rep'd.	$ 524 96

Mississippi Conference.

Utica, W. L. Linfield	$ 6 00
Camden, R. A. Breland	75 00
B. F. Jones, Tr.	30 00
Hermanville, A. D. Miller	14 00
	$125 00

Missouri Conference.

J. A. Merchant, Tr.	$ 650 00
J. A. Merchant, Tr.	250 00
J. A. Merchant, Tr.	500 00
	$1,400 00

North Alabama Conference.

S. L. Dobbs, Tr.	$ 162 50
S. L. Dobbs, Tr.	186 00
	$348 50

North Carolina Conference.

Louisburg, G. F. Smith	$ 80 00

North Georgia Conference.

W. A. Hemphill, Tr	$ 500 00

North Mississippi Conference.

W. S. Shipman, Tr	$ 130 00
W. S. Shipman, Tr	40 00
W. S. Shipman, Tr	45 50
W. S. Shipman, Tr	130 00
Oxford, J. W. Dorman	69 00
W. S. Shipman, Tr	15 00
Oxford, J. W. Dorman	34 90
	$461 40

Northwest Texas Conference.

S. P. Wright, Tr	$ 50 95
S. P. Wright, Tr	65 30
	$155 30

New Mexico Conference.

C. C. Edington, Tr	$ 15 00
Alpine, M. Hodgson	20 00
	$35 00

Southwest Missouri Conference.

C. H. Briggs, Tr	$ 251 45

St. Louis Conference.

Samuel Cupples, Tr	$ 169 85

Tennessee Conference.

W. R. Manier, Tr	$ 739 59

Texas Conference.

O. T. Hotchkiss, Tr	$ 400 00
O. T. Hotchkiss, Tr., special	57 50
	$457 50

West Texas Conference.

A. E. Rector, Tr	$ 100 00

Specials.

Little Elsie McGown, De Poy, Ky	$ 15

Bills Payable.

Note to R. K. Brown, on demand, at 6 per cent	$ 600 00
Nota to A. W. Wilson, on demand, at 6 per cent	100 00
Note to Fourth National Bank, 4 months, discounted	10,000 00
Note to Fourth National Bank, 4 months, discounted	2,000 00
	$12,700 00

Donations Directed.

From Mrs. Pickton, for W. H. Park	$ 75
From C. G. Andrews, for J. B. Fearn	29 00
From W. A. Candler, per Bishop Hendrix, for Corea	12 50
From Rose-Buds, per F. L. Kerns, for B. G. Marsh	129 77
From Rose Buds, per F. L. Kerns, for B. G. Marsh; reported	20 23
From Y. P. M. S., Government Street, Mobile, for Indian Mission	44 60
From Miss Mamie Hatton, for W. E. Towson	10 00
From A. M. Hughlett, Bedford, Va., to build a church in Shanghai	14 35
From S. L. Dobbs, Tuscaloosa, Ala., to be directed by Secretaries	50 00
From Guy Douglass, Newbern, Tenn., to be directed by Secretaries	100 00
From Mrs. W. R. Lambuth, for Mrs. Spivey	22 50
From Miss Kate Harlan, for Mrs. Spivey	$ 25 00
From W. S. Derrick, I. T., to be directed by Secretaries	35 00
From D. Morton, Sec., to build church in Osaka	79 60
From Way of Faith, per J. M. Pike, for Havana Mission	25 00
From Marshall Sunday School, Tex., for Corea	63 60
From Bro. Estes, per J. R. Bingham, for North China	1 00
From E. E. Hoss, for Mrs. Spivey's salary	83 33
	$745 63

Annuity Bonds.

Mrs. Maria T. Morgan	$ 275 00
Mrs. Maria T. Morgan	300 00
	$575 00

Recapitulation of Receipts.

Alabama Conference	$ 200 00
Arkansas Conference	50 00
Brazil Mission Conference	207 50
Central Mexico Mission Conference	411 00
China Mission Conference	556 34
East Columbia Conference	49 93
East Texas Conference	171 00
Florida Conference	50 26
German Mission Conference	759 25
Holston Conference	400 00
Illinois Conference	23 00
Indian Mission Conference	10 00
Japan Mission Conference	34 10
Kentucky Conference	90 00
Little Rock Conference	65 30
Los Angeles Conference	15 00
Louisiana Conference	59 05
Louisville Conference	165 32
Memphis Conference	310 00
Mexican Border Mission Conference	524 96
Mississippi Conference	125 00
Missouri Conference	1,400 00
North Alabama Conference	348 50
North Carolina Conference	80 00
North Georgia Conference	500 00
North Mississippi Conference	464 40
Northwest Texas Conference	115 30
New Mexico Conference	35 00
Southwest Missouri Conference	251 45
St. Louis Conference	169 85
Tennessee Conference	739 59
Texas Conference	457 50
West Texas Conference	100 00
Specials	15
	$ 8,938 75
Bills Payable	$12,700 00
Donations Directed	745 63
Annuity Bonds	575 00 — 14,020 63
	$22,959 38

Disbursements for March.

Brazil Mission Conference	$ 6,287 75
Central Mexico Mission Conference	2,577 62
China Mission Conference	1,016 14
German Conference	1,384 25
Indian Mission Conference	55 60
Japan Mission Conference	974 07
Mexican Border Mission Conference	1,704 20
Montana Conference	890 00
Northwest Mexico Mission Conference	948 41
Western Virginia Conference	177 07
Expense	1,790 47
Interest	2,458 10
Bills Payable	6,000 00
Donations Directed	329 39
	$26,593 07

MISSIONARY DIRECTORY.

Names and Addresses of Missionaries Employed by the Board of Missions, M. E. Church, South.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

NAMES OF MISSIONARIES.	PRESENT ADDRESS.	HOME CONFERENCE.
China.		
Rev. Y. J. Allen, D.D., LL.D.	Shanghai, China	North Georgia.
Rev. A. P. Parker, D.D.	Shanghai, China	Missouri.
Rev. C. F. Reid, D.D.	Shanghai, China	Kentucky.
Rev. D. L. Anderson	Shanghai, China	North Georgia
W. H. Park, M.D.	Shanghai, China	North Georgia.
Rev. W. B. Burke	Macon, Ga.	South Georgia.
Rev. Moses B. Hill	Shanghai, China	Little Rock.
Rev. J. L. Hendry	Houston, Texas	Texas.
Rev. H. L. Gray	Greensboro, Ga.	North Georgia.
Rev. George R. Loehr	Shanghai, China	North Georgia.
Rev. W. B. Nance	Shanghai, China	Tennessee.
Rev. T. A. Hearn	Shanghai, China	Little Rock.
Rev. R. A. Parker	Shanghai, China	Western.
Rev. E. Pilley	Shanghai, China	Northwest Texas.
Rev. J. B. Fearn, M.D.	Shanghai, China	Mississippi.
Rev. O. E. Goddard	Shanghai, China	Arkansas.
Japan.		
Rev. W. R. Lambuth, M.D., D.D.	Nashville, Tenn.	Tennessee.
Mrs. M. I. Lambuth	Kobe, Japan	Mississippi.
Rev. W. E. Towson	Osaka, Japan	Pacific.
Rev. S. H. Wainright, M.D.	Kobe, Japan	Missouri.
Rev. J. C. C. Newton, D.D.	Kobe, Japan	Baltimore.
Rev. N. W. Utley	Matsuyama, Japan	Memphis.
Rev. T. W. B. Demaree	Yamaguchi	Kentucky.
Rev. B. W. Waters	Osaka, Japan	Baltimore.
Miss N. B. Gaines	Hiroshima, Japan	Florida.
Miss A. D. Bryan	Hiroshima, Japan	Tennessee.
Rev. C. B. Mosely	Kobe, Japan	Arkansas.
Rev. W. A. Wilson	Hiroshima, Japan	Western North Carolina.
Rev. W. A. Davis	Uwajima, Japan	Missouri.
Rev. J. T. Meyers	Matsuyama, Japan	Baltimore.
Rev. C. A. Tague	Hiroshima, Japan	Kentucky.
Rev. S. E. Hager	Oita, Japan	Kentucky.
Rev. W. P. Turner	Chicago, Ills.	Georgia.
Rev. W. J. Callahan	Nakatsu, Japan	Georgia.
Rev. W. R. Weakley	Himeji, Japan	Missouri.
Rev. T. H. Haden	Tadotsu, Japan	Virginia.
Miss Ida M. Worth	Kobe, Japan	St. Louis.
Miss Emily H. James	Kobe, Japan	Tennessee.
Brazil.		
Rev. J. L. Kennedy	Petropolis, Brazil	Holston.
Rev. H. C Tucker	Rio de Janeiro, Brazil	Tennessee.
Rev. J. W. Wolling	Sao Paulo, Brazil	South Carolina.
Rev. J. W. Tarboux	Juiz de Fora, Brazil	South Carolina.
Rev. E. A. Tilley	Rio de Janeiro, Brazil	Holston.
Rev. Michael Dickie	Sao Paulo, Brazil	Virginia.
Rev. John M. Lander	Juiz de Fora, Brazil	South Carolina.
Rev. R. C. Dickson	Rio de Janeiro, Brazil	Kentucky.
Rev J. L. Bruce	Juiz de Fora, Brazil	Virginia.
Rev. E. E. Joiner	Taubate, Brazil	Kentucky.
Rev. W. B. Lee	Barbacena, Brazil	North Carolina.
Rev. J. M. Hamilton	Piracicaba, Brazil	Brazil.
Mexico.		
Rev. W. D. King	City of Mexico, Mexico	Los Angeles.
Rev. D. F. Watkins, D.D.	City of Mexico, Mexico	Central Mexico.
Rev. George B. Winton	San Luis Potosi, Mex.	Pacific.
Rev. J. R. Mood	San Luis Potosi, Mexico	Northwest Texas.
Rev. J. B. Cox	San Luis Potosi, Mexico	West Texas.
Rev. D. W. Carter	San Antonio, Texas	Holston.
Rev. J. W. Grimes	Laredo, Texas	Memphis.
Rev. K. J. Yearwood	Monterey, Mexico	Mexican Border.
Rev. J. F. Corbin	El Paso, Texas	West Texas.
Rev R. C. Elliott	Durango, Mexico	Texas.

Names and Addresses of Missionaries Employed by the Woman's Missionary Society.

Missionaries.	Post Office.	Former Residence.
Miss Lochie Rankin	Shanghai, China. Box 143	Milan, Tenn.
Miss Laura A. Haygood	Shanghai, China	Atlanta, Ga.
Miss Bettie Hughes	Shanghai, China	Meridian, Miss.
Miss Helen L. Richardson	Shanghai, China	St. Louis, Mo.
Miss Minnie Bomar	Shanghai, China	Marshall, Texas.
Mrs. Julia Gaither	Suchow, China	Oxford, Ga.
Miss Sallie B. Reynolds	Shanghai, China	Columbia, S. C.
Miss Clara Steger	Shanghai, China	Mountain Grove, Mo.
Miss Ella R. Coffey	Shanghai, China	Lynchburg, Va.
Miss Jennie M. Atkinson	Suchow, China	Rock Mills, Ala.
Mrs. J. P. Campbell	At home	Los angeles, Cal.
Miss Alice G. Waters	Suchow, China	Murray, Ky.
Miss Martha Pyles	Shanghai, China	Roscoe, Mo.
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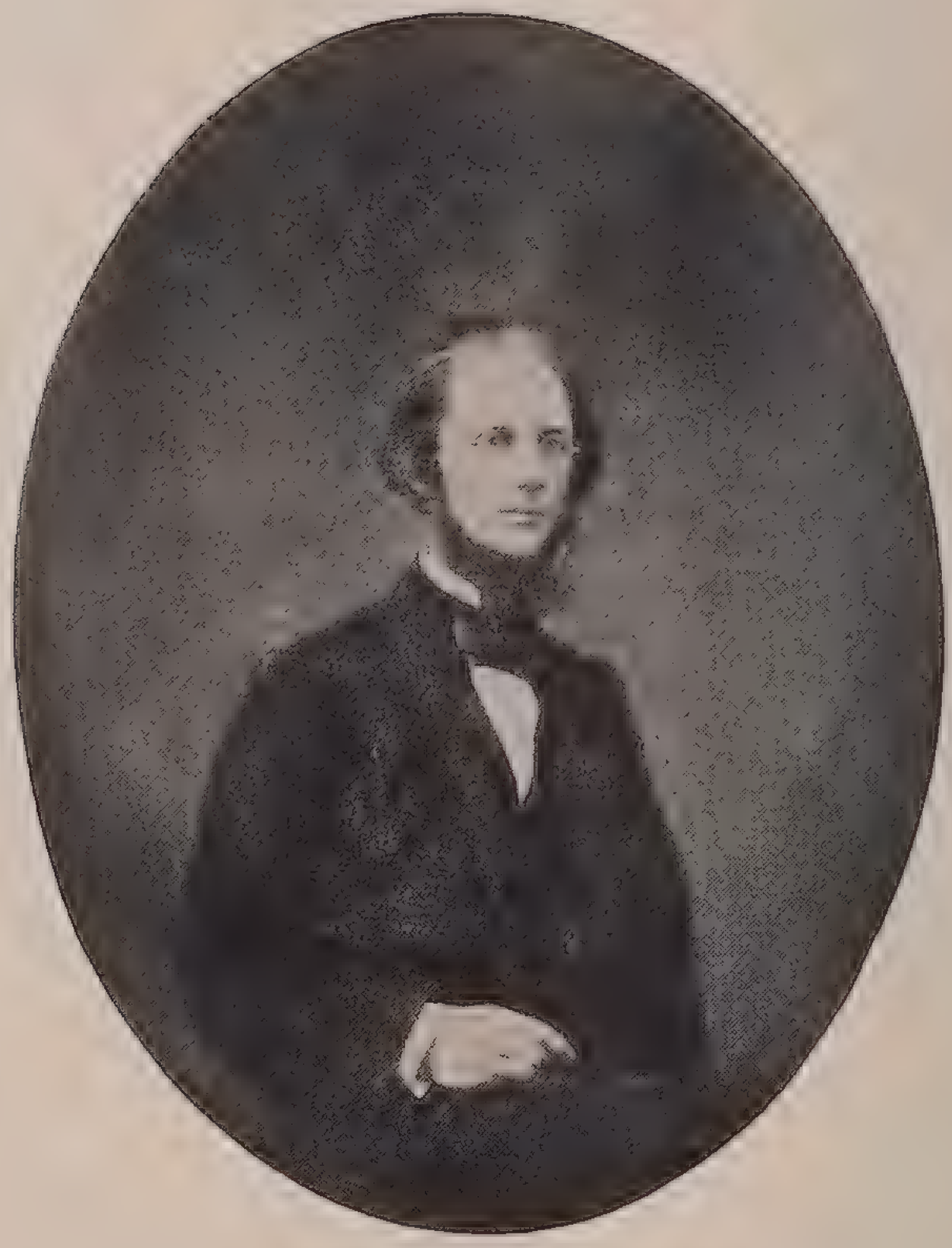

REV. HENRY MARTYN SCUDDER, D.D.

THE

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THE WONDER-WORKING PROVIDENCE OF GOD.*

It is always interesting to study divine providence and divine grace as related to any anointed servant of the Lord. Every life, in a sense, is unique in accordance with a special divine plan. So it will be clearly revealed when the final end shall come. Sometimes we see it remarkably illustrated along the way. Such an illustration is vividly presented to us to-day.

We go back in our thought fourscore and three years to February 6, 1812; the place, the Tabernacle Church, Salem; the scene, the ordination of the first foreign missionary band upon this Western Continent—something which had been waited for for centuries; five young men bearing the names of Adoniram Judson, Samuel Newell, Samuel Nott, Luther Rice, and Gordon Hall, bound for India. Four or five years later two of these young men—Samuel Newell and Gordon Hall—moved by the Divine Spirit, prepare as a joint production a tract, entitled "The Conversion of the World; or, The Claims of Six Hundred Millions," and send it as a missive to the Christians of America. It produced a profound impression, was scattered far and wide, and was in such demand that a second edition was sent forth from Andover in 1818.

A copy of this tract fell into the hands of a young physician in New York City. He had taken his degree of M.D. four years previous in 1814, at the age of twenty-one, and was building up a large and lucrative practice. He was a man of the old New England Puritan stock, thoroughly in earnest in Christian work, one who was apparently born into the kingdom from a child. As a college student at Princeton, he had been one of four, out of a company of one hundred and twenty, who were not ashamed to witness to Christ as their Saviour, and who were permitted to bring several of their associates into the same blessed service. Entering upon his professional studies and practice in New York, he sought the conversion of all with whom he was brought in contact, and became the

*An address at the funeral of Rev. Henry Martyn Scudder, D.D., at Winchester Mass., June 7, 1895, by Rev. E. K. Alden, D.D.

instrument in leading to Christ, among others, the family with which he boarded, consisting of a widowed mother, two daughters, and an only son. The son became a devoted Christian and entered upon preparation for the ministry. One of the daughters subsequently became the wife of the young physician, and they together entered vigorously upon earnest Christian work. One day, at the house of a patient, this young man, who bore the apostolic name of John, took from the table a little tract and began to read. It was the missive from the heathen world prepared by Newell and Hall. It gave him a new vision of the perishing millions, and he heard the Master's summons calling him to surrender his pleasant prospects at home and to go to what was then the far distant missionary field of India. The struggle was severe, but divine grace conquered. His devoted young wife joined heartily with him in the missionary consecration, and to the amazement of their friends these two young enthusiasts threw away their worldly prospects and offered themselves for the medical missionary service abroad. Most heartily were they received; the Corresponding Secretary of the American Board, Rev. Samuel Worcester, D.D., regarding this unusual offer of a pious physician as a special answer to his own prayers, "as directly," he said, "as if an angel from heaven had borne the tidings;" and henceforth he gave him the name of "the beloved physician." So impressive was the scene when this young physician and his wife, surrounded by Christian friends, took their departure from the Fulton Street wharf for Boston, thence to sail for their missionary field, that one young man, by the name of James Brainard Taylor, dated from that hour his thorough consecration to what became his exceedingly devoted Christian life.

June 8, 1819, seventy-six years ago to-morrow, there embarked at Boston in the brig "Indus," Captain Wills, four missionaries and their wives, venerable names as we now repeat them—Miron Winslow, Levi Spaulding, Henry Woodward, and, last but by no means least, John Scudder, M.D., twenty-six years of age, bound for Ceylon by way of Calcutta. Captain Wills was a noble Christian man, and gave the missionaries every facility for exerting a Christian influence among the under-officers of the crew; so that the ship became a Bethel, and the entire crew of sixteen men, besides the under-officers, were brought to the acknowledgment of Christ as their Saviour, nearly all of whom lived to honor their good confession.

Now began a memorable missionary career in Ceylon,* and at a later day upon the continent in Madura and Madras, of thirty-six years for the noble physician, and of thirty for his equally noble wife. A brave woman indeed was she, this being illustrated on one special occasion when, hastening to her husband, who on one of his tours had fallen dangerously sick,

*He commenced by committing to memory one verse from the Gospels in Tamil and repeating it, until he had acquired the language, to every native he met.

she was left in the jungle by her cowardly bearers, who fled at the sound of wild beasts roaring around them. "She held her little one by the hand and spent that night on her knees in prayer. She heard the heavy tread of wild elephants, the growl of tigers and other ravenous beasts, the sound approaching and then receding. Round the little spot where she knelt they seemed to be circling, ready to spring upon their prey, but God held them back." So she remained through the long, dark night, in the perfect peace of one who was stayed on God. We might expect that such a woman as this would be the mother of a band of faithful, intrepid missionary sons and daughters, whose names would become household words around the world.

February 5, 1822, the oldest of the ten children who survived, four having died in infancy, was born; was named "Henry Martyn," and spent the first ten years of his life with his parents in their missionary home, laying the foundation for his future facile use of the Tamil tongue. But he does not become a docile Christian child, as his devoted parents fondly hoped. And yet, is he not a covenanted child, the child of many prayers? And has he not been specially dedicated to the missionary work? Still those first six or seven years after reaching America, spent upon the Hudson with his uncle, do not look like it. He is described at that time, by one who loved him well, even by the young man who had been led to Christ by his father, as "impetuous, headstrong, self-reliant, disposed to throw off moral restraints," and at times even "reckless." Unusually endowed intellectually, he seems apparently to be turning away from his father's and mother's God. But that father and mother in distant India are pouring out their hearts in his behalf unceasingly; and there is a Lord above who hearkeneth.

Has any peculiar divine preparation been made for the arrest of this imperiled youth and for his thorough subdual to Christ in his young manhood? A most remarkable preparation. Less than four months after his birth, the young man whom his father led to Christ five or six years before—Jared B. Waterbury—comes to New York, a member of the senior class in Yale College, full of earnest evangelistic revival zeal, determined to persuade if possible every young man he can reach to become a glad disciple of the Lord. One night he encounters a young lawyer of great promise, who is bowed down under the convicting power of the Holy Spirit and asks most earnestly: "Is there any mercy for me?" "Yes," is the reply, "even for the chief of sinners." He is pointed to the One who can save "to the uttermost." He surrenders with all his heart and enters upon preparation for the great work to which he is called of God. "It is about the tenth hour," four o'clock in the afternoon, May 25, 1822, that Edward N. Kirk thus found his Lord. But what has this to do with the babe in far-off India?

Eighteen years roll on and the young evangelist, in the full tide of his

successful labors, comes to New York to the assistance of Dr. Skinner, at Mercer Street Presbyterian Church. Two chosen youths are waiting for him, a special appointment of God, as truly so as the appointment of the meeting of Peter and Cornelius. One of these youths is Thomas S. Skinner, bearing his father's name, to become an earnest minister of Christ with much of his father's spirit. The other is Skinner's warm, personal friend, whom he leads to the inquiry room, the long-prayed-for and impetuous Henry Martyn Scudder. And so at length the father's direct influence—unbeknown to him in far-off India, unbeknown to the wayward youth himself, unbeknown also to the immediate instrumental agencies, Waterbury and Kirk, but not unknown to God—brings his own beloved son to the foot of the cross. It was a glad hour for the angels and for the Lord of the angels when the song ascended over that repenting sinner.

And now his great career begins. He enters enthusiastically upon his preparatory work, and four years later, May 6, 1844, he embarks at Boston in the ship "Ashburton" for his chosen missionary field. Upon the preceding evening, in the Essex Street Church, he with others receives the counsels and benedictions of those who bid him godspeed as he goes forth—the first missionary son on this continent to follow in his father's missionary steps—the beginning of the second missionary generation, now counting up, under the American Board alone, with a few of the third generation, more than fourscore. It was the joy of the father that he was permitted to be present upon that eventful evening, May 5, 1844, and to utter words which only such a father could utter to such a son. Some are still living who recall the tall form, the white hair, and the piercing eye of that father as he then was, going from church to church, and gathering around him the children—over 10,000 during his brief stay in the home land—presenting them with his little book for children containing his autograph, and charging them to become missionaries to the heathen world, perhaps to meet him in India. When in that same Essex Street Church, sixteen years after, the son of one of the deacons of that church, also bearing the name of Scudder, was ordained to go forth as a missionary to India, he gave as the third and last reason of his missionary consecration: "Dr. John Scudder's personal interest and influence over me."

For eleven years the father and son were permitted to work together in a most energetic manner both in evangelistic and in medical service*—other sons soon following—first in Ceylon and then Madras, until the father was called to his reward, October 26, 1855. Few more touching filial tributes have been presented than that which this son has left behind of his father. I know of none to compare with it save that remarkable

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* "He will soon kill himself," was the comment of some of his associates as they saw the young man pushing out in half a dozen directions at once. "He would," was the reply, "if he was anything but a Scudder."

testimony, unparalleled in English literature, which Dr. Goodell of Constantinople gave of his royal parentage upon the old farm in Templeton. Especially interesting is the son's allusion to that tract which brought his father to India, connecting him with the first missionaries, Newell and Hall. "The very copy," he writes, "through which God thus spake to him that night now lies on the table before me. Precious tract, written thirty-seven years ago, how wide and wonderful are the influences which have issued from between thy humble covers! Under God it is by thee that I sit here writing these lines in this far-off land. It is by thee that four of my brothers are missionaries with me. Do I not recognize upon thy worn leaves the impress of a divine hand?" These words were written two score years ago. How much additional history as the fruitage of that tract has followed during these later momentous years! The "four brothers" must be changed to six, and several of their children be added to the number. I find upon the missionary roll of the American Board several illustrious missionary families, three of them conspicuous; ten persons, counting the missionaries and their wives, bearing the name of Riggs, the author of "Mary and I," fourteen bearing the name of Gulick, and eighteen of the house of John Scudder. We have surrendered none of these names. They belong to us as a permanent heritage, although another missionary board, for the past thirty-eight years, has taken part of them in a friendly way as their peculiar possession.*

The Arcot Mission was founded by this first missionary son, whose memory we honor to-day, in 1851 to 1853, and passed into the care of the Reformed Church Board in 1857. This is, as we all know, in a special sense, "The Scudder Mission," distinguished for its intense evangelistic spirit, where at one time seven of the family were associated, its founder compelled by ill health to leave for the home land after a missionary service of over twenty years—a service of fervid activity and of permanent power, still bearing fruit through various tracts and books, in the Tamil, the Sanscrit, and the Telugu tongues.

What is to be said of the more than twenty-two years which followed, in his influential pastorates, six years in San Francisco, eleven in Brooklyn, five in Chicago? What of the two or three years in Japan with a missionary son and daughter, in certain special ways a remarkable period? and what of the last few years of quiet retirement here in our own vicinity?

Some of us recall his brilliant address less than twenty years ago before the Congregational Club at Faneuil Hall, and some of us were permitted to hear one of his last discourses, about three years ago, in the Park

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*Twenty Scudders of the Dr. John Scudder blood have already served as missionaries in non-Christian lands, and others are now preparing for the service. The number of years spent by these representatives of the family, including their wives, in foreign missionary work now counts up to over five hundred.

Street Church of Boston—a discourse full of vigor both in thought and utterance.

We may perhaps say of the son, as appropriately as was said of the father: "Only God's great university—the field of foreign missions—could form such a character as that of Dr. Scudder. He was a living volume of Evidences of Christianity, far more convincing than even Butler or Paley." At this memorable hour, threescore and thirteen years since she gave him birth, we think of the mother and of the father's emphatic declaration after her departure: "She literally prayed her children into the kingdom." We recall her last words as she opened her eyes and exclaimed with peculiar energy: "Glorious heaven! Glorious salvation!"

Possibly no more fitting word can be said of the son than he himself wrote of the father forty years ago: "He has left behind him a memory more valuable than thousands of gold and silver. He was a great man and a good man. May our gracious Lord raise up many like him in faith and zeal and labors, until every stronghold of Satan shall be laid low in the dust, and the temple of Immanuel shall be erected in such spacious proportions and attractive glory that the tribes of India shall be gathered as devout and happy worshipers within its solemn aisles!"

To-day we tenderly repeat the words of the father as he announced to the family the Master's call to the mother, forty-six years ago, applying them now to the son: "We all have a new song to sing, that our loved one has triumphed over death and has entered through the gates into the city of the New Jerusalem above. . . . Clothed with the all-glorious righteousness of the Redeemer in whom he trusted, he is now at rest."

Did John Scudder and Harriet Waterbury Scudder, his wife, throw away their lives, when nearly fourscore years ago, in their young manhood and young womanhood, they surrendered their fair earthly prospects and buried themselves, for Christ's sake, in far-off India? Yes, they threw away their lives; even as the sower throws away the seed when he plants it out of sight in the fructifying soil; even as Peter and James and John threw away their lives when they comprehended the Master's declaration, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit;" even as Paul threw his life away when, "not disobedient to the heavenly vision," he heard the imperative word: "Depart, for I will send thee forth far hence unto the Gentiles;" even as many another, of whom the world is not worthy, is now throwing his life away, and will continue so to do, with overflowing gratitude of heart, so long as the voice of his ascended Lord sounds in his ears: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I command you: and lo, I am with you alway, even unto the end of the world."

THE EDUCATIONAL WORK OF THE STUDENT VOLUNTEER MOVEMENT.

BY REV. HARLAN P. BEACH, CHICAGO, ILL.

THIS foreign missionary movement among students, beginning nine years ago, has learned much from experience. It began in prayer and enthusiasm, was left to itself for a year, and then nearly died for lack of organization. Organization was perfected; it flourished, and then became weak because of a lack of spiritual power. Robert Speer's spiritual campaign brought it again on God's track, but before long many who, like the Galatians, ran well, jumped the track and were lost to the cause. Why was this? Careful inquiry showed that in spite of enthusiasm, organization, and spirituality the missionary fires had burned out for lack of fuel upon which to feed. So the educational stage followed. At first it was rudimentary. Traveling Secretaries, as they visited colleges, urged the importance of missionary study, and gave a few hints along that line. Some good was done, but more was needed; so the *Student Volunteer* was started, and in it carefully prepared studies, based on rare or costly books, were printed. Only students with large college libraries could profit by this scheme. The result was the present system, which is more fruitful than anything heretofore tried, but which is not regarded as final. The movement will never be too old to learn.

1. The persons to be reached by this work are all the Christians in American institutions of higher education. Many of them have never known or considered the claims of the foreign work upon their lives. In order to know God's will for them they must study the great world field. Other Christian men and women have considered God's call to the regions beyond, and feel that this country is their part of the vineyard. Are they absolved from all obligations to preach the gospel to every creature because it is their duty to be ministers, lawyers, doctors, business men—queens in American homes and society? By no means; and so during their student days they are urged to study the claims of the unevangelized millions, that they may be effective members of the home guard.

Still another class we are especially anxious to reach. It is the more than 3,000 men and women who have volunteered to go abroad, and who need to be aided in preparation for their blessed work. A study of missions will dispel the narrow ideas which come from a one-sided view of the field or the work. It will enable the student to see where he can best invest his talents, and where his limitations will least hinder the cause. While it is true that the Board must decide upon his field, that Board would be very unwise to place its candidates where they could not render the most effective service. If they wait until college or seminary course is over, valuable years are lost, and men go they know not whither to do a work that is unknown to them. Moreover, in a day when the science

of missions is being emphasized, it is important that the field forces should be able to aid in the perfection of this science. If they have never considered these problems at home, where libraries and missionaries from various fields can be consulted, their science of missions will be a narrow one deduced from local and insufficient *data*. Many things cannot be learned here, but some things can be learned at home which can never be learned abroad.

2. The ideas borne in mind in preparing missionary studies for these students are various, but practical. Thus, breadth of vision must be aimed at, that classes may know something of all the work. Variety is evidently desirable if students are to be kept constantly interested in such voluntary study. So, too, the courses must be arranged to attract men at strategic times. Freshmen just entering college will take more kindly to the work if it is a study that will interest. The second term of the year is the one in which the most solid work may be expected, and hence should be put in at that time. The short spring term is so full of outside attractions that a light study may not be undertaken then. Again, the entire year must not be provided for, as some classes wish to go more deeply into certain subjects than others, and if no time is left for that special work they will get behind.

3. The studies are arranged in cycles which will ultimately continue for four years, after which a new cycle will be begun. In order, however, that all colleges may be brought into line, the first cycle is only two years in length, and consists of the following six courses of study.

First year. First term, India, using the specially prepared text book, "The Cross in the Land of the Trident;" second term, The Principal non Christian Religions, using Principal Grant's "Religions of the World in Relation to Christianity;" third term, "The Bible and Missions," using a specially prepared pamphlet.

Second year. First term, Missionary Biography; second term, History of Missions; third term, Missionary Methods.

4. It may be asked, How are students induced to take up such studies? By first awakening an interest in the matter at the various summer schools through our traveling Secretaries, and by a wide correspondence with the untouched from the central office. Next, strong leaders are trained to some extent at the summer schools to organize and conduct these classes; this is also done at district conferences. Thirdly, an inexpensive text-book is provided which all can buy. Outlines of each study are published in the *Student Volunteer*, which materially aid the student in preparing the studies. Additional books are also designated, so that supplementary reading and reporting may be done. Fourthly, suggestions are furnished each class leader that make his work less laborious and more profitable. Lastly, the leaders fill out after each lesson a report blank and ask any question desired. Thus by correspondence all the classes

are in touch with the Educational Secretary, who is the teacher of teachers.

5. An unbelieving generation asks for results, and it is but fair that our educational work should submit to this very practical test. In the form described it has been in operation but a term, during which time 1,421 students in 123 classes have been on an average attending each study. Of course many more are studying the book, as over 2,700 copies of "The Cross in the Land of the Trident" have been sold to students. In a less fully developed form the work was begun a year earlier, when 1,404 students studied "The Historical Development of the Missionary Idea," "South America," "Medical Missions," and "China." Other results of the work are seen in the quickening of a missionary interest in several institutions, in the earnest spirit of prayer awakened in not a few cases as the result of such study, in the fact that two institutions have made these studies a part of the regular curriculum, and so necessary for graduation; and in the increasing number of teachers who are being won at the summer schools and elsewhere.

6. In conclusion it may be said that this is only a report of beginnings. We stand at the initial stage of a far greater work. We do not propose to rest content with the development of the plan of study above outlined. Other lines of effort even more necessary, for the volunteers at least, are in mind or partly planned, but for manifest reasons they cannot here be broached. It may safely be said that the days past of missionary ignorance and imperfect knowledge on the part of educated Christian men and women, and the lamentable misfits and lack of preparation of missionary candidates are fast drawing to a close. If Church leaders will take up the crusade in every denomination and demand it, the problem of quality, which is no less essential than the quantity of missionary candidates will be solved. May we not ask for the prayerful interest of the readers of the REVIEW in this important work?

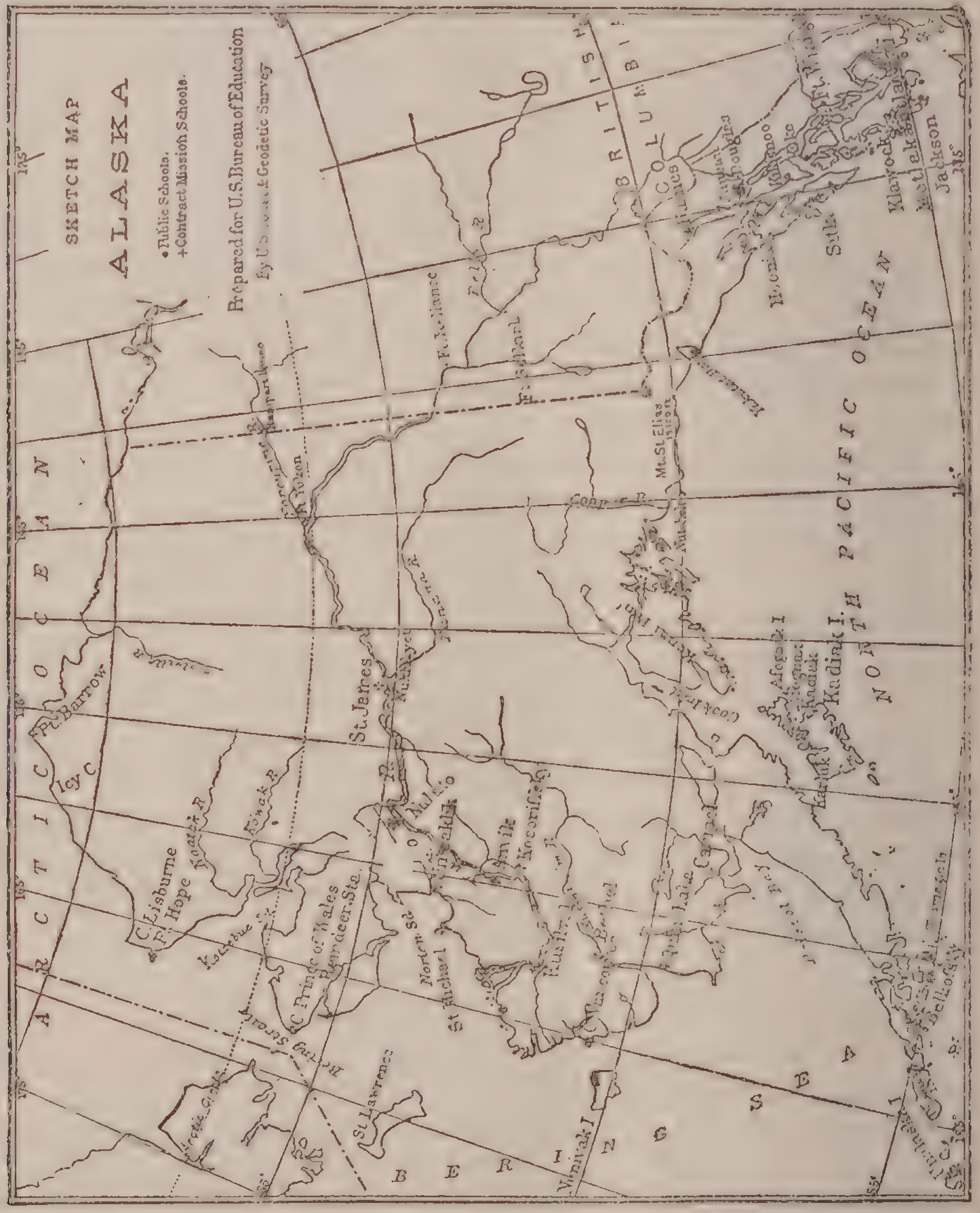
ALASKA AND ITS MISSIONS.

BY SHELDON JACKSON, D.D., UNITED STATES GENERAL AGENT OF EDUCATION IN ALASKA.

THE district of Alaska comprises from one-fifth to one-sixth of the entire area of the United States. The assertion that it contains 580,107 square miles gives no correct impression of its size. This is better obtained by a statement that the western point of Alaska is farther west of San Francisco than the most eastern point of Maine is east of that point. It is a region abounding in mineral resources; the largest gold mine and quartz mill on earth are in Alaska. It has mines of gold, silver, coal, zinc, copper, iron, and other metals; also crude petroleum. It has fisheries

equal to any in the world, and it has also the largest reserved lumber district in the United States.

The white population is still very small, although there is an influx of from two to three thousand white miners this present spring, going to the gold mines upon Cook's Inlet and the Upper Yukon River. The great



bulk of its population, however, is comprised of four families of natives. Occupying the Arctic, Behring Sea, and North Pacific Ocean Coasts of Alaska is the Eskimo family; along the great interior rivers is a branch of the Athabascan Indians; in the extreme southeastern corner of the country are ten tribes of Thlinget people. These three families are barbarians and heathen. Along the Aleutian Islands are the Aleuts, the fourth class of native people; these have been brought under Russian civilization.

The first evangelical services on the North Pacific Coast were held in 1857 at Fort Simpson, British Columbia, by Mr. William Duncan, a lay missionary of the Church Missionary Society of London. From the very first presentation of the gospel the people received it with open hearts. One of them, afterwards, in a prayer meeting, speaking of his experience, said that he had been waiting many years for the light; that when a young man going out in his canoe fishing he would oftentimes look up to the sun and say to himself, "I wish I knew who made the sun," and then remembering the mysteries clustering around his own being would say, "I wish I knew who made me; I wish he who made the sun and made me would speak to me and tell me who he is, and what he wants me to do." It was the yearning of an untutored heart going out and feeling in the dark after God, a knowledge of whom the Christian Church has denied him and his fathers through generations.

From the commencement on the British Coast the work extended into Alaska, and in 1876 four native Christian young men from the Wesleyan Methodist Mission of Fort Simpson found work at Fort Wrangel, Alaska, and when the Sabbath came, refraining from work, as they had been taught at the mission, they held a prayer and conference meeting. This unusual thing created great excitement in the village, and the following Sabbath the whole population came together to see and hear what the young men were doing and saying. It was the commencement of religious teaching in Alaska. In the fall, as their work was nearly completed, one day, sitting upon a log eating their noonday lunch, the conversation turned upon going home, when one of them said to Clah, who had been a class leader among them: "It is too bad we all go home; some one ought to stay here and teach and preach; you ought to stay here." But Clah responded that they knew he had to work like the rest of them to get something to eat and to wear. They finally concluded that if Clah would remain the other three would return home and put all their earnings together, then divide the amount into four equal piles and give him one pile, or one-fourth of all their earnings, if he would remain as a missionary.

This was the first missionary society in Alaska. Clah had had very little training; he could with some difficulty read a little in the English Testament. He knew nothing about arithmetic, grammar, or geography; yet so great was the anxiety of the native population to learn, that he had thirty or forty adult married pupils at school; and upon the Lord's Day, by telling the simple story of his own conversion Sabbath after Sabbath, he led the whole population in the village to renounce their heathenism. This revival attracted the attention of a clerk in the sutler's store (not himself a Christian), who wrote a letter to the United States asking for a minister to be sent to teach these new converts more perfectly the way. This resulted, in 1877, in my going to Alaska and establishing the first mission,

and placing a widow lady, Mrs. A. R. McFarland, in charge, with Clah as her interpreter and assistant.

The following year I was able to send through the Board of Home Missions of the Presbyterian Church, two ministers to that region, and in the following two years three additional ministers. The work was so very successful that it began to be noised about in the missionary magazines, and other missionary societies thought they ought to have a hand in it. This opened up the prospect of having four or five leading missionary societies of the United States all at work in one little corner of Alaska among a relatively small population. At that time the two villages that were really known to the country and accessible with the mail once a month, were Sitka, the capital, and Fort Wrangel. To prevent the evil of allowing the several great denominations to compete with one another in a corner of the country, leaving the main part of the territory without the gospel, I secured the call, January, 1880, of a meeting of the Secretaries of the missionary societies of several denominations at the Methodist Mission Rooms, New York City. A United States coast survey map of Alaska was laid upon the table in sight of the Secretaries; when they saw the size of the country and the proposed location of their missions in one corner, they realized that that was not a wise economy of money or workers. As the Presbyterians had already several missions in Southeast Alaska, by common consent that field was given to them. The Church of England had for forty years previous occupied the valley of the McKenzie River north of the Arctic Circle. Their missionaries had often made preaching tours down the valley of the Porcupine and Yukon rivers. The people were more or less acquainted with the liturgy of the English Church. This led to the setting off the Yukon valley as the field of missionary operations for the Episcopal Church of the United States. The Board of Missions of the Methodist Church selected the Aleutian Islands as their special field. The Baptists took Kadiak Island and the shores of Cook's Inlet, while the Moravians adopted the valleys of the Kuskokwin and Nushagak rivers. Afterwards the Swedish Evangelical Mission Union of Chicago established missions at the head of Norton Sound, Behring Sea, and the Congregationalists at Cape Prince of Wales on the American side of Behring Strait. As the result of the conference we have this very wise and happy distribution of missionary forces in Alaska: The Presbyterians occupy the Alexander Archipeligo, in Alaska; 633 miles westward, the Baptist mission; 633 miles west of the Baptist mission the center of the Methodist field at Unalaska; 500 miles to the northeast, the Moravians; 500 miles north of the Moravians, the Episcopalians; 200 miles to the westward of the Episcopal mission are the Swedes; and 300 miles farther westward are the Congregationalists, within 46 miles of the coast of Siberia.

The North Pacific Coast of Alaska has, through the influence of the

GROUP OF ESQUIMAUX.

Japan current, a mild winter climate, with perhaps a winter average of temperature like that of Richmond, Va. But north of the Pacific Coast line of Alaska the thermometer reaches 75 degrees below zero every winter. As to communication with the outside world, mail is received in southeast Alaska twice a month. From Sitka to Unalaska there is a monthly mail during the summer. North of the Aleutian Islands there is no regular mail communication at all; the teachers, missionaries, and traders of that region receive, as a rule, but one mail a year.

In 1890 a call came to establish missions and schools among the Arctic Eskimo, and I took the invitation of the Commissioner of Education to the Moravians to undertake the work. Their mission board held two or three meetings, and their young men were willing to go, but the question of funds prevented their accepting the offer. The same offer was afterwards made to the Methodists, Baptists, Congregationalists, and Presbyterian missionary societies, but they all declined to take it. The Protestant Episcopal Missionary Society agreed to take one station at Point Hope; afterward the Presbyterians accepted a special gift of funds to establish a station at Point Barrow, and the Congregationalists at Behring Strait. A call was then made through the Church papers of the different denominations for volunteer workers. But little was known of the habits of the barbarous Eskimo who occupied that region. The captains of the whalers who visited that section ridiculed the project, stating that the natives were so savage that they would kill the teachers; having but one mail communication with the distant world a year, and being a thousand miles from policeman or court, or any earthly protection, the missionaries would be wholly at the mercy of the native population. Upon this account ladies were not permitted to go. A man was selected for Point Barrow, another for Point Hope, and because it was considered particularly dangerous two young men were sent to Cape Prince of Wales.

It can well be imagined that the first year was one of great anxiety to the missionary societies. Many said, "What a foolish thing to leave those missionaries there." Some said it was more than foolish, it was criminal; that we had no right to jeopardize any man's life by asking him to go into a region like that; although it was noticed that when gold was discovered in Central Alaska, about that same time, 300 white men went in on their own charges and no remarks were made about its being "foolish" or "criminal."

These Arctic missions were established in 1890. When, twelve months afterward, upon the revenue cutter "Bear," we came within sight of the mountains which shadowed the village at Cape Prince of Wales, all the officers got their field glasses and anxiously watched to detect the presence of the school building. When we saw that standing, we then watched to get the first indication that the missionaries were all still living and well, and it was a great joy when we dropped anchor and they came on board.

Cape Prince of Wales has a population of about 600 Eskimo. Their children had never known an hour's restraint in all their lives. They had never heard of or seen a school until that season. Under the circumstances it was not supposed that many would attend school, and as the expense of transporting lumber and building material from San Francisco, three thousand miles away, was a considerable item, the schoolhouse had been built to hold only fifty. If in that population there had been an attendance of fifty, or even twenty, it would have been considered a great success. Our surprise, then, can well be imagined when, in reply to our question, the teacher reported 346 in attendance, and an average daily attendance for the nine months of 104. The second year the daily average was 106, and the third year 146. Evidently God's Spirit was moving upon that population, causing them to desire to learn to read God's Word for themselves.

After visiting the station at Cape Prince of Wales we went on to Point Hope. The missionary house, on account of water, had been erected two miles from the nearest houses in the native village, and we feared that in that region, with the thermometer 40 or 50 degrees below zero in winter, and the wind oftentimes blowing a gale, it would be impossible for the children to attend school, traveling that distance. Every child in the village between five and twenty-one years of age, except three married girls, had attended school with more or less regularity. We found the same eagerness to attend school when we reached Point Barrow, the northernmost point of the American continent, and probably the northernmost school and mission station on earth. These stations that have been so widely distributed throughout Alaska are meeting with great success. The Presbyterian Missionary Society has nine stations, seven churches, and about 900 native communicants. The Episcopal Society has three main stations and some 2,000 baptized natives. The Swedes have three churches, with perhaps 60 or 70 native communicants. The Methodist Woman's Home Missionary Society has a very successful mission school at Unalaska. The Moravians have four principal stations and two churches, with perhaps 100 communicants. The Woman's Baptist Home Missionary Society has a large mission school at Wood Island, near Kadiak. The Roman Catholics have one school in southeast Alaska, and four upon the lower waters of the Yukon River.

There is no section of the mission field where the same amount of work has secured greater results in the conversion of souls and elevation of the native population than in Alaska.

I HOPE that the time will come when we shall instinctively hold up the man or woman who begins to fall, as naturally and unconsciously as we arrest a falling piece of furniture or an ornament.—*George Eliot.*

OUR STEWARDSHIP.*

BY MRS. J. J. TIGERT, NASHVILLE, TENN.

MANY years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life: "Well, William, where are you going?" "I don't know," he answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself." "There's no trouble about that," said the captain. Be sure you start *right*, and you'll get along finely." William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home. "Well," said the old man, "let me pray with you once more and give you a little advice, and then I will let you go." They both knelt down upon the path; the dear old man prayed earnestly for William, and then gave this advice: "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will get to be a prosperous and rich man."

When the boy arrived in the city he found it hard to get work. Lonely and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then and there led to seek first the kingdom of God and his righteousness, and united with the Church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth; so he said: "If the Lord will take one-tenth, I will give that." And so he did; ten cents of every dollar was sacred to the Lord. Having regular employment, he soon became a partner; after a few years his partner died, and William became the sole owner of the business.

He now resolved to keep his promise to the old captain. He made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his soap sold, and he grew rich faster than he had even hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths—one-half. He educated his family, settled his plans for life, and gave all his income to the Lord. This is the story of William Colgate, who has given millions of dollars to the Lord's cause, and left a

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* A paper read before a union meeting of the Parsonage and Home Mission Society at West End Church.

name that will never die. This illustration shows that faithful and proportionate giving will be rewarded with abundant prosperity.

God has made us the stewards of his goods, and he holds us responsible accordingly. God does not lack for want of means. It is written: "The earth is the Lord's and the fullness thereof." "The silver is mine and the gold is mine, saith the Lord of hosts." Right to property holds good between men, but between God and man all right to property is vested in the Sovereign owner. We as stewards must account to him for every talent and pound received. An owner defines how his work must be managed, and has a right to limit a tenant. Is it not lawful for God to do what he will with his own? A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth—the first fruits, not the dregs and leavings; and while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. xvi. 2.)

A gentleman, now a wholesale merchant, who began tithing when a young man many years ago, writes that he has received testimony from over a million persons who tithe, and they all agree that they live with more ease on the nine-tenths than they did on the whole.

Several years since, some gentlemen in the Presbyterian Church of Henderson, Ky., resolved to tithe, and after two years' trial they concluded they could not afford (pecuniarily) to do otherwise. There is a Christian League in this country banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary has reported that not only has the income of the missionary society receiving the funds greatly increased, but out of the thousands entering into this league all but two or three have reported greatly increased prosperity.

Under the Old Testament dispensation the people gave to the Lord not only the tithe, but in addition to this the free-will offering. Their idea was not only a tenth for God, but *all* for him. Had Israel, who saw only the back of the carpet in the loom, with here and there a glimpse of color, more reason to give freely, more gratitude, and more to be thankful for than children of the New Covenant who see the complete pattern upon which angels desire to look? Is he the God of the Jew only? Is it more lawful for a Christian than a Jew to be selfish and covetous? Were they who had no dealing with the Samaritans more generous than we who, by his poverty being made rich, are debtors to all men? God help us to see this matter in its true light.

Again, we must also give in order to receive blessings. A child once offered some fruit to its mother. At the first impulse the mother, with her

self-sacrificing spirit, thought of giving it back to the child to enjoy, but on second thought, with a higher motive in view for the child, accepted the fruit. Had the child been given the fruit, it would have gone away with a lower appetite gratified, but in the mother's acceptance of it the child went off with a higher feeling of gratification. So may all self-sacrificing Christians make good in their own blissful experience the saying of Christ, "It is more blessed to give than to receive."

Take the map of the world; look at the vast extent of heathendom, and see at the end of nearly nineteen centuries how much of the great work of carrying the gospel to all nations is yet unaccomplished. Look into the home fields; our rapidly growing cities teem with the poor and destitute in body and soul who are strangers to our churches. Let us ask ourselves the questions, Are we living just as Christ would have us? Are we giving in proportion to our means and our time, and do we count it a privilege to help, even in a small measure, the coming of the kingdom? Do we deny ourselves that others may be blessed? Working for others rescues us from the slavery of covetousness. Some people are nothing more nor less than great human sponges that absorb everything they touch, but never of their own accord yield anything.

A newspaper published some time since the story of a man who was very penurious and determined. He died at an advanced age. On his death-bed he kept his right hand closely clasped; as he drew his last breath he tightened his hold; every one present knew what he held in that hand. It was a key to the chest in which he kept his gold. As his nerveless hand unclosed, the key dropped from his fingers and clattered against the bedside. As if to hold it even after he was dead, the miser had tied the key about his wrist by a strong cord, which he grasped as long as life remained. He could not take his gold with him, but he kept the key, and it was buried with him. You ask what became of the gold? The heirs took care of that. They split open the chest with an ax, and divided the gold. We brought nothing into this world, and it is certain we can take nothing out of it save the treasures of the soul. While this man lived all power over his wealth was in the hand that could turn this key, and he could have opened this strong box and sent the gold on whatsoever mission of mercy he would. But when the hand had lost its power, how useless was the rusting key! This story has a message for all. Day by day God gives to each one of us a strong box full of wealth: golden opportunities to be patient, kind, charitable, faithful, and true; golden words with which to speak messages of kindness; rapid feet to to carry cordials of sympathy to the weary, sick, and the troubled. The keys are in our hands; what will we do with them?

Phillips Brooks once said that "no man ever came to a true greatness who had not felt in some degree that his life belonged to his race, and that what God gives him, he gives him for mankind." The truth is, we

are at our best when we try to be our best for others; and we take God's gifts most completely for ourselves when we realize that he sends them to us for the benefit of others. He would have every member of the Church reached. Make room for the fathers and the children, the strong and the weak. Any plan slighting the many small gifts cuts its own sinews. Neglect will not so much hurt those with larger as those with less income, and such proportionately give the most. A few leaves inserted from a pastor's note-book will throw light upon this subject: "I knew a widow of limited means who was remarkable for her liberality to benevolent objects. But a sad change came into her life by an unexpected legacy which made her wealthy, and then her contributions began to fall below the amount given when in straitened circumstances. Once she volunteered; now she only gives when importuned, and then it is as meager as if the fountains of gratitude had dried up. Being asked by her pastor to help a cause dear to her heart, to which in her comparative poverty she had contributed five dollars, she now proffered twenty-five cents. He called her attention to the surprising and ominous change. "Ah," she said, "when day by day I looked to God for my bread, I had enough and to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart." It is a fearful risk (as we see from this example) to heart and soul to become suddenly rich. This is one of the reasons why God lets many of his best children acquire wealth so slowly that it may not be a snare to them; then, when wealth comes, the ambitious grasping may be cooled, and benevolence may overtake avarice. The only way to avoid this peril is to cultivate the habit of economy and of charity and let them grow side by side.

Dr. Bushnell says the great problem we now have on hand is the Christianizing of the money power of the world; what we wait for and are looking hopefully to see is the consecration of this vast money power to the work and cause and kingdom of Jesus Christ. Only four years remain of this century. What revival would freight them with more good for the whole world than a revival of giving? Then the Lord will add his blessing. The spindle and the distaff ready, the flax will come. The jars filled, Jesus will turn the water into the best wine. God could in all times take care of his own without help from us if he so willed. Giving is not for his benefit so much as for ours. He would have us feel that we are his stewards, that all we have comes from him; the more regularly we give the more do we think of God and his goodness to us, and the more do we feel our dependence upon him. Like the daily prayers and the regular services of the sanctuary, it keeps our hearts from straying from God, and prevents our losing sight of him in the turmoil of every-day life. But for the daily offerings the Jewish nation would have forgotten God long

before Judea became a Roman province. If the Church were independent so as to receive no offerings from us, it would be the greatest misfortune that could befall us. Let us consecrate not only money, but time and talent and all to the Master to-day. Let us go on living a life of patient waiting, and take courage to do our duty in the simplest things, knowing that God shall bring blessing and good out of all, and make that which seems very little, to us, of larger and wider benefaction than we can dream.

Robert Browning tells an old legend in his poem, "The Boy and the Angel." The boy working at his trade, and thus praising God with faithful work and life, wins the heart of the angel, who helps him to realize his desire to praise God, as he imagines, in a more splendid way—as a pope. That the boy's work as he becomes priest and pope may not be left undone, the angel takes his place at the work-bench. But he soon finds that not even an angel can fill a boy's place, and give God the praise of his faithful work. So there came to Rome another pope, and the boy went back to his bench to give the praise, without which heaven's music was not complete. There is a vein of everlasting truth in the old legend. We may be only a fragment in God's universe, but that fragment is a special study of the Creator. We are the children of our heavenly Father, and if we do our duty faithfully we shall not be forgotten by him.

Only a tiny candle
  Lit by him
Not lost, though he has many
  Lamps to trim.

Only an earthen vessel
  Used to-day,
Although in the Master's pathway
  Gold ones lay.

Only a cup of water,
  Given in love;
But the Saviour saw and owned it
  From above.

Only a little service
  By the way;
He'll reward the smallest effort
  In that day.

MISSIONARY PROBLEMS OF MEXICO.—ADDENDA.

BY REV. GEORGE B. WINTON, SAN LUIS POTOSI.

About the time my previous communications were written the missionaries of the Presbyterian Church in Mexico held their annual meeting. From this meeting, after full deliberation, a plan for the promotion of self-support was handed down to the presbyteries and churches. As such

a step cannot fail to be of interest to every careful student of the subject, I quote below the essential working parts of the plan. It was incorporated with a resolution affirming allegiance to the Presbyterian form of government, and was forwarded to the presbyteries of Mexico, Zacatecas, and the Gulf, accompanied by a most fraternal letter. The presbytery of Zacatecas has accepted the initiative, and undertaken with much enthusiasm to carry out the provisions of the plan. At this writing the other two have not yet met, but they will undoubtedly give it a no less cordial reception.

THE PLAN.*

"1. From May 1, 1896, to May 1, 1897, the congregations, either individually or in groups, be notified that the mission will not pay more than nine-tenths of the preacher's salary, and that the payment of the other tenth by the church will entitle the same to one-half the preacher's time, subject always to the action of the presbytery, the mission controlling the other half of his time.

"2. From May 1, 1897, to May 1, 1898, the rates to be paid by the churches shall be at least *one-fifth* of the amount paid by the mission, provided that the proportional amount be actually paid by churches, and provided also that the maximum amount paid by the mission in any case be determined by the mission.

"3. From May 1, 1900, the proportion to be paid by the native congregations be at least *equal* to amount paid by mission.

"4. That while we hope in time to see entire self-support on the part of the native congregations, we do not deem it wise to set the time for its adoption throughout the field.

"5. That whenever it be expedient, the mission's quota be paid to the treasurer of the congregation, in accordance with business forms.

"6. That the mission may employ as evangelists men who have secured the recognition of the presbytery, to be paid in full by the mission and controlled by it as to place and nature of their work.

"7. That in reference to men who would be left without a call by any of the churches by the adoption of this policy, the mission, if it considers its obligations to the worker to be such as to demand any action, be authorized to pay to such a one a pension, for a time not longer than two years, and in amount not to exceed twenty-five dollars a month.

"8. It is to be understood that congregations that do not or cannot pay the quotas herein indicated shall be transformed as speedily as possible to the basis of the plan for new work, and helped to develop themselves under the direction of the missionary or evangelist. For the proper discussion of such cases annual written reports, properly signed and certified to, shall be asked for from each congregation having a pastor.

* The phrasing of certain parts will be better understood if it is remembered that these provisions were part of a resolution. I have preserved the form in which they were kindly furnished me from the Secretary's minutes.

"9. All congregations having preachers in charge shall be urged to do all in their power toward opening and extending new work in their vicinity.

"10. Special cases requiring mission action shall be referred to annual meeting or Executive Committee."

I cannot refrain from some comments on this tempting subject. Unquestionably the most striking aspect of this plan is the differentiation of the mission, as a body, from the native Church. This opens up a multitude of questions. In a broad way it may be said that there are in all foreign fields two conflicting theories respecting not only the mission as a whole, but the attitude of the individual missionary. These opposing ideals lead to many curious extremes.

Some think that the identification of the missionary with his people ought to be complete. To wear cues and blouses in China, or flowing robes in Africa, is really a small matter, though it makes sometimes quite a great impression. Native dress is often a mere matter of convenience. But the extreme is reached when, in addition to the dress of the body, native habits of mind are also assimilated, and the missionary learns to think of his people as really his own—lives their life, as far as may be thinks their thoughts, and in his feeling toward them and his treatment of them becomes as one of them.

The other extreme is seen when the foreign missionary sturdily holds to his own point of view, keeps to his own side of the social chasm between himself and his people, and in all his thought preserves ever present to his mind and theirs the fact that he is for them but not of them.

Harm may come of exaggeration in either way. Doubtless, too, different men are used by Providence in order that the advantages of each of these systems may be secured; for the position of any individual missionary in this matter is chiefly a matter of temperament. Nor can any universal rules be laid down, for in addition to the differences in workers there are also great variations in the requirements of different fields.

While it is not to be denied that each of the two lines of policy thus roughly outlined has its advantages, I am myself a firm adherent of the general principles of the second. I believe that as the relation of the missionary to the nascent Church is necessarily special, his attention should be, also, and that nothing is to be gained by trying to conceal or ignore this state of things. His work is a temporary work; his position is anomalous. There are at least two particulars which will forever prove an insuperable barrier to his completely losing himself in the body corporate of the native Church. These are his foreign speech and habits of thought, and the fact that he is the almoner of mission funds. The powerful and far-reaching influence of this latter circumstance can scarcely be overestimated. It affects most persistently and subtly the attitude toward him of every individual among those who come in contact with him in

Church work. It is an atmosphere surrounding him, which every one that approaches must breathe. This circumstance is abnormally exaggerated when it happens, as is true of most friends of modern missions, that he lives among a mendicant population.

And not much is gained, after all, by the laborious ignoring of social instincts and of hereditary and firmly-grounded characters wherein, even as to things not morally essential, the missionary differs from the people whom he loves and tries to save. The leopard cannot change his spots. It is idle for him to paint them out. A better plan seems to be to frankly confess these differences and lay emphasis on the broadness of Christian brotherhood. It goes without saying that the missionary must keep his moral atmosphere untainted. Nor is this the perfectly simple matter which it might seem to some. This is altogether a subject for the understanding of which the people of the South in the United States have special facilities.

Taking the position above indicated, the missionary finds himself wonderfully untrammeled. He may say to his people something like this: "I am a foreigner. My people love you, and have sent me to you. They will sustain me. I ask nothing of you. But this does not signify that preachers are not to be paid. Why should my people sustain your pastors? I know you think that I am not always liberal in the use of mission money, sometimes not even just. I am sorry. But in all kindness I have to remind you that it is not your business. I am sent here for the express purpose of managing these funds. Unless I or some other foreigner were here to do this, no money would be sent. It is clear that I know better what my people wish as to its use than you do. You object, too, sometimes, to my interference in your affairs. But remember that if I am to spend this money given by the Church in other lands among you, I have a right to interfere. Come, now; work, pay, grow, be strong. When you can stand alone I will gladly go away and leave you, with the warmest blessing and love of myself and my home Church."

Such is about the attitude of the Presbyterian Mission; I know all its members. I was present a year ago at their meeting when this same subject was discussed, and I am free to say that I cordially indorse their position. I may as well add, too, that I believe the very weakest point in the work of our own Church in Mexico to-day is the inadequacy of our force of missionaries and the fact that as a mission we have no policy.

Our Presbyterian brethren are a unit, as I found a year ago, in holding that no satisfactory development of a native Church can be obtained, for the present at least, unless it is under the tolerably constant supervision of a foreign missionary. To carry out this theory makes their work as missionaries almost identical with that of the presiding elders in our system. I agree with them also in this principle. But how am I to know whether my brethren who labor in the Northwest and Border Conferences

accept it or not? We have no meeting, annual or otherwise. And besides, we haven't enough foreigners to man our districts.

Another striking provision of the plan under consideration is the effort to settle a scale of proportionate contributions for the support of pastors on all the congregations. Our Board gave us a similar task in the Central Mexico Conference this year by an all-around reduction of six per cent. in the salaries of native preachers. In our case it came of necessity, that fecund mother of so many new enterprises. But who shall decide for us on the success or failure of the plan? Who will be able to modify it properly and apply it in the Border and Northwest Conferences? The only body in our organization at present in a position to deal with these matters is the bishop's cabinet. But to mix such a question in with the press of problems as to men, places, means, and ways, which crowd the odd hours of a three days' Conference session, with all its distractions, is to insure for it beforehand very scant consideration. This with all respect to the cabinet, to which I usually belong.

In conclusion, it may be safely ventured that the plan which we are studying will work less smoothly in the opening up of new fields than in any other part. It is really a plan for the transformation of already existing churches rather than for the formation of new ones. And this is what we all most need just now. The employment of evangelists will become commoner and easier when there are already a good many self-sustaining churches to serve as feeders. The theory of our brethren, by the way, is that the relation of the missionary to his presbytery is that of evangelist. It might help to the solution of this much-vexed question in the home field if all who call themselves evangelists would exercise themselves in this New Testament kind of evangelizing—carrying the gospel to those who have it not.

Self-support from a Mexican Standpoint,

*Being an open letter to the members of the Methodist Episcopal Church, South, in the Guadalajara District, Central Mexico Conference, by B. Guerrero Reyes, P. E.**

Brethren:—The Methodist Episcopal Church, South, in the United States, has for more than twenty years, with great liberality and kindness, sustained missionary work in our beloved Republic, in order to propagate the blessed gospel of Jesus Christ. For this purpose houses have been rented, churches have been built, and large sums of money have been employed in sustaining Mexican preachers. Last year the Board of Missions

*It is a little amusing that some one in our own papers quoted the widely-circulated statement that the appointment of a Mexican presiding elder by the Methodist Conference (North) last year was the *first instance* of the kind. Our Conferences were organized in 1886, and in the ten intervening years there has never been a time when we did not have one or more Mexican presiding elders. In the three Conferences we have this year five—two in the Border, two in the Northwest, and one in the Central.

representing that Church decided that it was time the churches in Mexico should commence to help in the support of their ministry. The Guadalajara District responded to the requirement, though with many sacrifices. This year, for the same purpose, the salaries received from that Board have been reduced six per cent. It seems that there is some displeasure among the people of this district because of the collections which in consequence we are forced to make for the preachers.

Some say, for instance, "The mission is very rich, and ought to give us whatever we need." But it has already done a great deal—renting houses, building churches, and helping with other necessary expenses.

Another says, "Why, the Methodist Church has got to be like the Catholic Church, it asks money for everything." It may be there is some similarity, but there are differences, too. Let us see: The Catholic Church sells baptism, blessed pictures, and even church privileges (*sufragios*). But the Methodist Church does not charge a single cent for baptism, marriage, funerals, etc. The Roman Catholic Church collects millions of dollars, without giving account to its members of a single cent. But the Methodist Church, with its democratic form of government, and in all its various Conferences—church, quarterly, and annual—gives minute and specific account of all that is collected year by year, with the use to which it is put. But is there any society, even the most insignificant, which does not collect funds to carry on its organization?

Another says, "Freely ye have received, freely give." Exactly. If for more than twenty years brethren sustained by others beyond the Rio Grande have come to us in the midst of journeyings, perils, persecutions, and exposure, and by their preaching have brought us good, both temporal, and spiritual, why should we not be ready now to help forward the good cause with the little that we have? And is it not true that we have received good, spiritual and temporal? Let us see.

As to the first, there can be no question. We have now left off worshiping the creature, and render homage only to the great Creator.

The second point is best shown by an example. A Catholic family, no matter how poor, must furnish godfathers or godmothers three or four times a year, an expense for baptisms of some $9. They must pay at least twelve cents a week for masses; that is more than $6 for the year. There will be at least one vow (*manda*); cost, $1. If by misfortune some member of the family dies, there is mass with responses; lowest price, $2. Some honest and hard-working son of the family wishes to take a partner in the joys and sorrows of life; lowest cost of the marriage ceremony, $14. On All Souls' Day wax candles must be lighted; cost, $1. Oil for the *anima sola*, or some St. Joseph, one cent a day—$3.65 per year. If the mother of the family wishes to belong to the *vela perpetua* it is six cents a week—$3.12 for the year. If the daughter would be a Daughter of Mary, another $3 a year, to say nothing of the entrance fee. The sum of all

this, not mentioning other little expenses sure to arise, is $45. In view of this, well may the priests be angry and thunder from the pulpit at the Protestants when a family is converted, even though a poor one.

But, to continue, the same family comes into the Protestant Church, hears of free salvation, and that the sacraments are not to be sold. Is this not clearly a temporal gain? In addition to being released from these robberies on the part of the priests, the members of this family are led into the truth, their consciences rendered tranquil, their children properly educated in religious matters. Is it unreasonable, then, to expect them to help take care of their minister and his family? I do not think so.

Then some one will say: "Well, we do not need a preacher; one of us will hold worship." But this would not do. Our people are not well educated as to their duties and obligations. We are surrounded by the priesthood of the Catholic Church, dressed in all the pomp of circumstance. It will not make a favorable impression under these circumstances for a man to leave the workshop or the plow and enter the pulpit. The people will say he is an upstart, and the meetings he holds will be neither useful nor profitable. Such considerations, with others not now mentioned, but perfectly familiar, will suffice to impel our people in future to give as God hath prospered them for the support of their ministers. Let us give our preachers their daily bread; the burden will be light if shared by all. They feed us with spiritual bread, and labor day and night for our good. —*Translated from the Evangelista Mexicano.*

THE OUTLOOK IN TURKEY.

BY REV. H. N. BARNUM, D.D., OF HARPOOT.

If there has been a country during the nineteenth century which has had a darker outlook than Turkey has to-day, I do not know what one it is. From whatever point of view it is regarded, there is not a ray of light from any quarter, except as one looks up and remembers the divine promises and the divine love. What are some of the present conditions?

I. *Material.* The chief industry in this country is agriculture. Although the land is principally owned by wealthy Turks, and farmers are never rich, this has been one of the most prosperous agricultural districts in Turkey. Now, many of the farmers have been killed. The houses of many have been burned. Not one in a hundred has escaped plunder, and the plunder has been of marvelous thoroughness. Generally not a rag, not a particle of food, not even an earthen dish has been left. In many cases even the windows and doors have been carried off. Often what could not be taken away was broken with fiendish malice. The survivors are largely dependent upon charity for means to live through

the winter. With their cattle and utensils gone, how are they to renew their work in the spring?

Merchants and traders have also been impoverished. Houses and shops have been stripped and in many cases burned. Business in this country is generally done upon credit, but the collection of debts is, of course, now out of the question.

Those who have been murdered have been largely the heads of families, so there are thousands of widows and orphans who are kept alive during the winter by funds from abroad. After the winter, what? In former years, when there has been a famine in one part of the country, the poorest people have tramped to some other part where there was plenty. Those who had little would help the more unfortunate who had nothing. This is impossible now. Every part of the country is alike desolate. There are no factories and there are no general enterprises through which such people can help themselves. For such families there seems to be no help till the boys grow up; but this condition of beggary is not a promising school for the coming generation.

The landlords suffer with their tenants, and, except in rare cases where they have ability, they give no help. Every village also has a class poorer than the farmers, and these constitute the majority, who work here and there to lay up supplies for the winter. Their condition is, of course, one of abject poverty; for however poor a house and its furnishings were, even though the plunderers found nothing but rags, they swept the house clean.

The impoverishment of the people impoverished the government. This government has long been on the verge of bankruptcy. What is to save it from complete bankruptcy now? The Armenians have borne a large part of the taxes—much more in proportion than the Turks. As an illustration I will cite the large village of Perchenj, which lies upon the plain, in plain sight of our windows. The taxes of the village, aside from the tithes, are 39,000 piasters. Of this sum the 180 Christian houses pay 33,465 piasters, and the 300 Turkish houses pay 5,535 piasters; 3,715 piasters income tax is collected from the village. This is supposed to be five per cent. of the income of the people. The Christians pay 3,282 piasters, which is probably more than ten per cent. of their money income; while the Turks pay only 433 piasters, which is scarcely a recognizable per cent. of their income. The Turks have at least ten times the amount of property of the Christians, and yet the Christians bear a large part of the public burden, except furnishing soldiers to the army. These taxes they can no longer pay. The taxgatherers, by beating and imprisonment, will collect something. But beating and imprisonment will not put money into the hands of the destitute. I use this case of Perchenj simply as an illustration, and because while writing this letter I have had the opportunity to learn these facts. This all helps to show the desperate

straits into which the government is drifting. The complaints of civil and military officers are already loud that they cannot receive their salaries.

Every enterprise is at a standstill, and every class of the community, except those who have enriched themselves for a brief space with spoil, has become impoverished along with the government. Has the world seen a more suicidal crusade than this since the persecution and expulsion of the Huguenots from France in the seventeenth century? It has been, and still is, the undoubted intention of the Turks, from the highest to the lowest, to crush out the Armenian spirit of independence and reduce them to their ancient condition of serfdom, or to destroy them altogether.

II. *Moral.* This is the land of the Bible. The American churches have been engaged in an attempt to revive Christianity in its original home. The leaven of the gospel has been introduced and it has been permeating the whole Armenian community. Superstitions have given way to definite ideas of spiritual truth. Evangelical, self-supporting churches have been organized. A thirst for education has been developed, and schools have rapidly multiplied. Even female education has come to be considered essential. Christian homes, with genuine home life, have multiplied. Even above the desire for plunder the present has been distinctively a Moslem crusade, and Moslem civilization is essentially that of Arabia of the seventh century. The cross, religious books, and everything which Christians regard as sacred, has been treated with special contempt. Churches and schools have been destroyed, and teachers and ecclesiastics have been among the first victims of massacre. Those whose lives have been spared, in villages where there is a mixed population, are mostly fugitives from their homes, for their lives are still sought. Thousands, at the edge of the sword, to save their own lives or to save their families from a fate worse than death, have made an outward profession of Mohammedanism. Few places of worship, Protestant or Gregorian, are open. In many places Christians are so closely watched by their Moslem neighbors that they are afraid to meet in private houses even. Christ has a Church here, but it has crossed the Red Sea and is now in the wilderness. When will it reach the Promised Land? Moslem fanaticism is now in the ascendant. The cross for the time has yielded to the crescent.

III. *Political.* A prominent local official, who sees the orders which come from Constantinople, remarked the other day that notwithstanding all the promises of reform, and the scheme of the powers which was adopted some months ago, the spirit and methods of the central government have not changed by a hair's breadth. So far as I have been able to learn, not a single person has been punished, and no investigation even has been made with a view to tracing out and punishing the authors of the awful atrocities that have been perpetrated during the last three

months, except those under threats and intimidations; leading Armenians in many places have been compelled to sign statements that the Armenians themselves were the procuring cause of all these disasters. In Arabkir, for example, a dozen Armenians were brought from prison, where they had been confined ever since the massacre, between two lines of soldiers, and made to sign a confession that they had instigated rebellion, and that they had dynamite bombs in their houses, the statement giving a definite number which each man had in his own house. Probably no man in the company had ever seen a dynamite bomb or knew what it was. In the fearful massacre that raged in that city for four days, and where three-fourths of the Christian houses were burned, not a bomb exploded anywhere and not an Armenian shot was fired. Yet since the massacre 200 or 300 Armenians have been in prison, and 90 have been bound over for trial in the criminal court for political offenses. Besides the 3,000 houses, 530 shops were burned, and between 3,000 and 4,000 helpless people were killed, and the majority of the Christians who were not killed were stripped of everything except their underclothes, and yet I doubt if a single Turk or Koord is under arrest in that city for these crimes.

The truth is, the Armenians will not receive just treatment from the Turks or from the government itself, so long as this prejudice and hostility remain. The long talked of "reform" is a complete farce—or rather it became a most solemn tragedy. The official proclamation of reform was the signal of massacre, and set the Turks upon the Armenians. Confidence is not yet restored. The Turks still utter many threats, and there are many predictions of a still worse massacre—"the blotting out of the Armenian name." The future is uncertain. There is no energetic and decided action on the part of the government, but whether from fear of exciting the Turks, or because it has not yet decided to protect the Christians or not, is not evident. So also whether we are to have a settled government, or whether anarchy is to prevail, is alike uncertain.

I have drawn a dark picture, although I am not a pessimist. I do not think that anybody can draw a bright one from the human point of view. God is good. I have a firm faith that in some way, how I do not know, good is to come out of all this evil—order out of chaos.—*Missionary Herald.*

It is the will of Christ that Christianity shall be the ultimate religion of the world, and not only is it God's purpose, but it is also self-propagating. Therefore, coldness toward missions is nothing but coldness toward God. Christian missions are essentially a part of the Church's life, and the day when any faith ceases to extend is the day of the beginning of its decay and death. We have to make disciples of all nations. There are no exceptions or conditions to be considered.—*Bishop Westcott.*

BOARD OF MISSIONS.

ANNUAL MEETING.

First Session.

Nashville, Tenn., May 8, 1896.

The Board of Missions of the Methodist Episcopal Church, South, met in its fiftieth annual session Friday morning, May 8, 1896, at 9 A.M., in the Mission Rooms at the Publishing House, Nashville, Tenn., Rev. P. H. Whisner, Vice President, in the chair. The devotional exercises were led by Rev. C. G. Andrews.

The roll was called by W. R. Lambuth, Secretary, and the following members responded to their names:

E. W. Cole, P. H. Whisner, H. C. Morrison, W. R. Lambuth, T. B. Holt; Bishops J. C. Keener, A. W. Wilson, J. C. Granbery, R. K. Hargrove, W. W Duncan, C. B. Galloway, E. R. Hendrix, J. S. Key, and O. P. Fitzgerald; David Morton, J. O. Branch, J. W. Hill, R. H. Mahon, J. H. Pritchett, Horace Bishop, James Atkins, F. D. Swindell, W. B. Palmore, J. D. Hamilton, J. H. Riggin, H. P. Walker, J. T. Smith, J. A. Anderson, Thomas D. Fite, A. J. Lamar, E. E. Hoss, C. G. Andrews, T. P. Weakley, W. A. Candler, R. K. Brown, R. N. Sledd, and H. C. Christian.

The hours for meeting and adjournment were fixed—the morning session to open at nine and adjourn at twelve; afternoon session to open at three and adjourn at will.

H. C. Morrison, Secretary, presented the Fiftieth Annual Report of the Board of Missions. Col. E. W. Cole, President, took the chair.

The Eighteenth Annual Report of the Woman's Board of Foreign Missions, M. E. Church, South, was presented by H. C. Morrison. After reading, it was referred to the Committee on the Woman's Foreign Missionary Society.

To the General Board of Foreign Missions, M. E. Church, South.

The work of the Woman's Board of Foreign Missions, during the year just closing, has been strengthened but not extended in the foreign fields. At home, while a number of the Societies under the charge of the Board have shown little activity and a few have disbanded, a large number of reorganizations and new organizations have been noted, giving an increase in Auxiliaries and membership.

There are 35 Conference Societies, 207 Districts, 3,417 Auxiliaries, and 71,470 members, an increase of nearly 2,000. In membership fees, donations, bequests, and scholarships, $74,425.50 have been collected during the past year.

The Scarritt Bible and Training School is more prosperous than in any former year, and has collected $4,720.11 through the present Agent. This institution has already put into China, Brazil, and Mexico valuable missionaries; and a class of four preparing for foreign work will be graduated this month.

The Woman's Board continues to sustain two organs, the *Woman's Missionary Advocate* and the *Little Worker*, both of which have a subscription list that stands as last year. The *Woman's Missionary Advocate* has 13,000 subscribers, the *Little Worker* 9,000.

Foreign work is carried on by 39 women employed by the Board (including one medical missionary), 116 teachers and helpers, 12 boarding schools, 41 day schools, 2 hospitals (one for women and another for children), 15 Bible women, and 4,950 women and children are under instruction.

China.

Shanghai, Nantziang, and Käding, in Shanghai District, and Suchow, in Suchow District, are in the care of fifteen ladies regularly employed by the Board, and three married ladies who render valuable assistance. There are three boarding schools, 32 day schools, and 1,300 women and children under instruction.

"Mary Black Memorial Hall," including the "Alice Bonnell Ward," was erected during the past year at a cost of not over $5,000. At this hospital the children receive special attention, and many sick and suffering Chinese little ones are well cared for and restored to health.

Mexico.

The mission stations in this country have made rapid progress during the last twelve months. The purchase of a building from the General Board greatly facilitated the work at Chihuahua, and renders the equipment of the school complete. Fifteen women represent the regular appointed force, with about twenty helpers who teach in the various schools. 1,783 attend the schools. 72 are members of the Church in good standing, 19 having been brought in during the past year.

Brazil.

The three boarding schools, with the various day schools, are in a flourishing condition. The new work at Petropolis has been a decided success, and only suitable buildings are needed to place the work at Juiz de Fora and Rio on a basis as substantial. Good work is being done at all these points, as well as in Piracicaba. Nine missionaries, besides assistants, carry forward the work in the schools and the house-to-house visiting.

Indian Mission.

The work here continues under the supervision of Rev. J. J. Methvin. Methvin Institute, Anadarko, is under his special charge. The camp work is carried on by Miss Helen Brewster, who lives at Fort Sill, and whose labors are bringing forth fruit

Movements of our Missionaries.

The three new missionaries sent to Brazil last summer are located at Rio, Petropolis, and Juiz de Fora. The marriage of Miss Bessie Moore, who returned to the United States, was a serious loss. In Mexico the loss by marriage of another, who also left the field, was supplied by one appointed at last annual meeting. The return of Miss Laura Haygood to China in the past month adds greatly to the satisfaction of all. By the appointment of the Bishop she has charge of the various stations in China. Miss Waters and Mrs. Campbell are at home recruiting. Mrs. Gaither was sent from Shanghai to Suchow, and Mrs. Parker, a valuable helper in Suchow, was removed to Shanghai by the appointment of Dr. Parker, her husband, to that station.

Six missionaries are awaiting appointment, and four will be ready in another year.

Respectfully submitted, Mrs. S. C. Trueheart.

H. C. Morrison then presented the report of the Committee on Estimates.

A paper on Self-support was read by W. R. Lambuth. On motion of Bishop Wilson, the paper was referred to a special committee of five, with instructions to consider and report to the body. The Chair announced the

following committee: Bishop Galloway, James Atkins, David Morton, J. D. Hamilton, and W. R. Lambuth.

On motion of H. C. Morrison, Dr. I. G. John was invited to take part in the discussions of the body.

Papers were then presented and read by the Secretary upon the Joint Commission upon German work in Texas; the sale of property at Chihuahua, Mexico, and the relation of the Puebla property.

A petition from Rev. J. D. Bush was presented and referred to David Morton, R. H. Mahon, and Bishop Key.

A petition from Rev. R. C. Dickson, of Brazil, was read, and after discussion was laid on the table to be taken up with the appropriations to Brazil.

A memorial from the China Mission Conference, relative to the establishment of a Methodist Publishing House at Shanghai, was read and referred to Bishops Wilson, Galloway, and Hendrix.

A memorial from the Brazil Mission Conference, relative to publishing interests in Brazil, was read and referred to the Committee on Estimates.

A petition from Rev. J. W. Wolling, requesting permission to return to the United States, was granted, subject to the consent of the Bishop in charge.

The Board then adjourned, with the benediction by Bishop Keener.

SECOND SESSION.

NASHVILLE, TENN., May 8, 1896.

The Board met at 3 P.M., Col. E. W. Cole, President, in the chair. Devotional exercises were led by Dr. David Morton. The minutes of the morning session were read, corrected, and approved.

The report of the Auditing Committee was presented and adopted as follows:

To the Board of Missions.

We have examined and checked over the books and vouchers of T. B. Holt, Treasurer of the Board of Missions, for the year ending March 31, 1896, and find them correct. Proper vouchers were produced for all disbursements made.

Respectfully,

J. D. HAMILTON,
T. P. WEAKLEY,
Auditing Committee.

A communication from W. M. Winters, of Hollister, Cal., was read and referred to Bishop Hendrix, with power to act for the Board.

The Chairman presented papers from John E. Collins, of Missouri, which were read and referred to the following commmittee: Horace Bishop, Bishop Hendrix, and R. K. Brown.

The report of the Committee on Estimates was then taken up, and the recommendations contained in the preface adopted as follows:

REPORT OF THE COMMITTEE ON ESTIMATES FOR 1896–97.

To the President and members of the Board of Missions, M. E. Church, South.

Your committee, after careful consideration of the claims of the fields occupied

by the Church, the estimates presented by our missionaries, and the resources at the command of the Board, respectfully present the following report:

The Treasurer reports the sum of $219,079.57 received from collections. Of this amount $210,811.98 is subject to appropriation. The committee deem it wise, however, to recommend an appropriation of not more than $200,000. In order to bring the aggregate amount within this figure, a horizontal scale of three and one-half per cent. was applied to the appropriation of last year, together with the discontinuance of certain specific items, and the deduction of $2,820 from the three Mexico Conferences. Since a reduction and readjustment of salaries of missionaries was made last year upon a permanent basis, the committee recommends:

1. That the salaries of the missionaries be made specific.
2. That the balance of the appropriation to each field be made in bulk.
3. That, in the distribution on the field of the appropriation made this year by the Board, the attention of the Bishop in charge and of the missionaries be called to the necessity of keeping the principle and attainment of self-support steadily in view.

Brazil was called, and on motion of Bishop Granbery, the salary of Rev. R. C. Dickson was provided for out of the sum of $10,900 recommended for appropriation in bulk. The sum of $30,300 was then appropriated to the Brazil Mission Conference, as recommended by the committee.

China was called, and upon representation by Bishop Hendrix, the return of Rev. M. B. Hill to the United States and of Rev. J. L. Hendry to China was agreed upon, the provision for these changes being made within the limits of the appropriation, together with such aid as had been pledged by the Epworth Leagues of Texas. The sum of $26,029 was then appropriated to the China Mission Conference.

By special request the Denver Conference was called, and that field represented by Rev. M. H. Neeley.

Japan was called, and the sum of $28,132 appropriated to the Japan Mission Conference.

Bishop Hendrix reported upon the special work provided for by the action of the Board at its last session relative to the opening of a mission in North China. On account of unfavorable conditions due to annual floods, and almost complete occupation of the territory by other missions, he was led to recommend Korea as the more suitable field. The providential preparation and presence of the Hon. T. H. Yun, Minister of Education, at the capital, and his earnest solicitation that our Church should enter, constituted a call which became imperative. Bishop Hendrix requested that he be permitted to raise a small sum for Korea, the work to be attached to the China Mission for the present, and placed under the supervision of Rev. C. F. Reid, presiding elder of the Shanghai District.

Dr. Hoss then presented the following resolution, which was adopted:

Resolved, That the Board approves the action of Bishop E. R. Hendrix in purchasing a missionary property at Seoul, Korea, and that we also approve the plan of including Korea for the present as an appointment in the Shanghai District of the China Mission Conference.

E. E. Hoss,
W. A. Candler.

Mexico was called; Bishop Key represented the work and its claims. He was followed by Dr. Hoss, Bishop Keener, and Bishop Hendrix.

Rev. W. B. Burke, of the China Mission Conference, was introduced to the Board.

On motion of Bishop Key the recommendation of the Committee on Estimates was adopted, appropriating to the Central Mexico Mission Conference the sum of $23,377; the Mexican Border Mission Conference, $14,000; to the Northwest Mexican Mission Conference, $11,250.

The following resolution was then offered and adopted:

Resolved, That we express to our brethren in Mexico our regret that the falling off in the general collections has compelled us to decrease the appropriation for their Conferences, and we beg to assure them that we feel a deep interest in the work they are doing, and that our sympathies are with them and our prayers are for them.

F. D. SWINDELL,
W. A. CANDLER.

Dr. Candler read the following resolution, which was adopted:

Resolved, That the Bishop in charge of the China Mission be authorized to receive special funds for the maintenance and development of the work in Korea.

W. A. CANDLER,
W. R. LAMBUTH.

After announcements of committee meetings the Board adjourned, with the benediction by Bishop Granbery.

THIRD SESSION.

NASHVILLE, TENN., May 9, 1896.

The Board met at 9 A.M., President E. W. Cole in the chair. Devotional services were led by Rev. P. H. Whisner. The minutes of the former session were read and approved.

The report of the Committee on Estimates was resumed.

The Indian Mission Conference was called, and the report adopted, appropriating $16,888.

The Pacific Conference was called, and the report adopted, appropriating $3,088.

A resolution offered by H. C. Christian was adopted, as follows:

Resolved, That $500 of the appropriation to the Pacific Conference be applied by the Bishop to repairs on the Oakland church. H. C. CHRISTIAN.

The Los Angeles Conference was called, and $4,100 appropriated, as recommended by the committee. On motion of Bishop Wilson, the sum of $250, for the relief of Rev. J. W. Allen, was added to the appropriation.

The Columbia Conference was called, and $2,792 appropriated.

The East Columbia Conference was called, and $2,792 appropriated.

The Denver Conference was called. A motion was made by J. W. Hill to reimburse Rev. M. H. Neely in the amount of $50, out of the sum recommended by the committee. W. A. Candler moved as a substitute an

increase of the committee's recommendation up to $5,000. The substitute was lost. The original motion was lost.

On motion of James Atkins, the report of the Estimate Committee was amended by adding $50. Thus amended, the sum of $4,817 was appropriated to the Denver Conference.

The following Conferences were called, and the report of the committee adopted, appropriating to the Montana Conference $3,435; Western Conference, $1,689; New Mexico Conference, $4,440; Florida Conference, $2,000; German Mission Conference, $2,412. For expense of administration, $16,500 was appropriated.

The report of the Committee on Estimates was then adopted as a whole, appropriating the sum of $198,291, and a sum sufficient for expense of the annual meeting and travel of Bishops to Mission Conferences.

The case of Mr. Samez, from Persia, was presented by Bishop Wilson, and referred to the Bishop in charge of the Kentucky Conference and the Secretaries of the Board.

The Board resolved to go into executive session at 4 P.M.

Dr. Morton presented the report of the committee appointed to consider the request of Rev. J. D. Bush. The report was adopted, the committee not being able to grant the claim.

Bishop Galloway then presented the report of the committee which was appointed to consider the paper read by W. R. Lambuth on Self-support:

The committee to whom was referred the paper on Self-support beg leave to report as follows:

We have carefully considered the subject discussed and the suggestions made therein, and hereby express our approval and recommendation of the same. Some wise plan of self-support is vital to the normal development of the Church and the speedier projection of movements into other neglected fields. This Board of Missions hereby commits itself positively to the principle and policy of self-support, and advises the officers of the Board and the missionaries in the field to put our missions upon a self-supporting basis as rapidly as the circumstances will allow. New fields are opening, and we must enter in.

And in this connection we cannot refrain from making reference to the fact that there is an increasing discount of this principle at home. In some of the old Conferences there has been a decrease in contributions to foreign missions, and throughout the connection there has been a decline of three cents per capita in contributions to foreign missions, and an advance of two cents per capita in payments to domestic missions. It may be well for this Board to inquire if the missionary conscience of the Church is really declining, and ascertain, if possible, the reasons therefor. The lamentable fact is before us that our per capita contributions to foreign missions have decreased from eighteen to fifteen cents.

We recommend that a committee of five be appointed by the President of the Board to draw up a plan for self-support, the same to be presented at the next annual meeting.

We further recommend to said committee of five, rules 2, 3, 4, and 5 of the rules

recommended by the Committee on Self-support appointed by the Conference of Officers and Representatives of Foreign Mission Boards and Secretaries.

CHAS. B. GALLOWAY, *Chairman.*

Pending the discussion of this report a motion to extend the time for adjournment was lost, and the Board adjourned, with the benediction by Rev. W. A. Candler.

FOURTH SESSION.

NASHVILLE, TENN., May 9, 1896.

The Board met at 3 P.M., Col. E. W. Cole in the chair. Devotional exercises were led by Rev. H. P. Walker. The minutes of the morning session were read and approved.

The question pending on adjournment was taken up. After remarks by James Atkins, R. K. Brown, W. A. Candler, J. W. Hill, W. B. Palmore, H. C. Morrison, and H. C. Christian the report of the Committee on the paper on Self-support was adopted.

The executive session, which had been ordered for 4 P.M., was on motion postponed until the table was cleared of papers and reports.

The report of the Committee on Establishment of a Publishing House in China, was adopted as follows:

The committee appointed to consider the proposed publishing enterprise in China beg leave to report as follows:

We have examined the papers referred to this Board by the Joint Committee of the Methodist Episcopal Missions, and the Mission of the Methodist Episcopal Church, South, in China, and approve the general plan for the establishment of a publishing house in Shanghai. We recommend that the whole matter be referred to the Bishop in charge of the China Mission and the Secretaries of this Board, with power to act.

A. W. WILSON,
E. R. HENDRIX,
CHAS. B. GALLOWAY.

The committee on the John E. Collins bequest offered the following report, which was adopted:

To the Board of Missions.

Dear Brethren:—Your committee, to whom was referred certain papers pertaining to the bequests of Brother John E. Collins to the Church for missionary purposes have carefully examined the same, and respectfully report:

First. The bequest of one thousand dollars for home missions should be paid to the Board of Missions of the St. Louis Annual Conference.

Second. The fifteen hundred dollars bequeathed to the cause of Foreign Missions should be paid to this Board.

We recommend that the matter be placed in the hands of Bishop Hendrix, with authority to act for the Board in connection with the representation of the Board of Trustees of the M. E. Church, South.

HORACE BISHOP,
R. K. BROWN,
E. R. HENDRIX,
Committee.

On motion of Bishop Hendrix the Committee on Revision of the Charter was continued.

The Chair then announced the following committee of five to report a plan for self-support at the next annual meeting: Bishop Chas. B. Galloway, James Atkins, E. E. Hoss, Horace Bishop, and W. R. Lambuth.

A resolution on self-support was then offered by J. A. Anderson and referred to the committee of five.

The Estimate Committee, to whom the memorial on publishing interests in Brazil was referred, presented the following report, which was adopted:

Your committee, to whom was referred the petition of the Brazil Mission Conference for an appropriation of $3,000 for publishing interests, beg leave to report that the item was included in the sum recommended for appropriation to the Conference in bulk. This arrangement makes it possible to apply as much of the amount as may seem wise in the distribution of the bulk appropriation.

On motion of Bishop Granbery, the word "publications" was ordered to be added to the summarized statement in the case of Brazil in the report of the Committee on Estimates.

The following resolution, offered by P. H. Whisner and R. K. Brown, was adopted:

Resolved, That the Secretaries be requested to arrange for missionary mass meetings in as many of the principal charges of the Church as they can, and engage the Bishops and others, as they may be able, to coöperate with them in a special effort to raise in these charges not only the amount assessed, but as much as possible in addition in order to provide for the special needs of our missions.

P. H. WHISNER,
R. K. BROWN.

A memorial from the Louisiana Conference Board of Missions was presented by the Secretary. It was referred to the Bishop in charge of the Louisiana Conference and the Secretaries of this Board.

The following standing committees were appointed for the ensuing year:

STANDING COMMITTEES.

On Finance.—E. W. Cole, Thomas S. Weaver, H. C. Morrison, Thomas D. Fite, W. B. Palmore.

On Estimates.—H. C. Morrison, T. B. Holt, R. K. Brown, W. R. Lambuth, T. P. Weakley.

On Audits.—J. D. Hamilton, T. P. Weakley.

On Candidates.—Bishop R. K. Hargrove, W. R. Lambuth, J. D. Hamilton.

On Translation.—Bishop R. K. Hargrove, W. R. Lambuth, H. C. Morrison, E. E. Hoss, W. D. Kirkland.

On Woman's Foreign Missionary Society.—Bishop A. W. Wilson, H. C. Morrison, J. D. Hamilton.

At the close of the executive session the Committee on Estimates offered its report on assessments for the ensuing year, recommending a reduction of the amount to $300,000. On motion of Bishop Galloway, the assessment for the present year was continued at $350,000. Bishop Wilson moved that the report be referred back to the committee for reapportionment, to be returned to the body on Monday morning at 9:30 o'clock. The motion prevailed.

On motion of Bishop Hendrix, it was determined to change the by-law concerning the time of the annual meeting so as to read: "The annual meeting of the Board of Missions begins on Thursday after the first Wednesday in the month of May."

James Atkins, F. D. Swindell, and H. C. Christian were granted leave of absence. The Board adjourned, with the benediction by Rev. H. C. Christian.

FIFTH SESSION.

NASHVILLE, TENN., May 11, 1896.

The Board met at 9:30 A.M., pursuant to adjournment, Col. E. W. Cole in the chair. Devotional exercises were led by Dr. C. G. Andrews. The minutes of the previous session were read, corrected, and approved.

On motion of Horace Bishop, the time of meeting of the Joint Commission on German Work in Texas was changed to read: "The Commission shall meet before the first session of the supporting Conferences."

Jas. A. Anderson moved a reconsideration of the action of the Board which fixed the amount of assessment at $350,000. Bishop Galloway, H. C. Morrison, W. A. Candler, Bishop Wilson, J. H. Pritchett, R. K. Brown, J. T. Smith, P. H. Whisner, and W. B. Palmore took part in the discussion. Col. E. W. Cole vacated the chair in favor of the Vice President and addressed the Board on the subject. He was followed by Bishop Wilson, H. P. Walker, J. D. Hamilton, and W. R. Lambuth.

The motion to reconsider was lost.

H. C. Morrison then presented the report of the Estimate Committee on Assessments, recommending the apportionment of the previous year.

Bishop Wilson moved to amend by reducing the assessment on Los Angeles Conference by the sum of $1,000, thus reducing the amount to $1,400. It was adopted.

On motion, the time for adjournment was extended.

On motion of H. C. Morrison, the sum of $200 was deducted from the assessment on the Denver Conference.

The sum of $1,200, which was taken off of the Los Angeles and Denver Conferences, was on motion redistributed as follows: Added to the Pacific Conference, $200; to the Missouri Conference, $200; to the Mississippi Conference, $200; to the Northwest Texas Conference, $100; to the East Texas Conference, $50; to the Texas Conference, $50; to the North Texas Conference, $100; to the North Carolina Conference, $200, and to the Southwest Missouri Conference, $100.

The following resolution was offered and adopted:

Resolved, That inasmuch as certain men in the employment of this Board are in the United States, having returned by permission for their health, and are now ready to return to their work in the mission field, and this Board finds itself unable to send them abroad or to provide for their support here, therefore we do earnestly request

the Bishops to endeavor to provide suitable work for them in some of the home Conferences until the Board is able to send them abroad.

J. H. RIGGIN,
JAS. A. ANDERSON.

W. A. Candler then read the following, which was adopted:

Resolved, That the local Board be requested to so arrange the services of the Sabbath embraced by the next annual meeting of this Board that the morning service of all our churches in the city of Nashville be devoted to the subject of Foreign Missions.

W. A. CANDLER,
W. B. PALMORE.

The absence of Bishop Duncan was noted with deep regret, it being due to the sudden death of a member of his family.

The minutes of the fifth and final session were read and adopted. Bishop Granbery led the Board in prayer, after which it adjourned, with the benediction by Bishop Fitzgerald.

ASSESSMENTS AND APPROPRIATIONS.

ASSESSSMENTS.

Alabama Conference	$ 16,000
Arkansas Conference	5,000
Baltimore Conference	14,500
Brazil Mission Conference	1,500
China Mission Conference	500
Central Mexico Mission Conference	800
Columbia Conference	600
Denver Conference	500
East Columbia Conference	600
East Texas Conference	4,550
Florida Conference	4,200
German Mission Conference	2,000
Holston Conference	10,000
Illinois Conference	600
Indian Mission Conference	3,000
Japan Mission Conference	2,400
Kentucky Conference	9,300
Little Rock Conference	8,000
Los Angeles Conference	1,400
Louisiana Conference	9,000
Louisville Conference	11,500
Memphis Conference	13,000
Mexican Border Mission Conference	600
Mississippi Conference	9,200
Missouri Conference	12,700
Montana Conference	400
New Mexico Conference	500
North Alabama Conference	13,000
North Carolina Conference	14,400
North Georgia Conference	24,500
North Mississippi Conference	11,000
North Texas Conference	10,600
Northwest Mexico Mission Conference	600
Northwest Texas Conference	10,600
Pacific Conference	2,700
South Carolina Conference	16,000
South Georgia Conference	16,000
Southwest Missouri Conference	$ 9,100
St. Louis Conference	7,000
Tennessee Conference	19,000
Texas Conference	5,550
Virginia Conference	22,800
West Texas Conference	4,000
Western Conference	1,300
Western North Carolina Conference	14,000
Western Virginia Conference	2,000
White River Conference	3,500
Total	$350,000

APPROPRIATIONS.

Brazil Mission Conference	$ 30,300
China Mission Conference	26,029
Japan Mission Conference	28,132
Central Mexico Mission Conference	23,377
Mexican Border Mission Conference	14,000
Northwest Mexican Mission Conference	11,250
Indian Mission Conference	16,888
Pacific Conference	3,088
Los Angeles Conference	4,350
Columbia Conference	2,792
East Columbia Conference	2,792
Denver Conference	4,817
Montana Conference	3,435
Western Conference	1,689
New Mexico Conference	4,440
Florida Conference	2,000
German Mission Conference	2,412
Expense account	16,500
Total	$198,291
Annual meeting, sum sufficient	.....
Travel of bishops, sum sufficient	.....

EDITORIAL.

COLONEL COCKERILL'S TESTIMONY.

We regret to learn of the death of Colonel John A. Cockerill. For more than a year he has been writing on missions for the *New York Herald*. Many of his criticisms have been unjust and wide of the mark. There is food for reflection, however, in some things he suggests, and however unpalatable, we will always be grateful for a straightforward statement of honest opinion. His impressions of Korea, after a careful inspection of the work, are more than usually favorable. We quote from the *Herald*:

> There is no field in the world to-day more inviting to Christian missionaries and their supporters than Korea. Less than six years ago the feeling against Christian teachers was bitter, and the life of a missionary was never quite safe. Now the missionary goes and comes at will, and where he is tactful and kindly behaved he is respected. The ex-Hermits of Korea are apparently no longer averse to his teachings. The king has recently said that he desired to see many more "teachers" in Korea —meaning missionaries. Korean religion consists largely of ancestor worship and a mild form of Confucianism, which can hardly be styled religion. Of course, what is most needed now is simply educational work, for the Korean mind is in no condition to grasp or understand Christianity at present. The mission schools throughout the country are doing excellent work in the way of instructing children, who will in turn become useful teachers. In every instance the Koreans who have come in contact with Christian teachers have been bettered. At least they lead cleaner lives in a physical and spiritual sense. Whatever may be said of missionaries in Japan, I will vouch that no servant of the Church is leading a life of comfort here. When I think of well-educated, refined women consigning themselves to this doleful, dirty, bad-smelling, absolutely repulsive country, I am amazed. In Seoul the missionaries have clean, comfortable homes inside of walls which usually shut out much that is disagreeable, but no compound, however well protected, can cut them off from the misery and wretchedness which everywhere abound.

In speaking of the missionaries themselves, the colonel says:

> I have met a number of earnest, active men, such as Dr. H. G. Underwood, Revs. G. H. Jones, W. B. Scranton, D. L. Gifford, and Dr. C. C. Vinton, all of whom are cheerful, self-denying agents, and all doing good work. They are uncomplaining men, not one of whom can be envied for the task he has assumed. I am really proud of the work which my countrymen are doing here, and I hope they will be encouraged and upheld. I speak simply from what I have seen and heard. The hospital charities maintained by these people alleviate much suffering, and they are potent agencies in impregnating the Korean mind with the value of Western helpfulness. The Methodists, the Presbyterians, and Baptists are working together in this field. According to the statistics just presented the total number of Protestant communicants in Korea (natives), secured through their agencies, is 528. Missionaries are maintained in six of the eight provinces. Of the baptized members on the rolls only one-third are women. Some 567 natives are carried on the rolls as "probationists." Of this only one-fifth are women. During the past year 202 communicants were received into the churches. The population of Korea is set down at 16,000,000. Of course, the hope of Protestantism is in the young people, who are being educated in the church schools.

THE COLE LECTURES.

The second series of the Cole Lectures were delivered by Bishop C. B. Galloway, D.D., beginning May 3d, at Vanderbilt University, before a crowded and profoundly interested audience. It is rare that equal power in the pulpit and with the pen has been the endowment of the same individual. In these lectures the manuscript revealed the studious research and polished style of the writer, while the audience was moved under the magnetic voice of the accomplished orator.

The subject chosen for this series was "Modern Missions, their Evidential Value." The themes discussed in the six lectures were:

1. "The Question Stated; the Voice of History."
2. "Portable Evidence, or Evidence Drawn from Experience."
3. "Christianity and other Religions."
4. "The Message of Missions to the Church."
5. "The Fruits of Many Mission Fields."
6. "Some Lessons from Master Missionaries."

We have found but few, if any, books or lectures on Missions which comprehend broader and deeper evidences of missionary study and thought than this second series of the Cole Lectures.

In the recent Students' Missionary Convention, in London, one of the speakers said: "In the late visitation of his diocese by the Bishop of London, he urged each clergyman to preach at least *twenty missionary sermons* a year in his own church, for the purpose of educating his people in the duty of evangelizing the world."

How many preachers in Southern Methodism are qualified to preach one well-prepared sermon on Missions? Is not the education of our preachers to-day one of the chief needs of the cause of Missions? Were our bishops to add to the four-years' course some well-selected books on Missions, our young preachers would be better equipped for training the Church respecting its duty to the heathen world.

We respectfully suggest that the lectures of Bishop Galloway are specially suited for a place in the course of study.

Diary of a Japanese Convert. By Kanzo Uchimura. Fleming H. Revell Company, New York, Chicago, Toronto. $1.

This book includes much more than its title would indicate. In addition to the diary proper, there is an autobiography of the writer, covering the various stages of his "religious" experience both as a heathen and as a Christian, and superadded to both these there is a record of his public opinions on a variety of most important subjects.

The sketch which the writer gives of the various spiritual crises which he has passed furnishes much to engage the thought and sympathy of any who are at all interested in the struggles of a heathen soul after the light and peace of the gospel. A Japanese friend assures me that Mr. Uchi-

mura's religious history is quite a representative one, and therefore very deserving of a careful reading.

Mr. Uchimura's book has, however, its most peculiar interest for those whose minds and hearts are busied with the great and vital problems of Christianizing the Oriental nations. His earnest protest against imposing elaborate Western creeds and complex systems of Church organization upon those who are just learning "the first principles of Christ" ought to be very thoughtfully weighed. His advocacy of the independence and self-support of the native church in Japan is one in which no doubt he voices a growing feeling among his brethren. His description of the general effect of Western training on native Christian workers seems somewhat exaggerated, and yet has in it a note of warning which would well be heeded.

It must be added that Mr. Uchimura's ascetic ideal of missionary life is neither presented in a very happy spirit nor supported by a very happy illustration. What the writer styles his "Net Impressions of Christendom" have, perhaps, the most decided interest for the general reader. He concludes that "Christendom surpasses Heathendom," both in the brightness of its light and goodness, and in the blackness of its darkness and wickedness. He concedes that only in Christendom can really good men be found—only there a national conscience that makes for righteousness, only there a religious hope that prompts to ceaseless progress.

The style of the book is quaint and idiomatic; it is pervaded with a spirit of candor that is quite engaging, and is altogether a very unique book, and one which can scarcely fail to entertain, instruct, and repay any one who reads it.

FROM FAR FORMOSA: The Island, its People, and Missions. By George Leslie Mackay, D.D., twenty-three years a missionary in Formosa. Edited by Rev. J. A. Macdonald. With portraits, illustrations, and maps. Fleming H. Revell Company, New York, Chicago, Toronto. $2.

Rev. George L. Mackay, D.D., the first foreign missionary sent out by the Presbyterian Church in Canada, gives in this book some account of the Island of Formosa and of his missionary labors there during a period of twenty-three years. It is a work of absorbing interest, and has been admirably edited by Rev. J. A. Macdonald.

A great variety of information concerning the history of the people, the fauna and flora of the island, its geological formation, climate, etc., is given in an unusually pleasant style. What would ordinarily be of interest only to specialists is made attractive to the casual reader.

The record of Mr. Mackay's wonderfully useful life is portrayed with beautiful simplicity, the worker being as much as possible hidden behind the work. Such a book will afford enjoyment to every reader, and will be of great benefit to the missionary on the field, containing as it does such excellent suggestions concerning plans and methods of work.

OUR MISSION FIELDS.

CHINA.

Work Encouraging, But Laborers Few.

REV. B. D. LUCAS writes of progress at Nanzing, and states that there is encouragement from more than one quarter:

"From time to time new probationers have been recorded. New members have been received into the Church on four occasions since Conference. Saturday and Sunday, March 7th and 8th, we had one of our monthly meetings for native helpers. Workers from Dong Ding-san, Hu Tsung, and Song Ling (all of this circuit) came, took part in the discussion of subjects on Saturday, participated with us in exercises of Sunday, and I hope were benefited. We had Sunday school and preaching in the morning, in the afternoon a testimony meeting, followed by the baptism of three children, after which three adults were baptized and received into the church; then the Lord's Supper was administered. Preaching at night to outsiders, followed by personal work among them. It is encouraging to hear a roar of voices—one here, another there—telling others of the gospel. I have taken eight into our church since October. The work is encouraging, but the laborers are few.

MY mind, heart, and soul are in this work, and it is a daily joy to me to see the growing ideas that are being awakened in the minds of these pupils. How different the old boys are from the new! Above all do I delight in the daily opportunity to teach some moral or religious truth. My inward heart and soul longs and yearns for the conversion of these pupils.—*Rev. G. R. Loehr, Anglo-Chinese College, Shanghai.*

JAPAN.

Educational Work.

WE are indebted to Dr. S. H. Wainright for a full report of the Kwansei Gakuin, our Anglo-Japanese College for boys near Kobé, Japan. Dr. Wainright has had charge of the Academic Department for the past year, and has the interest of the school very much at heart:

"By means of a gift from the late Thomas Branch, of Virginia, and liberal appropriations by the Board of Missions, a site consisting of eight acres of land outside the eastern limits of Kobé has been purchased and a spacious main building, two dormitories, two foreign and two Japanese residences, have been erected thereon. The aggregate value of this property (the buildings are all wood) is about $20,000 gold. The school was formally opened October 11, 1889, and since that time has gradually grown in strength and influence until it now has a recognized place among the important institutions of learning in Japan. The period since 1889 has been an unfavorable one for mission schools, as the reaction which set in about that time reached its climax last year. In spite of this adverse tendency the Kwansei Gakuin has make slow but constant progress.

"The conditions, as regards educational work, are different in Japan from those in China, Mexico, and Brazil. Here we have on one hand a nation of young men athirst for knowledge and eager for an education, and on the other hand a national system amply supported from public funds. According to the statistics for 1894 there were in the municipality of Tokyo 145,649 students in the various schools, 123,747 of this number being in government schools. In the city of Osaka, near Kobé, there were also 105,570 students.

"It will naturally be asked, Why establish and maintain Christian schools at great expense when the education of the young is so well provided for by the State? If Church schools are necessary in a Christian land where there is also

State education, how much more are they to be desired in a land where the secular schools are not only non-religious, but in spirit are materialistic and often anti-Christian. In the State of Tennessee there are thirty-six public high schools. The pupils in these schools have the benefit of Christian churches, Sunday schools, Christian teachers and associates, and Christian parents; and yet there are nine schools of the M. E. Church, South, besides other sectarian schools, doing the same grade of work in this one State. Can we not then justly claim the support of the Church for one school in Japan, where the Christian advantages for the young are meager and the influences for evil are overwhelming?

"Christian schools have an important mission in Japan; for from the chairs of Christian colleges as from the pulpits of Christian churches this nation must look for divine truth and divine ideals. They will come from no other source. In the government schools religious elements are excluded from the instruction in history, ethics, and literature.

"In the mission schools religion is ever kept before the minds of the pupils. Besides the religious services and instruction in the Bible they are taught that in the study of history, natural science, and literature it is only 'in Thy light that we shall see light.'

"In view of the strong competition in Japan it is necessary that our school should be thoroughly equipped. We have at present a library containing over 3,000 volumes; in the academic department alone are seventy-five wall maps, chemical and physical laboratories with the ordinary chemicals and apparatus, and over 7,000 biological and other specimens. Most of these things have been supplied at small cost. The maps are drawn here on cloth and mounted at an average cost of seventy-five cents. Being on the seacoast, marine specimens are not difficult to obtain. The chemicals and physical apparatus are manufactured in Kobé and sold for much less than the imported article, although somewhat inferior in quality.

"The vegetation in the immediate vicinity of the school is rich in variety. Among the shrubs and trees are to be found the tea bush, camellia, cinnamon, cryptomeria, eucalyptus, camphor, orange, palm, and persimmon.

"There are other advantages connected with our location. We are quite a distance from Tokyo, the capital, where the minds of the students are more or less agitated by politics. We are in an open port, and there is a certain broadening influence from the international character of the place. Ships from every nation lie at anchor in the harbor in full view of the school; torpedo boats, cruisers, and battleships come and go, and men of many races are seen on the streets of Kobé. There cannot much be said, however, in favor of the moral influence of this port, especially as regards the foreign sailors and others who come ashore, drink and carouse, and teach the natives to swear.

"The expenses of young men attending our school are not great; including board, text-books, and other necessary expenses the amount as a whole will not exceed $3 per month. They study the same branches that form the curriculum of a high school and college in America with the exception of Greek and Latin, which are replaced by the Chinese classics. Many English text-books have been translated into Japanese and others reprinted in English. These are sold for less than half what they would cost in America.

"The hope of Japan is in the young men of this generation; and the hope of this generation is not in Spencer, Huxley, or Darwin, but in the religion of our Lord and Saviour Jesus Christ. Few nations have furnished a better basis for the work of redemption than the minds and hearts of the young men of Japan. They are in need of the transforming, elevating, and refining influences of the gospel. They are becoming wiser, and if

they do not become better they will be a menace to the welfare of their country. We are already having reports of the rapid degeneration in character and morality of the students in the city of Tokyo. With very little insight and breadth of view one cannot but see the importance of maintaining and supporting mission schools where young men can be brought to know the truth as it is in Jesus, and where the true foundations of character and Christian manhood can be laid in order to secure permanent progress and prosperity for this nation. We do not ask for any large amounts to be appropriated for this institution, but we sincerely trust that the funds necessary for its support and gradual improvement may be provided.

Hampering the Work by Our Failure to Respond.

BROTHER AND SISTER CALLAHAN, of Nakatsu, who not many months since were bereaved of a dear little boy, write that owing to this sickness and death "we have been unable to do the usual amount of work outside, but the Father has vouchsafed his presence as never before in our personal experience. The addresses made by Brothers Wilson and Utley at the funeral of the baby will bring forth fruit, even though we do not see it in the immediate future. They both seemed to be filled with the Spirit, and the way in which they spoke of the Christian's assurance seemed to touch the hearts of many.

"The attendance upon regular preaching has increased somewhat since then, and several young men in whom we have been trying to arouse an interest ever since we came here have only just now begun to study their Bibles in earnest. O would that we could convince these people that we desire only their salvation. They seem far more to us since the remains of our little one rest among them.

"Notwithstanding the cold weather, the attendance upon the charity school, 'The Fannie Covin,' has kept up well. The Sunday school in that neighborhood continues to grow. Last Sunday there were between ninety and one hundred children inside, besides a number of grown people. The manners of the people of this neighborhood are gradually improving. Brother, such work pays! At Takata when I preached there last we had a full house, though a little noisy, and at Tsurukahi one of the best and most attentive audiences that I have seen in Japan. They heard gladly. On account of sickness in my own family and of Bro. Takahashi, my helper, I have not been able to do all that we otherwise might have done, but aside from that we recognize how futile it is for us to try to cover this immense territory. If our Church does her duty here, we must have more men, both native and foreign. Mrs. Callahan cannot do all the work there is to be done for the women and children. Can she not have another married lady, or at least a single lady, to help her? We need the man, and we need his wife, and we need them now.

"And the question of help suggests another point—that of money to support native help. In making my estimates I made them at the very lowest silver basis at which the work can be done. I was not at the estimate meeting, and some was cut off from important items; so if you give me all even that I ask for, I fear that the circuit will be embarrassed. Two new railroads have been projected within the bounds of my work, besides a number of manufacturing schemes in Nakatsu, and consequently rents, hotel rates, kuruma fare, etc., have risen enormously. Many things are more than double their former cost. I have been patiently waiting for support for the two Bible women who came to us last September. It is trying to have to feel that a second native helper cannot be employed even though he should be available, simply because some one will not respond to the call for support for these two Bible women, when $5, or at the most $6, would support them both.

A Bright Future.

BROTHER W. A. WILSON writes of the Yamaguchi Circuit:

"In this important work there are from twenty-five to thirty preaching places. Our missionary, Brother Demaree, lays himself out for the good of the work.

"Having just returned from the field, I regard it most hopeful. It is to be regretted that we have not another missionary to help work this broad field more thoroughly.

"The girl's school, conducted by Misses Gaines, Bryan, and James, and their faithful and efficient corps of Japanese teachers, is most flourishing, and we will have greater things in the future. Girls' schools in Japan have a bright future beyond a doubt.

"Onomichi Circuit is about a year old. We have taken in four members and have several inquirers besides. Three faithful members from our Church in other places have identified themselves with us.

"The wor d may ask why we find pleas ure and hope in these labors. No other work could be so joyful to me as the work I have been doing in Japan these few years. While there are sore trials, how many are the things for which we should bless God."

MEXICO.

A Cravat for a Bible.

REV. JACKSON B. COX, of San Luis Potosi, Mexico, writes an interesting account of a day's experience as colporter:

"I have had a new experience this week in Mission work. Mr. B. B. Blachley, a colporter of the American Bible Society, is here canvassing this city. On Monday, the 16th inst., I went with him all day long; but before starting, in accordance with his directions, I dressed myself in the commonest clothing I could get.

"We started out at eight o'clock, and by beginning at the end of the street we were able to work very systematically. The first person we saw, whether walking on the street or in the house, one of us would approach and say that we had a book to show him; if he stopped we began at once reading aloud portions of the Bible. The result of our day's work was that we sold and exchanged fifty-two Testaments and bound portions of the Bible.

"I will give one or two examples to show how anxious some people were to get the Word of God after hearing it read. One young man said: 'Senor, I would like to have that book, but I have not a cent of money.' I asked him if he had anything he would give in exchange. He said: 'Yes, I will take the cravat off my neck, if you will have that.' I took the cravat, and have it now in my possession. I exchanged other Testaments for rings which were sacred to St. Joseph. The rings were given me by little girls who wanted the Scriptures and had no money. Two young men took the *fojas* (sashes) from their waists and exchanged them for portions of the Word of God.

"This work, however, was not done without opposition; for I got a downright cursing from a drunken Mexican, and but for his fear of the police I don't know what he might have done. You see, before starting we got a special permit from the governor, which insured us security from a mob, even if we should be subject to abuse. Several times we sold persons parts of the Scriptures even when others were standing by telling them that we were Protestants. I would tell them that it made no difference what I was, but for them to see what the book said. Surely the Holy Ghost will honor the simple reading of the Word."

REV. R. C. ELLIOTT writes of a protracted service held in Durango, Mexico, not long since, which was full of blessing. Revs. J. F. Corbin, H. C. Hernandes, and Bustamente rendered valuable assistance during the meeting. Cards of invitation and thousands of tracts had been distributed; midday prayer meetings and services were held previous to their coming. These special efforts were rewarded by large congregations, many of those present having never entered a Protestant house of worship before. Brother Corbin conducted three English services which were effectual in that several Americans and English expressed a determination to lead a better life.

"The result of the two-weeks' meeting among the Mexicans is that our preachers are greatly quickened and encouraged in the work of the Lord; the church is wonderfully revived, lapsed members reclaimed, and ten or twelve converted to God."

MEDICAL MISSIONS.

Results of Medical Missions.

If we look at the results of medical missions, we will find them most encouraging. They were begun by Dr. Peter Parker, who was sent to Canton by the American Board in 1835. The Edinburgh Medical Missionary Society, which has trained so many missionaries for the work in city slums and in foreign lands, was the outcome of lectures delivered by Dr. Parker in Great Britain. The Medical Missionary Scociety in China has held its fifty-sixth annual meeting, and in 1893 there were 1,608 in-patients and 25,542 attendances at the hospital dispensing room, and 31,637 at the dispensaries in various parts of the country and city, auxiliary to the hospital, making a total of nearly 60,000 patients prescribed for during the year. They report that hundreds have given up idol-worship, and scores have been brought to Christ as the result of Christian teaching here.

The London Missionary Society's physician at Amoy reports that 12,000 to 14,000 towns and villages are yearly represented at the hospital, and that as the result of the cure of one man seventeen years before, no less than seven Christian congregations had been formed, with a membership of from 30 to 100 each.

The English Presbyterians at Swatow report that of their twenty country stations seven or eight had their origin through the hospital patients. In 1885, out of an attendance of 5,500 patients over 80 publicly declared their faith in Christ and earnestly desired to join the Church.

So we might go on with annual attendances of 5,000, 10,000, 15,000 at the hospitals and dispensaries connected with various missions in different cities and earnestly desired to join the Church.

From Formosa Dr. McKay reports that from the visit of one man to the hospital there exist four congregations of Christians, with a membership of three hundred and fifty souls and double that number of adherents, and some flourishing schools.

Korea, the country to which the eyes of the world are now directed, was opened to Protestant missionary effort by means of medical mission work.

If we turn to India, we find 8,000, 16,000, 40,000, 43,000, and 89,000 given as the annual attendance at various hospitals and dispensaries, and numbers of conversions reported. Medical missionaries have unlocked the doors to the dominions of native princes before closed to Christian evangelization.

In Syria and Persia we read of good results among the Mohammedans through medical mission work. Everywhere God's blessing seems to rest upon this form of Christian effort.

These hospitals and dispensaries are not merely institutions for the relief of present suffering, but they are training schools, where the natives are taught medicine and surgery and sent out among their fellow-countrymen as intelligent, useful practitioners. Thus the benefits go on to future generations.

In all these missionary medical institutions the truths of the gospel are taught publicly or by the bedside, and Christian Scriptures and tracts are given to the patients to read and to take to their homes. Thus the good seed of the Word is cast into soil prepared to receive it by the ministry of suffering and the solace of Christian sympathy. May we not confidently hope that much of it will bring forth fruit unto the glory of God.

British and Irish Medical Missionaries.

Medical Missions for January gives a list of medical missionaries in the service of the various British and Irish societies. From this it appears that the Church of England has 30; the Free Church of Scotland, 29; the London Missionary Society, 20; the United Presbyterian Church, 19;

the Presbyterian Church of England, 14; the China Inland Mission, 10; the Church of Scotland, 9; and the Society for the Propagation of the Gospel, 8, and other societies each a smaller number. The medical profession of Great Britain and Ireland is represented by 187 men and 39 women. As there are over 30,000 men and 250 women who possess British qualifications, it cannot be said that the number engaged in foreign missions is in adequate proportion. In 1890 the list included only 125 names; now it numbers 226. India has 71; China, 70; Africa, including Madagascar, 40; Palestine and Syria, 16; other places fewer than 4 each. The distribution among the Churches is as follows: Presbyterians, 87; Church of England, 61; Congregational, 21; Methodists, 9; Baptists, 7; Friends, 4; and Brethren, 4.

A Leper Home.

DR. GRIFFITH JOHN has opened a Leper Home as a part of the medical mission work in the city of Hiau Kan. His heart was moved in this direction three years ago by the misery of some Christians who had become lepers. "Poor fellows!" he said, "may God help me to help them." The Mission for Lepers gave a building grant and a promise of a yearly sum for maintenance, and now the only Lepers' Home in Central China has been erected and opened. Dr. John says: "There are in the home at present twelve lepers, and there are more who desire to come in. The home can accommodate sixteen comfortably, and this number will be about as many as Dr. Walton can attend to. But leprosy is very common in these parts, and a home big enough to accommodate fifty could be easily filled."

A SHOCKING tale of inhumanity comes from Nanking. A sick employee in a rice shop is turned into the street, where for three days and nights, with a temperature at night time approaching the freezing point, he lies with no covering. A missionary physician only finds him when it is too late to save his life. The report adds: "A few yards to the left of him is a large Buddhist monastery, a smaller temple no farther along on the east. A Mohammedan mosque stands but a short distance to the south, while Confucianists abound on every hand. These neighbors may have felt some stirrings of pity, but they all "passed by on the other side." It is said that the late Viceroy Tseng spent 60,000 taels on the monastery known as Pei-lu-sze. A favorite of his, a notorious scapegrace, was made abbot, and support provided for two hundred monks and several thousand idols. Hundreds of millions of dollars are spent annually in this way in China, and three millions of people, it is estimated, die in the same time from starvation—*i. e.*, from insufficient nourishment. Thus the idle and profligate are nourished while the unfortunate poor perish by the wayside, and a mud god is more cared for than a man of flesh and blood. —*Chinese Recorder.*

IN Fatshan, China, the missionary doctor was stoned at first. Then they brought him hunchbacks, and challenged him to heal them. Happily they brought a man who had lost his nose sixteen years before. The doctor put a new nose on him, and the fellow bought a looking-glass, and became a missionary. He brought in a blind beggar, and his cataract was removed by the surgeon's knife. Still the authorities were hostile until an explosion mutilated 13 unfortunates. They were about to drop these all into the river, as the kindest way to end their sufferings, when they concluded to call in Dr. Wenyon. He saved ten of them. Now he is no longer "the foreign devil." but the "angelic healer from beyond the seas."—*North and West.*

THE M. E. Church Mission in Seoul, Korea, has opened a new hospital and dispensary, in charge of John B. Busteed, M.D. The in-patient department consists of one surgical ward of eight beds, and three medical wards holding twelve

WOMAN'S WORK.

The Woman's Board in Mexico.

MRS. S. C. TRUEHEART.

The work of the Woman's Board of Foreign Missions in Mexico, so ably superintended by Miss N. E. Holding, of Kentucky, has grown as steadily and as satisfactorily as the expenditures warranted. "A Decade of Missions," by Miss N. E. Holding, gives an interesting account of the progress of the mission, and affords delightful reading. Both young and old find the book full of profitable and interesting facts. Laredo, on the American side of the Rio Grande, is the "Power House" which has been, and is, sending out spiritual and intellectual light over Mexico. It was an uninviting place twelve years ago. Miss Holding says: "As I stood for the first time, at the door of the little mission, situated upon the burning sands of Laredo's desolate wastes, I said, 'It shall blosson as the rose.'" One need only to visit Laredo and look at the work of the Seminary and other schools there to witness a literal fulfillment of the prophecy. Truly here the fir tree has come up instead of the thorn, and the myrtle instead of the brier.

From Laredo, a day's journey southwest, is Saltillo, where the Board made its next forward movement. The prospects here were encouraging only to the eye of faith and the heart of love. In a house hoary with three hundred years of age was located a school presided over by Miss Lelia Roberts. She was then, as now, brave and true, and labored very courageously for the salvation of superstitious, gay Mexico. Who would willingly continue to work for others in a dismal house "with no glass in the windows, and with wooden shutters that either shut out all the light when light was most needed, or let in the cold and storm when least wanted?" Miss Lelia Roberts still has charge, but the old house has renewed its youth. The windows glow with clean glass and the floods descend *outside*. The Woman's Board introduced warmth and light, and shut out rain and cold.

Moving still towards the southwest, closer to the mountain barriers, Durango was next entered. Here the sainted MacDonnell had watered the district with streams of salvation and sanctified the soil with his blood. In the prime of young manhood he gave his all to Mexico—laid down the cross and took up the crown. South Georgia, the home of his youth and his love, determined to carry on the work MacDonnell laid down, and presenting its claims to the Board in 1887, Durango, in charge of Miss McFarren, was adopted as a child of great promise. It has grown and strengthened, though the difficulties have been serious.

Again it seemed wise to open work at another point in Mexico. Turning north, leaving the capital city to the south and east, the Board entered San Luis Potosi. A few years before, the Board had planned great things for San Luis Potosi, but times and circumstances were not auspicious, and with rare good sense, amiability, and wisdom, bright hopes were abandoned, only to rise into fruition after the Durango Mission had been securely planted. San Luis, after the Laredo mother, has been, and is, one of our most satisfactory stations. The small sum of money spent there by the Board has brought in large increase. Miss Toland, with her fine executive ability, has managed well, and already sees the results of her work.

Still farther north and a little west Chihuahua may be found. Mrs. S. S. Park and Miss Holding had been pleading for a long time for this point as a desirable station for mission work, and when backed by the liberality of Rev. Dr. Palmore of Missouri, it was added to our work and put in charge of Miss A. V. Wilson, who laid its foundations in strength. In 1894 she was sent to open work at Guadalajara, where there is now a mission home as in all our other stations in Mexico.

"One Mabea Man."

A FEW lines about one Mabea man. I am sorry there are so few like him. Ngali is of medium height, heavy set, an African in physical appearance in every sense of the term.

He is one of the two Mabea men, so far as I know, that have tried "to honor God with their substance." One day when he had been paid for carrying a load he gave Mrs. Roberts a mark, saying that it was Ngali's part for the Lord. It was paid with great joy, judging from his actions.

One day we were at Beka, about three miles from the beach, and needed a man for Mrs. Roberts' hammock. He helped to carry it to the next town, and I offered to pay him. "No," he expected pay when he did regular work, but he wanted to do that to show that he was glad that somebody had come to tell him about Christ.

He manifested an interest in the meeting-house at Beka from the first. When they were putting up the pole frame I passed there one day, and found him working on it alone, as he had worked several days alone on the bush road from Beka to the river. He cut two blocks of wood for seats, one for his wife, and one for himself, over in the amen corner, and it seems as if somebody is gone when Ngali is not there to use it. The effort to get the people to support their own school is a failure so far, so they have not had any school, as much as they have asked for it. But the two weeks, when the trial was made, Ngali was there doing his best. Some of the men thought they were too big to go to school with boys.

He went with me on one of the trips up the Lobe River. We had meeting in the evening in the palaver house, where we slept. After the meeting I was outside talking with some one, and when I went back Ngali was talking with some women and children, and I sat down to get the benefit of it. He went over from the first the lessons we had in Sunday-school-that Christ came to this world as a little child; that angels told the shepherds of His birth, and wise men came and offered gifts; that God loved us in giving us His Son, who became poor that we through his poverty might be rich. When he finished there he taught some boys John iii. 15.

With all his faults and mistakes, I do thank God for Ngali's life and for the encouragement he has been. May the Holy Spirit lead him and many others of the Mabea people into real acquaintance with Him.—*Woman's Missionary Friend.*

"Go up and possess the land, for we are well able" are the marching orders to all Mission Boards, and the hosts of the Lord would make short the work of conquest if every Christian followed the plan of St. Paul, or John Wesley, or even St. Chrysostom, who preached and prayed and gave.

"Beneath his folded hand he placed
Whatever gold was his; and when
He travailed for the souls of men,
So long by pagan rites debased,
The more he agonized, the more
The burden of his spirit weighed,
And piece by piece went all his store,
When St. Chrysostom prayed."

THE blacksmith's arms are made strong and effective by exercise. He gradually becomes skillful as he becomes strong; so the spiritual muscles must be exercised, trained, and made skillful, that the teaching, the praying even, as well as the *giving*, become a necessary part of the life. Refuse to do these things, fail to train the young in these matters, and a puny spirituality will result. Why do women so decline to take part in Auxiliary work? Many of them would enjoy in a feeble way seeing the missionary enterprise flourish; indeed, they declare they delight to see all the work of the Church succeed. Like the man who sits on the fence watching his brethren engaged in deadly combat declines to take part, saying "I wish you to win," "I'm on your side," etc! how much has he helped? Again I ask, why do so many decline to take part in this forward movement of the women of the Church? For two reasons, I think, viz: The example of mothers and grandmothers, and the habit of declining to make the effort of doing anything not prompted by selfish motives.

THE SUNDAY SCHOOL.

Polliwogs and Heathen.

"POLLIWOGS! polliwogs! five cents a dozen!" was the unusual cry from a small, squeaky voice that came in at the windows along Elm Street one morning in early June. It brought all the children to the sidewalk, and even the older folks looked out to see little Jimmie Stone trudging along with a tin bucket full of polliwogs, or tadpoles, as they are more properly called. The rubber boots were still wet with the wade in Still River, and the little curly head about as wet from the heat of the long tramp. He was soon stopped by the group of eager children that clustered about him, while questions and exclamations came thick and fast.

"Where did you get 'em, Jimmie?"

"O just see 'em wriggle!"

"What'll we do with 'em, Jimmie?" was the first that found an answer.

"Why, put 'em in a glass bowl of water and some sand and a stone, and see 'em turn to frogs," said Jimmie with business-like brevity.

"O, O! will they, though, ever turn to frogs?" asked one with astonishment.

Another one added, "I don't believe it."

But a big boy standing by, who had been to college said they would in a few weeks: so that settled the matter.

And then, sure enough, when they came to look closely at some of the little fellows, there were legs already sprouting from the wriggly, black bodies.

There was a general scampering away after nickels, for every child wanted a dozen, so as to go into the frog-raising business at once. Jimmie said to some economical ones, who thought a penny's worth would do, that they *must* have at least a dozen, "'cause some was sure to die, and there wouldn't be enough to raise a respectable family. Soon the little crowd came back, with tin pans and buckets, to get their portion of polliwogs, and also received instructions that the water must be changed every morning.

"They ain't any trouble," said Jimmie; "don't eat anything, and don't make any dirt."

Then the nickels were turned over to Jimmie, and as his hands were nearly full their interest was turned for a moment to the money.

"What you going to do with it, Jimmie?" asked one.

"Send it to the missionaries out in China," he answered, promptly.

Some looked a little awed at the high purpose of Jimmie's polliwog business, while the college boy gave a laugh of amused superiority, and said, "What do you know about missionaries in China?"

"Know about 'em? I know a heap about 'em. I know there are lots and lots of heathen in China—millions of them; more than all the people wev'e got in our country—and they don't know about God and live wicked lives."

"But they are cowards," said one boy; "the Japs whipped them as easy as nothing."

"Well, I don't care," said Jimmie; "if they were Christians they would do everything better—live better, fight for their country better, and—everything," his argumentative power giving out. "I heard papa and mamma talking about it at home, and they said our missionaries were so brave to stay there and work on for the Chinese when the war put them in so much danger."

"Turning polliwogs into frogs, and thereby turning heathen into Christians, that's an idea worthy of progressive young America," said the big boy as the little group dispersed.—*Our Monthly.*

What a Penny Did.

A LADY, who was a Sunday school teacher, was engaged in filling up a box of things to be sent to a missionary in the interior of India. One Sunday morning she mentioned it to her class, and told them if they had anything they would

like to put in the box they might bring it to her house during the week, and she would put it in. One little girl in her class wanted very much to send something in the box, but all she had to give was a single penny. She knew that this would be of no use in India, as our money is not used there. She was at loss for a while to know what to buy with her penny. At last she made up her mind to buy a tract. She did so, and prayed over it before it was sent. Then she took it to her teacher; it was put in the box, and the box was carried across the great ocean. It reached the missionary to whom it was sent. The wife of that missionary had a young chief from the mountains of Burma attending at her school. She taught him to read, and when the time came for him to leave and go to his distant home, she gave him some books and tracts to take with him. Among these was the very tract which that little girl had bought with her penny and put in her teacher's box. The young chief read that tract. It caused him to see the folly and the wickedness of his heathenism, and led him to Jesus. He went back to his mountain home a changed man—a Christian. That little girl's tract had saved his soul. But that was not all. When he reached home he told the story of Jesus, which he had learned from that tract, to his friends. They listened to what he said. God blessed his words. More came and heard him speak. They gave up worshiping idols. A missionary was sent there. A church was built, a congregation was gathered into it, and fifteen hundred persons became Christians in that neighborhood. —*Gospel in All Lands.*

A Mission Romance.

Is it worth while to hold the meeting to-night, do you think?" asked a Londoner of his friend, one raw December night in 1856.

"Perhaps not," answered the other doubtfully; "but I do not like to shirk my work, and as it was announced some one might come."

"Come on, then," said the first speaker; "I suppose we can stand it."

"That night was as black as ink, and the rain poured in torrents; but the meeting of the English Missionary Society for the Propagation of the Gospel was held, in spite of the elements, in a brightly lighted chapel in Covent Garden. A gentleman passing by took refuge from the storm, and made up half the audience that listened to a powerful plea for the North American Indians in British Columbia.

"Work thrown away," grumbled the Londoner, as they made their way back to Regent Sqare.

"Who knows?" replied the missionary. "It was God's Word, and we are told that it shall not fall to the ground unheeded."

Was it work thrown away?

The passer-by who stepped in by accident tossed on his couch all night, thinking of the horrors of heathenism of which he had heard that night for the first time. And in a month he had sold out his business, and was on his way to his mission work among the British Columbian Indians, under the auspices of the Church Missionary Society.

Thirty-five years afterward we found him, last summer, surrounded by "his children" as he loves to call them, the center and head of the model mission station of the northwest coast, an Arcadian village of civilized Indians. It is the romance of missions.—*Sunday School Times.*

It is the will of Christ that Christianity shall be the ultimate religion of the world, and not only is it God's purpose, but it is also self-propagating. Therefore, coldness towards misssons is nothing but coldness toward God. Christian missions are essentially a part of the Church's life, and the day when any faith ceases to extend is the day of the beginning of its decay and death. We have to make disciples of all nations. There are no exceptions or conditions to be considered.

EPWORTH LEAGUE.

Golden Summit of Mount Omi.

To the Buddhists of Western China Mount Omi is an object of no little veneration. It is not merely the lofty height, or the temples and monasteries which have been built upon its slopes that give this odor of sanctity, but rather the wonderful phenomena discerned by those who have made the ascent, and which to these people, in their ignorance of natural science, seem truly miraculous.

The mountain is seen from our mission station of Kiating, and to Miss Inveen we are indebted for the following description from the pen of E. Colborne Beber. He found the abbot of one of the monasteries a very intelligent ecclesiastic, who said to him: "'Wu-t'ai Shan is the most holy place in China, and contains a statue which stood there before Buddhism was preached. But Mount O is more strange and wonderful. Often during the ascent of the mountain have pilgrims been beguiled by the chant of invocations, and the pleasant tolling of bells, in lone spots where no monastery lies, and straying from the roads towards such sounds have lost their way. On a sudden they have descried in the thickest part of the forest immense halls in which images of purest gold are seated on jeweled thrones; there they have been daintily fed and delicately lodged by ministering priests, and guided on the morrow back to the main path, but never after their return from the Golden Summit have they been able to find the mysterious abode of their hosts. Sometimes a pilgrim strays into the mouth of a cave from which issues a gleam of no earthly splendor; and, lighted by the ray, walks mile upon mile without fatigue through stupendous chambers of which he never divulges the unutterable secrets. He at length falls asleep, to awake on top of O, gazing on the Glory of Buddha.

"'The Glory of Buddha,' said the abbot, 'is unknown to you, but you may see it when you reach the Golden Summit.'

"The highest point of Mount Omi, or Mount O as it is called here, is known as the Golden Summit, from a temple here crowned with a golden ball. Passing through this, on to a small terrace, I found that we were at last standing on the brink of the 'suicide's cliff,' perhaps the highest precipice in the world. The edge is guarded by chains and posts, which, for further precaution, one is not allowed to touch; but as the posts stand out a little over the precipice, one can easily look down without holding by them. The abyss was nearly full of mist, and I could not see more than four hundred or five hundred feet into it. The face of the rock seemed vertical. Naturally enough, it is with some trepidation that pilgrims approach this fearsome brink, but they are drawn to it by the hope of beholding the mysterious apparition known as the 'Fo-kuang' or 'Glory of Buddha,' which floats in mid-air, half way down. It is described as a circle of brilliant and many-colored radiance, broken on the outside with quick flashes, and surrounding a central disk as bright as the sun, but more beautiful. Devout Buddhists assert that it is an emanation from the aureole of Buddha, and a visible sign of the holiness of Mount O.

"Impossible as it may be deemed, the phenomenon does really exist. I suppose no better evidence could be desired for the attestation of a Buddhist miracle than that of a Baptist missionary, unless, indeed, it be, as in this case, that of *two* Baptist missionaries. Two gentlemen of that persuasion have ascended the mountain since my visit, and have seen the Glory of Buddha several times. They relate that it resembles a golden sunlike disk enclosed in a ring of prismatic colors, more closely blended than in a rainbow. As far as they could judge by noticing marks on the face of the precipice the Glory seemed to be about two thousand feet below them. It could not be seen from any spot but the

edge of the precipice. They were told, as I was, that it sometimes appears by night, and although they did not see it in such an hour, they do not consider the statement incredible.

"It may be imagined how the sight of such a portent, strange and perplexing as it would seem at any place, but a thousandfold more astonishing in the depth of this terrible abyss, must impress the fervor of simple and superstitious Buddhists. The spectacle attracts pilgrims from all parts of China and its dependencies. Even Nipalese occasionally journey to the mountain.

"The missionaries inform me that it was about three o'clock in the afternoon, near the middle of August, when they saw the meteor, and that it was only visible when the precipice was more or less clothed in mist. It appeared to lie on the surface of the mist, and was always in the direction of a line drawn from the sun through their heads, as is certified by the fact that the shadow of their heads was seen on the meteor. The central disc, they think, is a reflected image of the sun, and the enclosing ring is a rainbow. They see no reason why the appearance should not be visible at night when the moon is brilliant and appositely placed. They profess themselves to have been a good deal surprised, but not startled, by the spectacle, and are disposed to call it a very impressive phenomenon."—*The Helping Hand.*

A Bicycle and the Idol Car.

In the Report of the Arcot Mission, from which we quoted in our last number, there is an amusing account given by Rev. L. R. Scudder of an evangelistic tour in which a bicycle played an important part. At the town of Vallemallai, there was in progress a heathen festival at which a crowd of people were trying to draw through the sand a huge car containing the idol, but all their efforts seemed fruitless. Just at this time Rev. Mr. Chamberlain went by on his bicycle. We quote from Mr. Scudder:

"The temple authorities were doing their best to urge the people to greater efforts, but they no sooner caught sight of Mr. Chamberlain on his bicycle than they dropped the chains and crowded about him. We went off to one side, drawing the people after us, and had large audiences to listen to the Word. This made the officials very much provoked, and they did their best to drive the people away from us. But we were good natured, and the people were curious, and would not respond to the efforts to provoke a disturbance, and we spent the afternoon preaching to large audiences. The car did not move that night, and on our return the next morning it was in the same spot. Again the bicycle proved a stronger attraction than the idol car, and we were surrounded by a large crowd. This time the temple authorities began to treat with us. They said we were preventing them from drawing their car. We answered that we compelled no one to come. They could all go and draw the car if they wished. Then they admitted that the little bicycle was more of an attraction than the huge car. And they said by staying there we were preventing them from moving the car. We answered that we did not come there to prevent them from drawing the car, but we had come to tell them of a better way of salvation through a living God, and that if they would give us an uninterrupted audience we would say our say and depart. They agreed to our terms and we again preached to a very attentive crowd the unsearchable riches of Christ. We parted from them in good nature, and shortly afterwards the car moved on its way. We hope that the time will come soon when our preaching will stop the wheels of that car, not temporarily, but permanently, by drawing the people away to Him who was 'lifted up.'"—*Missionary Herald.*

You are not under the law, with its inexorable *Do*, but under grace, with its blessed *Believe* what Christ will do for you.—*Regions Beyond.*

OUR FELLOW-LABORERS.

Protestant Missions.

REV. E. E. STRONG, editor of the *Missionary Herald*, of the American Board of Foreign Missions, has published a summary of the statistics of Protestant missions. From this compilation it is seen that there are 5,055 principal missionary stations and 17,813 outside stations, occupied by 37 evangelical missionary societies in the United States, 28 societies in Great Britain, 6 in Canada, 17 in the Netherlands, 19 in Germany, 3 in Denmark, 2 in Finland, 6 in Sweden, 8 in Norway, 3 in Switzerland, 2 in France, 19 in India and Ceylon, 2 in Burmah, 4 in China, 38 in Australia, 14 in Africa, 1 in Central America, and 2 in the West Indies. These Protestant foreign missionary societies have sent out 6,355 male missionaries and 5,219 female missionaries, a total of 11,574. They are represented by 70,033 native laborers, 1,187,668 communicants, and have an income of £2,888,361. The 37 societies in the United States occupy 993 principal stations, 4,911 out stations; have sent out 1,469 male and 2,043 fenale missionaries, a total of 3,512; and are represented by 14,766 native laborers and 397,252 communicants. The income of the societies is £1,001,361. In addition there are many other organizations in Great Britain working for foreign missions, wholly or in part, the expenditures of which for this branch of Christian effort are estimated as: 26 other societies, £123,600; four medical missions, £6,300; 9 tract and Bible societies, £157,236; 5 missions to the Jews, £47,100; British Roman Catholic missionary societies, about £8,000. Total, £342,336. This makes the grand total income of British foreign missionary and and kindred societies, £1,467,455.—*Missionary Record* (*English Presbyterian*).

Progress in Moravian Missions.

"IF I wished," writes Robert Needham Cust, "to praise a missionary, I should say that he was a Moravian. Many societies have done well, but this has excelled them all, for it has most nearly approached to the ideal Church, formed after the pattern of its Founder; first and foremost in the great battle-field, yet seeking the last and lowest among the ranks of men."

It was in 1732 that the spirit of missionary zeal was first poured out upon the congregations of Moravian and Bohemian exiles who, in their little village of Herrnhut—the "Lord's Watch"—on the estates of Count Zinzendorf in Saxony, had for ten years enjoyed freedom of conscience and worship. Ever since the whole Church has constituted the "Moravian Missionary Society"—for when God renewed on German soil the "Unitas Fratrum," the old martyr Church of Bohemia and Moravia, he still "watched" over her, and the "Unity of the Brethren" was divinely destined to become a blessing to many nations.

When the Moravian Church spread to England and America, it was that her congregations might be stepping-stones to the regions beyond where darkness reigned. And to-day her three home provinces, with about 120 churches in Germany, Great Britain, and the States, are bound together in one common endeavor for the conversion of the heathen. The church books of the little congregations are most religiously kept, registering as far as may be the spiritual growth or otherwise of each member; and year by year sees the roll-call lengthened, for God has greatly blessed their efforts.

Their missionary work, however, lies chiefly among the scattered populations, where souls must be won singly or by twos or threes, and the "multitude of fishes" cannot be looked for. The latest annual statistics show an increase of 635 communicants and 1,402 members; and the whole mission has at the present moment 365 European and native missiona-

ries, 24,000 scholars under instruction in 240 day schools, and 17,000 scholars in 110 Sunday schools. The numerical statistics stand:

	Stations.	In Congregations.
Greenland	6	1,670
Labrador	6	1,320
North American Indians	6	429
British and Danish West Indies	55	40,614
South America — Surinam and Demerara	27	28,114
Central America—Mosquito Coast	13	4,243
South and East Central Africa	26	13,310
Australia	3	101
N.-W. India—Thibet	3	41
Alaska	3	168
	168	93,240

Not long ago two American gentlemen traveling in Alaska approached the Kuskokwim district. They heard the natives everywhere talking about the "Kilbuckamuks," and expected to meet with some tribe hitherto unknown to geographers. Presently they reached a Moravian station, where they found the missionaries, Mr. and Mrs. Kilbuck, and it transpired that the new "tribe" consisted of those who had surrendered themselves to the influence of the blessed gospel, the name of their teachers — much as the latter might deprecate it — being attached to them by the surrounding natives. But whole communities in Alaska are rejoicing in the sunshine of the gospel. Last year the annual heathen masquerade was for the first time abandoned in six villages.

Of the Moravian Mission among the Thibetan Buddhists Mrs. Bishop says: "It is one of the noblest I have ever seen."

At Jerusalem they have a little leper home, "Jesus' Help," where many of these sorely afflicted ones have found the Good Physician.—*Regions Beyond.*

The American Presbyterian Mission in Persia.

TWENTY-FIVE years ago the whole mission was centered in the single station of Oroomiah, with a little band of five missionaries, one of whom was a physician. At present there are six principal stations, four of which are large and important cities. There are 16 ordained missionaries, 5 missionary physicians, and 1 lay worker. The entire missionary staff at the present time, including ladies, is 63. The native preachers, from 53 have increased to 121; the congregations from 64 to 119; the organized churches from 3 to 38; while solid foundations for orderly ecclesiastical development have been laid in presbyteries and synods. From 746 Church members the roll has increased to 2,823, while the total additions to the Church during the quarter of a century number in all more than 3,000.

Educational work has expanded from two boarding schools to nine thoroughly equipped insitutions with an average of 450 pupils in their various departments, including academic, theological, and medical lines of instruction. The total of pupils in all schools has increased from 865 to 3,505.

The valuable medical arm of the mission has assumed a position of great influence and usefulness, with three established hospitals located at Oroomiah, Tabriz, and Teheran, and five large dispensaries, one of which will soon be another hospital at Hamadan.

The social influence of this expanded work cannot be photographed in words, but traces of it may be seen in the new appreciation of education, the breaking down of prejudice, the disintegration of superstition, the quickening of the spirit of reform among the people, the elevation of home life (especially among Christian converts), and the transformation of some of the more objectionable social customs. Christian forces are rallying, and the spiritual leaven is working.—*Ex.*

THE M. E. Church (North) women own real estate valued at $438,660 in the foreign field, including 11 orphanages with 450 inmates, and 13 hospitals and dispensaries which minister to 60,000 women each year. The 440 schools have 14,000 pupils, while the teachers, assistants, and Bible readers number 750. The receipts last year were $289,227.

MISSIONARY GLEANINGS.

The accounts from the Church Missionary Society show that the Spirit of God has been poured out with great power throughout Uganda both among the missionaries and native Christians. Over 1,000 baptisms have been reported within the past year. Mr. Pilkington, one of the leading missionaries, wrote on the 12th of December, 1895: "At the beginning of this year there were not, probably, more than 20 country churches (or reading rooms or 'synagogues'); there are now not less than 200, of which the ten largest would contain 4,500 persons; the average capacity of all would be, perhaps, 150. In these there now assemble every Sunday not less than 20,000 souls to hear the gospel; on week days not less than 4,000 assemble (these numbers are exclusive of the capital). The first teachers paid by the Church Council were dismissed in April; there are now 131 of of these teachers, occupying 85 stations, of whom just 20 are stationed outside Uganda proper, in Usoga and Uvuma, and may be regarded as more or less foreign missionaries."

The *Mission World* says: "The terms of the treaty between Thibet and the English East India Government makes it impossible to sanction any foreigners except merchants visiting that country. This was considered a barrier to the admission of missionaries. This difficulty has been overcome by Miss Taylor. She applied to the Indian Government for authority to open a shop for the sale of drugs. Her privilege, under the treaty, was granted. She has gone to Yatung, beyond the Islap pass."

Two Hindus were overheard in our Indian bazaar respecting a missionary service they had just attended. Said one: "We have nothing like this in our temples. How quietly the Christians sit while one rises and addresses the rest; with us all is noise and confusion."

Rev. M. Gassaway, one of the missionaries of the Southern Baptist Convention in Mexico, wrote recently to the *Mission Journal*, giving an encouraging account of the work of self-support in that growing field: "The brethren here are getting ready to buy their house of worship. They expect to raise a hundred dollars for this purpose, and I am glad to say that most of it is already in hand. Self-support has a large place in the hearts of the brethren here, and is already bringing forth fruit. The brethren in El Capulin, of their own accord, offered to give Brother Müller a 'patch' of corn to help feed his horse. They certainly believe that the 'laborer is worthy of his hire.' Have sold enough gospels and tracts on this trip to pay traveling expenses."

The March number of *Regions Beyond* tells of two Italian brothers who were brought three years ago under the influence of the gospel, and accepted the Protestant religion. They had a factory for making statues and images for the Roman Catholic edifices, but gave proof in the reality of their convictions by assembling their friends and neighbors and publicly destroning the moulds for the images. It was a hard turn for the brothers, but persecution and ostracism did not cause them to falter. They told the Protestant minister that peace and joy in God more than compensated for any loss and oppression they may suffer.

A native of Sumatra applied to the missionary for baptism. Among the questions asked was if he was fixed in his resolution. He replied: "For me there is only one sun. When that is risen I have no need to be looking for another."

The Zenana car on the railroads of India is becoming one of the latest weapons forged against caste in India. If the mothers, wives, and daughters are allowed to move on for a few years, they will claim the rights God has given to them.

Rev. A. B. Simpson says: "In one of the mission stations in China two shoemakers worked together. One of them was a superior workman and the other a good exhorter. The first agreed to do the work in the shop and let the other give half his time to missionary toil." Thus they supported their families, and thus helped to spread the gospel among their people. One day's work a year from every one of the Church members in America would send out and support 500 new missionaries. Our Church members in America are giving an average of twenty-five cents a year.

The *Mission Journal* of the Southern Baptist Convention reports that it has 16 churches, 50 outstations, 16 male and 25 female missionaries, 4 ordained native preachers, 21 unordained native preachers, 1,131 Church members, and 4 houses of worship. The contributions of these Chinese members were $2,010.40.

There have been three millions of converts in the heathen world in the past one hundred years.

Mr. Parshley, a missionary in Nemuro, Japan, during a fire had his house burned. He told one of his friends: "The next day after the fire I visited the remains to see if I could pick up something from my study. I saw a few charred leaves from my beloved library, and picking up a page from a hymn book, I read; 'Bring Him thy burden of grief.' The leaf, the last of my library, then crumbled into ashes."

Dr. Scholl, speaking of the Lutheran Muhlenburg Mission, West Africa, says the natives had never seen an ax until thirty years ago. As a result of missionary teaching and training the native boys recently built a steamboat, and have produced and sent to America 25,000 pounds of coffee.

Twenty-five years ago there were 8 missionaries sent out by the Presbyterian Church in Canada; now there are 90. There was $19,000 raised for missions 25 years ago; now they have raised $114,000.

In the Turkish Empire north of Syria there are more than 12,000 evangelical Christians.

TREASURER'S DEPARTMENT.

Report of T. B. Holt, Treasurer of the Board of Missions.

(*Parties sending money to the Treasurer will please in every case give the name of the* CONFERENCE *from which it comes.*)

RECEIPTS FOR APRIL, 1896.

Alabama Conference.

Verbena Ct., J. E. McCann, per Dr. Lambuth	$ 75 00

Arkansas Conference.

Dora Ct., D. F. Tartar	$ 2 85
Danville Ct., J N. Villines	10 00
Dardanelle, B. C. Matthews	50 20
	$63 05

Baltimore Conference.

J. E. Alexander, Tr	$10,420 24

Columbia Conference.

Junction City, R. A. Reagan	$ 20 00
Junction City, D. C. McFarland	2 45
	$22 45

East Columbia Conference.

Hippner, C. B. Howard	$ 5 00

Florida Conference.

F. Pasco, Tr	$ 62 80

Indian Mission Conferenc

Y. P. S. C. E., Mathewson, I. J. Meigs.	$ 58

Kentucky Conference.

Mt. Sterling, C. J. Nugent	$ 50 00

Little Rock Conference.

Okalona, S. A. Hill..	$ 23 60
Ouachita, J. W. F. Scott	15 00
	$38 60

Louisiana Conference.

Eaat Baton Rouge, J. F. Wynn	$ 20 00

Louisville Conference.

Lebanon Sta., J. L. Edrington	$ 13 56
Cloverport Sta., S. G. Shelly	10 00
	$23 56

Mississippi Conference.

Edwards, J. P. Drake	$ 10 00
Jefferson Street; W. B. Lewis	55 00
Capitol Street, W. L. C. Hunnicutt	25 00
Mathersville, Ct., W. W. Moore	12 00
Wesley Chapel, Natchez, M. M. Black	10 00
Crawford Street, C. G. Andrews	28 34
B. F. Jones, Tr	60 00
Warren Ct., G. A. Guice, per T. A. Holloman	40 00
Wesson, T. L. Mellen	10 00
	$250 34

Missouri Conference.

Mound City, M. Moore	$ 10 00

North Alabama Conference.

S. L. Dobbs, Tr	$ 447 50

North Mississippi Conference.

W. S. Shipman, Tr	$ 115 00
W. S. Shipman, Tr	20 00
Shuqualak, B. F. Phillips	25 00
Tocopola, C. C. Gresham	13 75
W. S. Shipman, Tr	123 75
Louisville, D. W. Babb	65 00
Oxford, J. W. Dorman	26 10
W. S. Shipman, Tr	58 00
W. S. Shipman, Tr	14 00
Holly Springs, J. S. Oakley	50 00
Tatum Ct., G. S. Morehead, per H. C. Morehead	11 15
W. S. Shipman, Tr	87 00
	$608 75

North Texas Conference.

Benvenue Mission, W. B. Walker	$ 10 00

Northwest Texas Conference.

S. P. Wright, Tr	$ 27 00
Kenna Ct., C. C. Davis	64 00
	$91 00

Pacific Conference.

Chestnut Street S. School, J. F. Houck, Superintendent	$ 26 80

South Carolina Conference.

Walter I. Herbert, Tr	$ 181 92

Tennessee Conference.

W. R. Manier, Tr	$ 700 00

Texas Conference.

O. T. Hotchkiss, Tr	$ 310 00

Virginia Conference.

Floyd St., Danville, W. A. Tompkins	$ 5 00

West Texas Conference.

Eagle Pass, J. A. Wright	$ 15 00

White River Conference.

Jonesboro Sta., on Self-denial Week, W. B. Ricks	$ 32 35
Jonesboro Sta. S. School, W. B. Ricks	9 75
F. R. Noe, Tr	50 00
	$92 10

Specials.

Miller School, in Virginia, Miss Bettie Horseley	$ 10 00
Mrs. M. A. Smith, Nalls, N. C., for China	1 00
J. C. Granbery, returned on travel	50 00
	$61 00

Bequests.

J. C. Winter, Ex'r of Mrs. Fannie Garrison	$ 50 00

Donations Directed.

C. D. Cecil, per J. P. Drake, for Industrial School	$ 5 00
W. H. Whitesides, Jolly, Tex	21 00
Mrs. G. U. Buffington, for C. F. Reid	5 00
Mrs. W. R. Lambuth, for Mrs. Spivey	5 00
Rose-Buds, per F. L. Kerns, for B. G. Marsh	150 00
Rose-Buds, per F. L. Kerns, for B. G. Marsh, reported	300 00
Mrs. Young, Raleigh, N. C., for Kobe Industrial School	10 00
Juvenile Missionary Society, Blakemore, for Industrial School	10 53
Texas Leagues, for special missionaries	1,500 00
Wesley Hall boys, for Self-Help Society in Japan	5 50
C. G. Andrews, for support of J. B. Fearn	27 50
Mrs. W. C. Ivey	1,000 00
Mrs. H. N. McTyeire, for Mrs. A. F. Call	172 50
John T. James, for Miss N. B. Gaines	8 00
	$3,220 03

Bills Payable.

Note to J. W. Clegg	$ 100 00
Note to J. M. Leech	300 00
Note to W. G. E. Cunnyngham	1,100 00
Note to Fourth National Bank	5,000 00
Note to Fourth National Bank	5,000 00
Note to W. M. Waters	500 00
Note to J. T. Maxwell	3,000 00
Note to B. H. Johnson	100 00
Note to Fourth National Bank	5,000 00
	$20,100 00

Recapitulation of Receipts.

Alabama Conference	$ 75 00
Arkansas Conference	63 05
Baltimore Conference	10,420 24
Columbia Conference	22 45
East Columbia Conference	5 00
Florida Conference	62 80
Indian Mission Conference	58
Kentucky Conference	50 00
Little Rock Conference	38 60
Louisiana Conference	20 00
Louisville Conference	23 56
Mississippi Conference	250 34
Missouri Conference	10 00
North Alabama Conference	447 50
North Mississippi Conference	608 75
North Texas Conference	10 00
Northwest Texas Conference	91 00
Pacific Conference	26 80
South Carolina Conference	181 92
Tennessee Conference	700 00
Texas Conference	310 00
Virginia Conference	5 00
West Texas Conference	15 00
White River Conference	92 10
Specials	61 00
Bequests	50 00
	$13,640 69
Donations Directed	$ 3,220 03
Bills Payable	20,100 00 — 23,320 03
	$36,960 72

Disbursements for April.

Brazil Mission Conference	$ 179 45
Central Mexico Mission Conference	2,877 33
China Mission Conference	765 13
Indian Mission Conference	4,503 25
Japan Mission Conference	4,114 37
Los Angeles Conference	1,062 50
Mexican Border Mission Conference	1,275 50
Northwest Mexico Mission Conference	949 41
Pacific Conference	752 22
Western Virginia Conference	72 91
Expense	1,469 51
Interest	1,539 64
	$19,561 22
Bills Payable	$6,665 00
Donations Directed	883 15 — 7,548 15
	$27,109 37

BALANCE SHEET FROM APRIL 1, 1895, TO APRIL 1, 1896.

Dr.		Cr.	
Alabama Conference	$ 10,502 67	Bishops' travel	$ 2,366 50
Arkansas Conference	1,901 75	Brazil Mission Conference	31,744 95
Baltimore Conference	10,244 35	Central Mexico Mission Conf	29,227 33
Brazil Mission Conference	207 50	China Mission Conference	30,027 96
Central Mexico Mission Conf	440 22	Columbia Conference	2,812 91
China Mission Conference	556 34	Denver Conference	4,984 00
Columbia Conference	272 55	East Columbia Conference	3,079 73
Denver Conference	72 05	Florida Conference	2,635 40
East Columbia Conference	149 93	German Mission Conference	3,565 25
East Texas Conference	3,868 52	Indian Mission Conference	17,014 10
Florida Conference	2,199 42	Japan Mission Conference	30,558 47
German Mission Conference	796 85	Los Angeles Conference	4,261 00
Holston Conference	4,669 74	Mexican Border Mission Conf	16,464 82
Illinois Conference	279 99	Montana Conference	3,560 00
Indian Mission Conference	1,432 50	New Mexico Conference	4,600 00
Japan Mission Conference	34 10	Northwest Mexican Mission Conf	13,380 40
Kentucky Conference	4,166 26	Pacific Conference	3,502 46
Little Rock Conference	3,856 77	West Texas Conference	356 00
Los Angeles Conference	601 40	Western Conference	1,757 50
Louisiana Conference	4,614 73	Western Virginia Conference	932 52
Louisville Conference	4,580 06	Expense	19,746 95
Memphis Conference	8,613 40	Interest	9,783 86
Mexican Border Mission Conf	526 96	Donations directed	13,419 59
Mississippi Conference	5,536 04		
Missouri Conference	9,180 62		$249,781 70
Montana Conference	325 10	Paid on borrowed money	219,520 17
New Mexico Conference	398 55		
North Alabama Conference	7,245 09		$469,301 87
North Carolina Conference	9,775 29	Balance on hand April 1, 1896	1,034 28
North Georgia Conference	14,571 41		
North Mississippi Conference	7,358 09		
North Texas Conference	6,333 98		
Northwest Mexican Mission Conf	780 41		
Northwest Texas Conference	8,783 45		
Pacific Conference	1,187 20		
South Carolina Conference	9,627 04		
South Georgia Conference	9,668 91		
Southwest Missouri Conference	5,411 06		
St. Louis Conference	4,427 39		
Tennessee Conference	12,050 33		
Texas Conference	4,114 76		
Virginia Conference	16,263 32		
West Texas Conference	2,807 93		
Western Conference	588 44		
Western North Carolina Conf	7,982 82		
Western Virginia Conference	759 16		
White River Conference	1,805 52		
Specials	3,393 00		
Bequests	3,743 10		
Do Without Week	373 50		
	$219,079 57		
Debt Payment	209 00		
Donations Directed	17,294 08		
Annuity Bonds	775 00		
	$237,357 65		
Money borrowed	232,059 50		
	$469,417 15		
Balance on hand April 1, 1895	919 00		
	$470,336 15		$470,336 15

FOR APPROPRIATION.

Receipts from all sources. (See Balance Sheet)		$219,079 57
Add amounts from Donations Directed		6,291 15
		$225,370 72
Interest on account, April 1, 1896	$ 9,783 86	
Collected and used in fields	4,774 88—	14,558 74
Total for appropriation		$210,811 98

MISSIONARY DIRECTORY.

Names and Addresses of Missionaries Employed by the Board of Missions, M. E. Church, South.

NOTE.—We shall consider it a favor in case of changes of address, or corrections to be made, to be promptly notified.—ED.

NAMES OF MISSIONARIES.	PRESENT ADDRESS.	HOME CONFERENCE.
China.		
Rev. Y. J. Allen, D.D., LL.D.	Shanghai, China.	North Georgia.
Rev. A. P. Parker, D.D.	Shanghai, China	Missouri.
Rev. C. F. Reid, D.D.	Shanghai, China	Kentucky.
Rev. D. L. Anderson	Shanghai, China	North Georgia
W. H. Park, M D	Shanghai, China	North Georgia.
Rev. W. B. Burke	Macon, Ga	South Georgia.
Rev. Moses B. Hill	Shanghai, China	Little Rock.
Rev. J. L. Hendry	Houston, Texas	Texas.
Rev. H. L. Gray	Greensboro, Ga	North Georgia.
Rev. George R. Lochr	Shanghai, China	North Georgia.
Rev. W. B. Nance	Shanghai, China	Tennessee.
Rev. T. A. Hearn	Shanghai, China	Little Rock.
Rev. R. A. Parker	Shanghai, China	Western.
Rev. E. Pilley	Shanghai, China	Northwest Texas.
Rev. J. B. Fearn, M.D.	Shanghai, China	Mississippi.
Rev. O. E. Goddard	Shanghai, China	Arkansas.
Japan.		
Rev. W. R. Lambuth, M.D., D.D.	Nashville, Tenn	Tennessee.
Mrs. M. I. Lambuth	Kobe, Japan	Mississippi.
Rev. W. E. Towson	Osaka, Japan	Pacific.
Rev. S. H. Wainright, M.D.	Kobe, Japan	Missouri.
Rev. J. C. C. Newton, D.D.	Kobe, Japan	Baltimore.
Rev. N. W. Utley	Matsuyama, Japan	Memphis.
Rev. T. W. B. Demaree	Yamaguchi	Kentucky.
Rev. B. W. Waters	Osaka, Japan	Baltimore.
Miss N. B. Gaines	Hiroshima, Japan	Florida.
Miss A. D. Bryan	Hiroshima, Japan	Tennessee.
Rev. C. B. Mosely	Kobe, Japan	Arkansas.
Rev. W. A. Wilson	Hiroshima, Japan	Western North Carolina.
Rev. W. A. Davis	Uwajima, Japan	Missouri.
Rev. J. T. Meyers	Matsuyama, Japan	Baltimore.
Rev. C. A. Tague	Hiroshima, Japan	Kentucky.
Rev. S. E. Hager	Oita, Japan	Kentucky.
Rev. W. P. Turner	Chicago, Ills	Georgia.
Rev. W. J. Callahan	Nakatsu, Japan	Georgia.
Rev. W. R. Weakley	Himeji, Japan	Missouri.
Rev. T. H. Haden	Tadotsu, Japan	Virginia.
Miss Ida M. Worth	Kobe, Japan	St. Louis.
Miss Emily H. James	Kobe, Japan	Tennessee.
Brazil.		
Rev. J. L. Kennedy	Petropolis, Brazil	Holston.
Rev. H. C Tucker	Rio de Janeiro, Brazil	Tennessee.
Rev. J. W. Wolling	Sao Paulo, Brazil	South Carolina.
Rev. J. W. Tarboux	Juiz de Fora, Brazil	South Carolina.
Rev. E. A. Tilley	Rio de Janeiro, Brazil	Holston.
Rev. Michael Dickie	Sao Paulo, Brazil	Virginia.
Rev. John M. Lander	Juiz de Fora, Brazil	South Carolina.
Rev. R. C. Dickson	Rio de Janeiro, Brazil	Kentucky.
Rev J. L. Bruce	Juiz de Fora, Brazil	Virginia.
Rev. E. E. Joiner	Taubate, Brazil	Kentucky.
Rev. W. B. Lee	Barbacena, Brazil	North Carolina.
Rev. J. M. Hamilton	Piracicaba, Brazil	Brazil.
Mexico.		
Rev. W. D. King	City of Mexico, Mexico	Los Angeles.
Rev. D. F. Watkins, D.D.	City of Mexico, Mexico	Central Mexico.
Rev. George B. Winton	San Luis Potosi, Mex	Pacific.
Rev. J. R. Mood	San Luis Potosi, Mexico	Northwest Texas.
Rev. J. B. Cox	San Luis Potosi, Mexico	West Texas.
Rev. D. W. Carter	San Antonio, Texas	Holston.
Rev. J. W. Grimes	Laredo, Texas	Memphis.
Rev. K. J. Yearwood	Monterey, Mexico	Mexican Border.
Rev. J. F. Corbin	El Paso, Texas	West Texas.
Rev R. C. Elliott	Durango, Mexico	Texas.

Names and Addresses of Missionaries Employed by the Woman's Missionary Society.

Missionaries.	Post Office.	Former Residence.
Miss Lochie Rankin	Shanghai, China. Box 143	Milan, Tenn.
Miss Laura A. Haygood	Shanghai, China	Atlanta, Ga.
Miss Bettie Hughes	Shanghai, China	Meridian, Miss.
Miss Helen L. Richardson	Shanghai, China	St. Louis, Mo.
Miss Minnie Bomar	Shanghai, China	Marshall, Texas.
Mrs. Julia Gaither	Suchow, China	Oxford, Ga.
Miss Sallie B. Reynolds	Shanghai, China	Columbia, S. C.
Miss Clara Steger	Shanghai, China	Mountain Grove, Mo.
Miss Ella R. Coffey	Shanghai, China	Lynchburg, Va.
Miss Jennie M. Atkinson	Suchow, China	Rock Mills, Ala.
Mrs. J. P. Campbell	At home	Los angeles, Cal.
Miss Alice G. Waters	Suchow, China	Murray, Ky.
Miss Martha Pyles	Shanghai, China	Roscoe, Mo.
Miss Emma Gary	Suchow, China	Royston, Ga.
Miss Nannie E. Holding	Laredo, Texas. Box 98	Somerset, Ky.
Miss Delia Holding	Laredo, Texas	Somerset, Ky.
Mrs. A. E. McClendon	Laredo, Texas	West Point, Ga.
Miss Hardynia Norville	Laredo, Texas	Livingston, Ala.
Miss Rebecca Toland	San Luis Potosi, Mexico	Chappell Hill, Texas.
Miss Lelia Roberts	Saltillo, Mexico	Palo Alto, Texas.
Miss Esther Case	Saltillo, Mexico	Batesville, Ark.
Miss Lizzie Wilson	Chihuahua, Mexico	Newport, Ky.
Miss Lucy C. Harper	Chihuahua, Mexico	Georgetown, Texas.
Miss Augusta V. Wilson	Guadalajara, Mexico	Charlestown, W. Va.
Miss Mattie Dorsey	Guadalajara, Mexico	Charlestown, W. Va.
Miss Kate C. McFarren	Durango, Mexico	Durango, Mexico.
Miss Ellie B. Tydings	Durango, Mexico,	Anthony, Fla.
Miss Hattie G. Carson	Durango, Mexico	Savannah, Ga.
Miss M. H. Watts	Petropolis Brazil	Louisville, Ky.
Miss Layona Glenn	Petropolis, Brazil	Conyers, Ga.
Miss Mary W. Bruce	At home	Plattsburg, Mo.
Miss Alice Moore	Piracicaba, Brazil	Oxford, Ga.
Miss Susan Littlejohn	Piracicaba, Brazil	Pacolet, S. C.
Miss Amelia Elerding	Rio de Janeiro, Brazil	Naperville, Ill.
Miss Lula Ross	Juiz de Fora, Brazil	Greensboro, Ala.
Miss Willie Bowman	Rio de Janeiro, Brazil	St. Louis, Mo.
Miss Eliza Perkinson	Juiz de Fora, Brazil	Salisbury, Mo.
Miss May Umberger	Petropolis, Brazil	Wytheville, Va.

BOARD OF MISSIONS.

Col. E. W. Cole, President; Rev. P. H. Whisner, Vice President; Rev. H. C. Morrison, Rev. W. R. Lambuth, Secretaries; Thomas B. Holt, Treasurer.

Managers.

Bishops John C. Keener, Alpheus W. Wilson, John C. Granbery, Robert K. Hargrove, Wallace W. Duncan, Charles B. Galloway, Eugene R. Hendrix, Joseph S. Key, Oscar P. Fitzgerald.

Rev. J. O. Branch, S. Georgia Conference.
Rev. J. W. Hill, North Texas Conference.
Rev. R. H. Mahon, Memphis Conference.
Rev. J. H. Pritchett, Missouri Conference.
Rev. Horace Bishop, N. W. Texas Conference.
Bev. James Atkins, Western North Carolina Conference.
Rev. F. D. Swindell, N. Carolina Conference.
Rev. W. B. Palmore, Southwest Missouri Conference.
J. D. Hamilton. Nashville Tenn.
Rev. J. H. Riggin, Little Rock Conference.
Rev. H. P. Walker, Kentucky Conference.
Rev. J. T. Smith, East Texas Conference.
Rev. J. A. Anderson, Arkansas Conference.
Thomas D. Fite, Nashville, Tenn.
Rev. A. J. Lamar, Alabama Conference.
Rev. W. D. Kirkland, South Carolina Conference.
Rev. E. E. Hoss, Holston Conference.
Rev. C. G. Andrews, Mississippi Conference.
T. S. Weaver, Nashville, Tenn.
T. P. Weakley, Nashville, Tenn.
Rev. W. A. Candler, N. Georgia Conference.
Rev. C. W. Carter, Louisiana Conference.
Rev. R. K. Brown, Tennessee Conference.
Rev. R. N. Sledd, Virginia Conference.
Rev. H. C. Christian, Pacific Conference.

Standing Committees.

On Finance.—E. W. Cole, Thomas S. Weaver, H. C. Morrison, Thomas D. Fite, W. B. Palmore.

On Estimates.—H. C. Morrison, T. B. Holt, R. K. Brown, W. R. Lambuth, T. P. Weakley.

On Audits.—J. D. Hamilton, T. P. Weakley.

On Candidates.—Bishop R. K. Hargrove, W. R. Lambuth, J. D. Hamilton.

On Translation.—Bishop R. K. Hargrove, W. R. Lambuth, H. C. Morrison, E. E. Hoss, W. D. Kirkland.

On Woman's Missionary Society.—Bishop A. W. Wilson, H. C. Morrison, J. D. Hamilton.

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